3

CONFIDENTIAL. **No. 1 of 1907.**

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 5th January 1907.

CONTENTS.

LIST OF NEWSPAPERS.

ENGLISH PAPERS OWNED BY NATIVES.

Nil.

VERNACULAR PAPERS.

II.—HOME ADMINISTRATION.

(*h*) *Railways—*

The Tanjore District Board Railway 5

(*k*) *General—*

Self-Government .. .. ib.

IV.—NATIVE STATES.

Retrenchment of State expenditure 6
An alarming rumour regarding territorial changes in Mysore. 7

VI.—MISCELLANEOUS.

What can India expect from the British nation? .. .. ib.
The Calcutta Congress .. .. ib.

No.	Names of newspapers.	Place of publication.	Number of copies ordinarily issued.	Dates of papers received and examined during the fourth quarter of 1906.
	ENGLISH.			
	Monthly.			
1	"Indian Review"	Madras	2,000	Oct., Nov. and Dec. 1906.
2	"Patriot"	Chittoor	250	
	Weekly.			
3	"South Indian Mail"	Madura	300	1st, 8th, 15th, 22nd and 29th Oct.; 12th, 19th and 26th Nov.; and 3rd, 10th, 17th, 24th and 31st Dec. 1906.
4	"People's Guardian"	Tinnevelly	575	1st, 8th, 15th, 22nd and 29th Oct.; 5th, 12th, 19th and 26th Nov.; and 3rd, 10th and 17th Dec. 1906.
5	"Travancore Times"	Nagercoil	800	2nd, 9th, 16th, 23rd and 30th Oct.; 6th, 20th and 27th Nov.; and 11th, 18th and 25th Dec. 1906.
6	"East Coast News and Advertiser"	Vizagapatam	300	4th, 11th, 18th and 25th Oct.; 1st, 8th, 15th, 22nd and 29th Nov.; and 13th and 20th Dec. 1906.
7	"Wednesday Review"	Trichinopoly	600	3rd, 10th, 17th, 24th and 31st Oct.; 7th, 14th, 21st and 28th Nov.; and 5th, 12th and 19th Dec. 1906.
8	"United India and Native States"	Madras	450	6th, 13th, 20th and 27th Oct.; 3rd, 10th, 17th and 24th Nov.; and 1st, 8th, 15th, 22nd and 29th Dec. 1906.
9	"Cochin Argus"	British Cochin	150	
10.	"Malabar Herald"	Do.	800	6th, 13th, 20th and 27th Oct.; 3rd, 10th, 17th and 24th Nov.; and 1st, 8th, 15th and 22nd Dec. 1906.
11	"Muslim Patriot"	Madras	Not known.	12th, 19th and 26th Oct.; 2nd, 9th, 16th, 23rd and 30th Nov.; and 7th, 14th, 21st and 28th Dec. 1906.
	Bi-weekly.			
12	"West Coast Spectator"	Calicut	750	3rd, 6th, 10th, 13th, 17th, 20th, 24th, 27th and 31st Oct.; 3rd, 7th, 10th, 14th, 17th, 21st, 24th and 28th Nov.; and 1st, 5th, 8th, 12th, 15th, 19th, 22nd and 29th Dec. 1906.
13	"Muhammadan"	Madras	600	1st, 4th, 8th, 11th, 15th, 18th, 22nd, 25th and 29th Oct.; 1st, 5th, 8th, 12th, 15th, 19th, 22nd, 26th and 29th Nov.; and 3rd, 6th, 10th, 13th, 17th, 20th, 24th, 27th and 31st Dec. 1906.
	Tri-weekly.			
14	"Western Star"	Trivandrum	500	2nd, 4th, 6th, 9th, 11th, 13th, 16th, 18th, 20th, 23rd, 25th, 27th and 30th Oct.; 1st, 3rd, 6th, 8th, 10th, 13th, 15th, 17th, 20th, 22nd, 24th, 27th and 29th Nov.; and 1st, 4th, 6th, 8th, 11th, 13th, 15th, 18th, 20th, 22nd, 27th and 29th Dec. 1906.
15	"Evening Mail"	Bangalore	350	2nd, 4th, 6th, 9th, 11th, 13th, 16th, 18th, 20th, 23rd, 25th, 27th and 30th Oct.; 1st, 3rd, 6th, 8th, 10th, 13th, 15th, 17th, 20th, 22nd, 24th, 27th and 29th Nov.; and 1st, 4th, 6th, 8th, 11th, 13th, 15th, 18th, 20th, 22nd, 24th, 27th, 29th and 31st Dec. 1906.
16	"Malabar Daily News and Trivandrum Telegraph."	Calicut	600	16th, 18th, 20th, 23rd, 25th, 27th and 30th Oct.; 1st, 3rd, 6th, 8th, 10th, 13th, 15th, 17th, 20th, 22nd, 24th, 27th and 29th Nov.; and 1st, 4th, 6th, 8th, 11th, 13th, 15th, 18th, 20th, 22nd and 29th Dec. 1906.
	Daily.			
17	"Hindu"	Madras	2,161 (Daily, Tri-weekly and Weekly included.)	Issues of all the dates of October, November and December 1906, excepting Sundays and holidays.
18	"Madras Standard"	Do.	1,850 (Daily and Tri-weekly included.)	
19	"Daily Post"	Bangalore	550	
20	"Indian Patriot"	Madras	1,460 (Daily and Tri-weekly included.)	

No.	Names of newspapers.	Place of publication.	Number of copies ordinarily issued.	Dates of papers received and examined during the fourth quarter of 1906.
	VERNACULAR.			
	TAMIL.			
	Monthly.			
21	"Viveka Chintamani"	Madras	800	Sept. 1906.
22	"Bhuloka Vyasan"	Do.	500	Nov. and Dec. 1906.
23	"Chakravartini"	Do.	500	Sept., Oct. and Nov. 1906.
24	"Indian Law Gazette"	Do.	1,000	Aug., Sept., Oct. and Nov. 1906.
25	"Vyavasaya Dipika"	Saidapet	1,700	June, July, Aug. and Sept. 1906.
26	"Vivakari"	Máyavaram	Not known.	Aug. 1906.
27	"Aryan"	Kumbakónam	500	Aug., Sept. and Oct. 1906.
28	"Vyavasaya Vardhani"	Tanjore	470	June, July and Aug. 1906.
	Bi-monthly.			
29	"Bhuloka Nanban"	Madras	180	30th Sept. and 15th and 31st Oct. 1906.
30	"Vartakan"	Do.	500	15th Oct. and 15th Nov. 1906.
31	"Satyavartamani"	Pasumalai	400	1st and 15th Oct.; 1st and 15th Nov.; and 1st and 15th Dec. 1906.
32	"Coimbatore Kalanidhi"	Coimbatore	200	1st and 15th Oct.; 1st and 15th Nov.; and 1st and 15th Dec. 1906.
	Weekly.			
33	"Dravida Dipam"	Madras	1,000	22nd and 29th Sept.; 8th, 15th, 22nd and 29th Oct.; 8th 15th, 22nd and 29th Nov.; and 8th, 15th, 22nd and 29th Dec. 1906.
34	"Lokopakari"	Do.	1,500	3rd, 10th, 17th and 31st Oct.; 28th Nov.; and 5th Dec. 1906.
35	"Prapanchatarakai"	Do.	1,000	29th Sept.; and 6th, 13th and 20th Oct. 1906.
36	"Vikata Dutan"	Do.	800	29th Sept.; 6th, 13th, 20th and 27th Oct.; 3rd, 10th, 17th and 24th Nov.; and 1st, 8th, 15th and 22nd Dec. 1906.
37	"India"	Do.	200	6th, 13th, 20th and 27th Oct.; 3rd, 10th, 17th and 24th Nov.; and 1st, 8th, 15th, 22nd and 29th Dec. 1906.
38	"Dakshanadipam"	Salem	1,230	29th Sept.; 6th, 13th, 20th and 27th Oct.; 3rd, 10th, 17th and 24th Nov.; and 1st, 8th and 15th Dec. 1906.
39	"Desabhimani"	Cuddalore	350	29th Sept.; 6th, 13th, 20th and 27th Oct.; 3rd, 10th, 17th and 24th Nov.; and 1st, 8th, 15th, 22nd and 29th Dec. 1906.
40	"Jananukulan"	Tanjore	1,000	6th, 13th, 20th, 27th and 31st Oct.; 3rd, 7th, 10th, 17th and 24th Nov.; and 1st, 8th, 15th, 26th and 29th Dec. 1906.
41	"Nagai Nilalochani"	Negapatam	200	8th and 29th Oct.; 19th Nov.; and 10th and 31st Dec. 1906.
42	"Travancore Abhimani"	Nagercoil	200	28th Sept.; 6th, 19th and 26th Oct.; and 2nd and 16th Nov. 1906.
43	"Vande Mataram"	Tinnevelly Town	Not known.	2nd, 9th, 16th, 23rd and 30th Nov.; and 7th, 14th and 28th Dec. 1906.
	Bi-weekly.			
44	"Hindu Nesan"	Madras	500	3rd, 6th, 10th, 13th, 18th, 20th, 24th, 27th and 31st Oct.; 3rd, 7th, 10th, 14th, 17th, 21st, 24th and 28th Nov.; and 1st, 5th, 8th, 12th, 15th, 19th and 29th Dec. 1906.
45	"Swadesi"	Do.	800	3rd, 6th, 10th, 13th, 20th, 24th, 27th and 31st Oct.; 3rd, 7th, 14th, 17th, 21st, 24th and 28th Nov.; and 1st, 5th, 8th, 12th, 15th, 19th, 22nd and 29th Dec. 1906.
	Daily.			
46	"Swadesamitran"	Madras	Daily 935; Tri-weekly 1,120.	All the days of Oct., Nov. and Dec. 1906, Sundays and holidays excepted.
	TELUGU.			
	Monthly.			
47	"Aryamathabodhini"	Cocanada	500	30th Sept., 31st Oct. and 30th Nov. 1906.
48	"Bhumanandaprakasika"	Cuddapah	Not known.	Oct., Nov. and Dec. 1906.
49	"Hindu Sundari"	Kanteru	800	Sept., Oct. and Nov. 1906.
50	"Kalavati"	Rajahmundry	Not known.	Oct. and Nov. 1906.
51	"Kameswary"	Vizianagram	Do.	Nov. 1906.
52	"Krishi"	Penukonda	600	Aug. 1906.
53	"Manorama"	Rajahmundry	600	March, April, May, June, July, Aug., Sept., Oct. and Nov. 1906.
54	"Messenger of Truth"	Madras	5,400	Oct., Nov. and Dec. 1906.
55	"Ryot"	Do.	500	Oct. and Nov. 1906.
56	"Savitri"	Cocanada	1,000	Oct. 1906.
57	"Suvarnalekha"	Tanuku	500	Sept. and Oct. 1906.
58	"Vidyavati"	Madras	Not known.	Sept., Oct. and Nov. 1906.

List of Newspapers—cont.

No.	Names of newspapers.	Place of publication.	Number of copies ordinarily issued.	Dates of papers received and examined during the fourth quarter of 1906.
	TELUGU—*cont.*			
	Bi-monthly.			
59	"Kistna Patrika"	Masulipatam	500	1st and 15th Oct.; 1st and 15th Nov.; and 1st and 15th Dec. 1906.
	Weekly.			
60	"Desabhimani"	Beswada and Guntúr ..	200	6th and 13th Oct.; 3rd, 10th, 17th and 24th Nov.; and 1st, 8th, 15th and 22nd Dec. 1906.
61	"Ravi"	Cocanada	800	4th, 11th, 18th and 25th Oct.; 1st, 8th, 15th, 22nd and 29th Nov.; and 6th, 13th and 20th Dec. 1906.
62	"Voice of Truth"	Rajahmundry	500	12th and 26th Sept.; 3rd, 24th and 31st Oct.; and 7th, 14th, 21st and 28th Nov. 1906.
	Bi-weekly.			
63	"Andhraprakasika"	Madras	600	3rd, 6th, 10th, 13th, 17th, 20th, 24th, 27th and 31st Oct.; 3rd, 7th, 10th, 14th, 17th, 21st, 24th and 28th Nov.; 1st, 5th, 8th, 12th, 15th, 19th, 22nd and 25th Dec. 1906.
64	"Sasilekha"	Do.	500	28th Sept.; 2nd, 5th, 9th, 12th, 16th, 19th, 23rd, 26th and 30th Oct.; 2nd, 6th, 9th, 13th, 16th, 20th, 23rd, 27th and 30th Nov.; and 4th, 7th, 11th, 14th, 18th, 21st, 25th and 28th Dec. 1906.
	CANARESE.			
	Monthly.			
65	"Hithavadi"	Bangalore	350	Oct. and Nov. 1906.
66	"Veerasaiva Nandini"	Do.	1,000	Sept., Oct. and Nov. 1906.
67	"Avakasha Thoshini"	Mysore	*	Sept., Oct., Nov. and Dec. 1906.
	Weekly.			
[illegible]	"Mysore Star"	Mysore	2,000	8th, 15th, 22nd and 29th Oct.; 5th, 12th and 19th Nov.; and 3rd, 10th, 17th, 24th and 31st Dec. 1906.
69	"Vrathantha Patrika"	Do.	5,000	4th, 11th, 18th and 25th Oct.; 1st, 8th, 15th, 22nd and 29th Nov.; and 6th, 13th, 20th and 27th Dec. 1906.
70	"Suryodaya Prakasika"	Bangalore	550	1st, 8th, 15th, 22nd and 29th Oct.; 5th, 12th and 19th Nov.; and 3rd, 10th, 17th and 31st Dec. 1906.
71	"Nadegannadi"	Do.	875	6th, 13th, 20th and 27th Oct.; 3rd, 10th, 17th and 24th Nov.; and 1st, 8th, 15th, 22nd and 29th Dec. 1906.
72	"Satya Deepika"	Mangalore	1,050	5th, 12th, 19th and 26th Oct.; 2nd, 9th, 16th, 23rd and 30th Nov.; and 7th, 14th, 21st and 28th Dec. 1906.
	Bi-weekly.			
73	"Vrathantha Chintamani"	Mysore	557	3rd, 10th, 13th, 17th, 20th, 24th, 27th and 31st Oct.; 3rd, 7th, 10th, 14th, 21st and 24th Nov.; and 5th, 8th, 12th, 15th, 19th, 22nd and 26th Dec. 1906.
	MALAYALAM.			
	Monthly.			
74	"Vivekodayam"	Trivandrum	1,300	Sept. and Nov. 1906.
	Bi-monthly.			
75	"Varthamana Patrika"	Chalasseri	..	11th and 23rd Oct.; 17th Nov.; and 7th and 22nd Dec. 1906.
	Tri-monthly.			
76	"Kerala Mitram"	Cochin	125	1st, 11th and 21st Oct.; 1st, 11th and 21st Nov.; and 1st, 11th and 21st Dec. 1906.
77	"Kerala Chintamôny"	Trichur	800	6th, 16th and 26th Oct.; 5th, 15th and 25th Nov.; and 5th, 15th and 25th Dec. 1906.
78	"Sarodayam"	Nadapuram	400	30th Sept.; 10th, 20th and 30th Oct.; 10th, 20th and 30th Nov.; and 10th, 20th and 30th Dec. 1906.

* Circulation not known.

No.	Names of newspapers.	Place of publication.	Number of copies ordinarily issued.	Dates of papers received and examined during the fourth quarter of 1906.
	MALAYALAM—*cont.*			
	Weekly.			
79	"Kerala Patrika"	Calicut	650	29th Sept.; 6th, 13th, 20th and 27th Oct.; 3rd, 10th and 24th Nov.; and 1st, 5th, 15th and 22nd Dec. 1906.
80	"Kerala Sanchari"	Do.	650	3rd, 10th, 17th, 24th and 31st Oct.; 7th, 14th, 21st and 28th Nov.; and 5th, 12th and 19th Dec. 1906.
81	"Manorama"	Do.	550	5th, 12th, 19th and 26th Oct.; 2nd, 9th, 16th, 23rd and 30th Nov.; and 7th, 14th and 21st Dec. 1906.
82	"Malayali"	Tangasseri	927	6th, 13th, 20th and 27th Oct.; 3rd, 10th, 17th and 24th Nov.; and 1st, 8th, 15th and 22nd Dec. 1906.
83	"Nazrani Dipika"	Ettumanur, Mannanam	500	3rd, 10th, 17th, 24th and 31st Oct.; 7th, 14th, 21st and 28th Nov.; and 5th, 12th and 19th Dec. 1906.
84	"Sujanandini"	Paravoor	900	5th, 12th and 26th Oct. and 28th Nov. 1906.
85	"Kerala Tharaka"	Kóttayam	685	5th, 12th, 19th and 26th Oct.; 2nd, 9th, 16th, 23rd and 30th Nov.; and 7th, 14th and 21st Dec. 1906.
86	"Keraleeya Ranjini"	Moovathupuzha	650	2nd, 9th, 16th, 23rd and 30th Oct.; 5th, 13th, 20th and 27th Nov.; and 4th, 11th, 18th and 25th Dec. 1906.
87	"Swedeshabhimani"	Vaikkam	800	3rd, 10th, 17th, 24th and 31st Oct.; 7th, 14th, 21st and 28th Nov.; and 6th, 12th and 19th Dec. 1906.
88	"Kerala Sandesham"	Do.	800	3rd, 10th and 24th Oct. 1906.
89	"Subhashini"	Trivandrum	1,050	3rd, 10th, 17th, 24th and 31st Oct.; 7th, 14th, 21st and 28th Nov.; and 6th, 12th and 19th Dec. 1906.
	Five times a month.			
90	Bharatha Bandu	Palghat	350	1st, 6th, 12th, 18th and 24th Oct.; 1st, 6th, 12th, 18th and 24th Nov.; and 1st, 6th, 12th and 18th Dec. 1906.
	Bi-weekly.			
91	Malayala Manorama	Kóttayam	1,250	3rd, 6th, 10th, 13th, 17th, 20th, 24th, 27th and 31st Oct.; 3rd, 7th, 10th, 13th, 17th, 21st, 24th and 28th Nov.; and 1st, 5th, 8th, 12th, 15th, 19th, 22nd and 26th Dec. 1906.
	HINDUSTANI.			
92	"Shams-ul-Akhbar"	Madras	..	1st, 8th, 15th, 22nd and 29th Oct.; 5th, 12th, 19th and 26th Nov.; and 3rd, 10th, 17th, 24th and 31st Dec. 1906.
93	"Jaridah-e-Rozgar"	Do.	..	6th, 13th, 20th and 27th Oct.; 3rd, 10th, 17th and 24th Nov.; and 1st, 8th, 15th, 22nd and 29th Dec. 1906.
94	"Tilisim-e-Hairat"	Do.	..	*Nil.*
95	"Alhami"	Do.	..	1st, 8th, 16th and 24th Oct.; 1st, 8th, 16th and 24th Nov.; and 1st, 8th, 16th and 24th Dec. 1906.
96	"Mukhbir-e-Dakhan"	Do.	..	3rd, 10th, 17th, 24th and 31st Oct.; 7th, 14th, 21st and 28th Nov.; and 5th, 12th, 19th and 26th Dec. 1906.
97	"Naier-e-Asafi"	Do.	..	4th, 11th, 18th and 25th Oct.; 1st, 8th, 15th, 22nd and 29th Nov.; and 6th, 13th, 20th and 27th Dec. 1906.
98	"Aftab-e-Dakhan"	Do.	..	1st, 8th, 15th, 22nd and 29th Oct.; 5th, 12th, 19th and 26th Nov.; and 3rd, 10th, 17th, 24th and 31st Dec. 1906.
99	"Qasim-ul-Akhbar"	Bangalore	..	1st, 4th, 8th, 11th, 15th, 18th, 22nd, 25th and 29th Oct.; 1st, 5th, 8th, 12th, 15th, 19th, 22nd, 26th and 29th Nov.; and 3rd, 6th, 10th, 13th, 17th, 20th, 24th, 27th and 31st Dec. 1906.

ENGLISH PAPERS OWNED BY NATIVES.

Nil.

VERNACULAR PAPERS.

II.—Home Administration.

(*h*) *Railways.*

Hindu Nésan,
Madras,
Dec. 29th, 1906.

The Tanjore District Board Railway.

1. The *Hindu Nésan*, of the 29th December, complains that the absence of fencing of any kind on the Tanjore District Board Railway causes fatal accidents to cattle frequently, and regrets that, though it is now more than ten years since the railway was opened, such an ordinary precaution as an aloe or wire fencing has not been adopted on it yet.

(*k*) *General.*

Ravi,
Cocanada,
Dec. 27th, 1906.

Self-Government.

2. The *Ravi*, of the 27th December, says:—"It behoves every citizen of India to consider whether the Indians are at present capable of governing the country themselves. Self-Government will after all exist only in name, for it will rest practically in the hands of a few educated men. Out of a population of 30 crores in India, educated men are only 1 per cent. and, even out of this small minority, those who are competent to conduct the affairs of the Government will be comparatively very few. Such a system of Self-Government will undoubtedly resolve itself into an arbitrary Government and eventually reduce India to the position of Russia. Hence it will not be beneficial to introduce haphazard all the changes at once. Rights and privileges must slowly and gradually be acquired and the masses too must become acquainted, to a considerable extent, with the methods of administration.

The people of India, clamouring for independence, complain that the British Government has not granted them privileges. How far have they themselves granted liberty and privileges to their own dependents and to the lower classes of people? Have they conceded the privilege of remarriage to their widows? When they are unwilling to grant such a privilege to a helpless widow, who is born and brought up among them, is it strange that alien rulers should hesitate to grant Self-Government to them? The Hindus who clamour for political privileges are indeed slaves to social customs, and until they free themselves from the bonds of such slavery, they will not be fit to enjoy political privileges."

IV.—Native States.

Suryodaya Prakasika,
Bangalore,
Dec. 31st, 1906.

Retrenchment of State expenditure.

3. The *Suryodaya Prakasika*, of the 31st December, referring to the appointment of a committee in Mysore to suggest means for reducing the cost of administration, says that it is regrettable that whilst this retrenchment deprives hundreds of minor officials of their means of livelihood, it does not materially improve the financial condition of the State. For, already a rumour is afloat that the tribute to be paid by the State will be raised to 50 lakhs of rupees. It is only natural for the British Government to enhance the tribute when it sees an increase in the revenue of the State. When, during the time of the late Diwan, the revenue was increased by one crore, the tribute was raised from 25 lakhs to 35 lakhs of rupees. So

long as they see an increase in the revenue, will the avaricious British fail to find an excuse for enhancing the tribute? While the people are thus made to groan under the burden of taxation, it would be some consolation if the State at least would swell its coffers thereby. But unfortunately it is far otherwise.

MYSORE STAR,
Mysore,
Dec. 31st, 1906.

An alarming rumour regarding territorial changes in Mysore.

4. The *Mysore Star*, of the 31st December, referring to the rumour that the districts of Bangalore and Kolar will be annexed to the British territories, says that though it is quite in their power to take back what they once found it proper to restore to the rightful owners, this policy of self-aggrandisement will assuredly bring the good history of the British administration into disrepute and lead to the loss of our confidence in our rulers. Should the British continue to show signs of that insatiable thirst for dominion which they have frequently exhibited in the past, it must be admitted that a time will arrive when the very foundation of the British Empire will be seriously shaken. Though the Anglo-Indian officials might desire such annexation, it is hoped that the more far-seeing statesmen at home will never allow this selfish end to be accomplished.

VI.—MISCELLANEOUS.

INDIA,
Madras,
Jan. 5th, 1907.

What can India expect from the British nation?

5. The *India*, of the 5th January, writes:—The *London Times* deprecates the sympathy manifested in the recent session of the Indian National Congress by the "old party" towards the "new party" and the presistent demand made by Mr. Dadabhai Naoroji for self-rule for India. This clearly shows the real nature of the feeling which exists between us and the British nation, and of the interest which the latter are likely to evince in our welfare and advancement. We, on the other hand, deprecate the confidence with which Mr. Dadabhai anticipates the inauguration of great and beneficial changes by the Liberal Party now in power in England. But the Liberals, no less than the Conservatives, first safeguard the interests of their own country before they are willing to grant any concession to the Indians. Mr. Morley has expressly declared to the world that India should never be a self-governing country. In the face of these facts, why should any Indian think of sending deputations to England? When the animal caught for prey by a wild beast cries out "Oh, how my life is tortured!" the wild beast placidly says, "Oh, how hungry I am!" The old method of petition and prayer has been proved to be little better than useless. If we want to thrive in the world, we should give up this mendicant policy and rely neither upon the Liberals nor upon any other political party in England, but upon ourselves. Strong in union and patriotism, let us unanimously assert our rights; then our rulers cannot but give us what we ask.

KERALA PATRIKA,
Calicut,
Jan. 5th, 1907.

The Calcutta Congress.

6. A leader in the *Kerala Patrika*, of the 5th January, referring to the recent successful session of the Indian National Congress, notices with pleasure the absence of any conflict of opinion among the congress leaders, such as was anticipated in certain quarters owing to the presence in the congress camp of two parties as well as of an unusually large number of Muhammadan delegates. The presence of so many Muhammadan delegates has entirely disproved the statement of some of the enemies of Indian progress that the Muhammadans do not co-operate in a movement which is calculated to benefit the Hindus and Muhammadans alike. The opinion is expressed that the attempts of certain Europeans to create disunion among the two communities is not likely to succeed in the future.

The *Kerala Sanchari*, of the 2nd January, referring to the congress, gives the substance of the President's speech and remarks that constitutional agitation is the only means of realising our aspirations.

[Issued 12th January 1907.]

[illegible] in the [illegible] will be [illegible] lands [illegible] given under the [illegible] decision of the [illegible] that would result [illegible] certainly it is not [illegible]

4. The [illegible] of the [illegible] to the extent that [illegible] and labour will be [illegible] says that [illegible] power to take back what they once found it proper to [illegible] owners, this policy [illegible] will [illegible] history of the British administration [illegible] our confidence in our rulers. Should the [illegible] continue to allow [illegible] inevitable thirst for [illegible] satisfied in the past, it must be [illegible] which the [illegible] tion of the British [illegible] might [illegible] is hoped that the [illegible] statement at [illegible]

VI.—Miscellaneous.

6. The [illegible] of the [illegible] January [illegible].—The *Indian Times* [illegible] manifested in the [illegible] National Congress [illegible] and the [illegible] demand made by Mr. [illegible] which exists between [illegible] the latter [illegible] likely to [illegible] this land, corresponds [illegible] with which Mr. [illegible] of great [illegible] in England. But the [illegible] the interests of their [illegible] concession to the [illegible] that India should [illegible] facts, why should [illegible] When the educated [illegible] is counted? [illegible] If we [illegible] policy and [illegible] party in England, [illegible] as unanimously [illegible]

7. A [illegible] in the *Hindu Patriot* [illegible] referring to the [illegible] of the Indian National [illegible]

The Calcutta Congress.

[illegible] the election of [illegible] which was [illegible] owing to the presence [illegible] of two parties [illegible] as well as of an unusually large number of Muhammadan delegates. The presence of so many Muhammadan delegates [illegible] the [illegible] of the [illegible] Muhammadans [illegible] in a movement which is [illegible] to benefit the Hindus [illegible] The opinion is [illegible] that the attempts of [illegible] to create [illegible] communities is not likely to succeed in the future.

8. [illegible] of the [illegible] inside the congress, gives [illegible] of the President's speech [illegible] that [illegible]

[illegible]

CONFIDENTIAL. No. 2 of 1907.

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 12th January 1907.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

Nil.

VERNACULAR PAPERS.

II.—Home Administration. Page
(b) Courts—
"Process-servers and District Munsifs" 30
(e) Local and Municipal—
Butchers' strike in Madras .. .. 41.
(k) General—
"Grievances of ryots" .. .. 40.
Indians in the Transvaal 31
Vaccination to be made compulsory in Malabar .. 42.
II.—Home Administration—cont. Page
(k) General—cont.
[illegible] post office to be removed to a more convenient locality .. .. [illegible]
IV.—Native States.
The condition of the Native States .. .. .. [illegible]
VI.—Miscellaneous.
The Indians and the Council of the Secretary of State for India .. .. [illegible]
Resignation of Mr. [illegible] .. .. [illegible]

ENGLISH PAPERS OWNED BY NATIVES.

Nil.

VERNACULAR PAPERS.

II.—Home Administration.

(b) Courts.

Andhraprakasika, Madras, Jan. 5th, 1907.

"Process-servers and District Munsifs".

1. The *Andhraprakasika*, of the 5th January, referring to the misconduct of a process-server [illegible] employed in the District Munsif's Court, Ariyalur, Trichinopoly district, in taking steps to see the Munsif belaboured on his way home, remarks that District Munsifs show favour to process-servers without meting out adequate punishment to them, with a view to avoid chances of danger from them. The reason why District Munsifs often excuse process-servers for offences is not because that they cannot realise the nature of their offences, but because they feel that they will be exposing themselves to their machinations. Judicial officers do perform their work carefully and impartially, but the misconduct of the process-servers in oppressing the parties invalidates the effect of proper decisions passed by Judges. Remarking that parties cannot easily get their money through courts unless they bribe the process-servers, the paper is of opinion that, as process-servers are recruited from among lower classes—the poor and the uneducated—and as their salaries are small and responsibilities great, they are driven to have recourse to illicit methods of making money.

(e) Local and Municipal.

Aftab-i-Dakhan, Madras, Jan. 3rd, 1907.

Butchers' strike in Madras.

2. The *Aftab-i-Dakhan*, of the 3rd January, writing of the butchers' strike in Madras, says that the municipal tax on sheep has gradually been raised to 2½ annas per head and that this, added to other expenses of slaughtering, amounts to 5½ annas. In consequence butchers can get no profit unless the public pay 8 annas per seer, which it is impossible for them to do owing to poverty and their famine-stricken condition. It is not known why the municipality should be so hard. The Sahib Bahadurs (Europeans) do not mind if they do not get mutton, because their tables are generally provided with other sorts of meat—fowl, duck, snipe, etc., which it is difficult for the poor to get. The present famine has even affected the rich. While this state of affairs continues payment of taxes should have been suspended and no increase be made in any one of them. The editor requests the authorities and the benevolent Government to rescind the order whereby the tax is increased.

(k) General.

Kistnapatrika, Masulipatam, Jan. 1st, 1907.

"Grievances of ryots."

3. A correspondent to the *Kistnapatrika*, of the 1st January, complains that the water-supply to the wet lands of Chébrolu, Kistna district, is irregular and insufficient. Lands have been divided into "lower and upper sections", and

[illegible]

4. [illegible]

[illegible]

5. A correspondent to the [illegible], of the 9th January, observes that it is high time for vaccination to be made compulsory in Malabar. It is some time since this vaccination was made compulsory in several districts and the pay of the vaccinators in those districts was raised at the same time. There is [illegible] among the vaccinators in Malabar on account of their low pay, notwithstanding the large increase in their work. The correspondent adds that, if vaccination is made compulsory in Malabar, the number of operations will increase [illegible] with a corresponding increase in benefit to the public. The suggestion is also made that the registration of births and deaths is now very [illegible] carried on and some modification should be made in the present system when vaccination is made compulsory.

Vaccination to be made compulsory in Malabar.

[illegible], Calicut, Jan. 9th, 1907.

6. A correspondent, in the same issue of the paper, invites the attention of the Postal authorities to the necessity of removing the [illegible] post office from the private residence of the postmaster, which is about 2 miles away from the town, to the neighbourhood of the local railway station, or to the centre of the town, as its present location affords no convenience to the public but causes them decidedly great inconvenience. If the removal is not feasible a letter-box at either place would be a boon to the people.

[illegible] post office to be removed to a more convenient locality.

IV.—NATIVE STATES.

7. A correspondent of the *Swadesi*, of the 5th January, observes that the condition of the Native States is very unsatisfactory on account of the unwholesome restraint exercised by the British Political officers, who, fulfilling the functions of a sort of police over these States, leave little liberty

The condition of the Native States.

SWADESI,
Madras,
Jan. 5th, 1907.

either to their rulers or to their subjects. In the opinion of this correspondent, however expedient it might have been in the old warlike times to appoint only military men as Political officers, there can be no justification for such a restriction now, as the Native Princes have been deprived of all real sovereign power. Another objection to this restriction is, in his opinion, that whereas a sound knowledge of the civil and criminal law is an essential qualification for these officers, those fresh from the army cannot be expected to be conversant with law to the necessary extent. The correspondent finally desires that this subject should occupy the attention of the Indian National Congress much more than at present.

VI.—MISCELLANEOUS.

SWADESAMITRAN,
Madras,
Jan. 9th, 1907.

The Indians and the Council of the Secretary of State for India.

8. The *Swadesamitran*, of the 9th January, understands that, in regard to the long-felt wish that an Indian should have a seat in the Council of the Secretary of State for India, Mr. Morley, instead of acting upon his own independent opinion, is consulting with the existing members of that Council as to the advisability of giving such a privilege to an Indian, thereby showing how little he is inclined to honour this country in the proposed manner. This paper doubts if India will obtain any benefit at all from Mr. Morley's hesitating policy and is afraid that he will to the end delude and disappoint the Indians.

Resignation of Mr. Ellis.

9. The same paper learns that Mr. Ellis, who, in the opinion of this paper is a true well-wisher of India, has resigned his office of Under Secretary of State for India on account of certain misunderstandings between him and some members of the India Council and on account of certain restrictions laid on his conduct by Mr. Morley. This paper fears that Mr. Morley may, like Lord George Hamilton, become henceforward a puppet in the hands of his Council.

[Issued 19th January 1907.]

CONFIDENTIAL. **No. 3 of 1907.**

3

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 19th January 1907.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

Nil.

VERNACULAR PAPERS.

I.—FOREIGN POLITICS. PAGE

The Amir's visit to India 14

II.—HOME ADMINISTRATION.

(*a*) *Police*—

Murder at Dwarapadi .. .. *ib.*

(*d*) *Education*—

Complaint against the delay in disbursing the pay of the primary schoolmasters of the Ponnáni taluk .. *ib.*

(*e*) *Local and Municipal*—

Sanitation in Tuticorin and Tinnevelly .. .. .. *ib.*
Gaming dens in and near the Chintadripet market .. 15
Municipalities and district boards .. .. .. *ib.*
The butchers' strike in Madras 16

(*f*) *Land Revenue and Settlement*—

Resettlement of land revenue .. .. *ib.*
Resettlement of the Nellore district .. .. .. *ib.*

II.—HOME ADMINISTRATION—*cont.* PAGE

(*h*) *Railways*—

Acquisition of "John Pereiras", Madras, for railway offices 16

(*k*) *General*—

Separate waiting places for women in post offices .. *ib.*

IV.—NATIVE STATES.

The puppet Diwan of Travancore 17

VI.—MISCELLANEOUS.

Self-rule for India 18
The last gathering of the Indian National Congress .. 19
Indians as High Court Judges .. .. *ib.*
The Amir and the Indian feudatory princes .. .. *ib.*
Appreciative remarks about His Majesty the Amir's attitude towards the religious sentiments of the Hindus .. .. *ib.*

ENGLISH PAPERS OWNED BY NATIVES.

Nil.

VERNACULAR PAPERS.

I.—Foreign Politics.

Shams-ul-Akhbar,
Madras,
Jan. 14th, 1907.

The Amir's visit to India.

1. The *Shams-ul-Akhbar*, of the 14th January, in regard to the visit of His Majesty the Amir of Kabul to India, observes that the visit of His Majesty has afforded great pleasure to all sections of the people, whether Hindus or Muhammadans, and says that the Christian Powers of Europe do their best to propagate their false religion throughout the world and Christian missionaries are spread all over the world like reptiles. It is therefore necessary that the Mussalman rulers also should use their best endeavours to propagate the true religion of Islam throughout the length and breadth of the several continents.

II.—Home Administration.

(*a*) *Police.*

Voice of Truth,
Rajahmundry,
Dec. 19th, 1906.

Murder at Dwarapudi.

2. The *Voice of Truth*, of the 19th December, referring to the murder committed some time back in the house of a Vaisya at Dwarapudi, a village in Rámachandrapuram taluk, Gódávari district, states that Rao Bahadur Jeysing, Inspector of Police, who was specially deputed to investigate the case, has worked with great tact and intelligence and apprehended the culprits and produced strong evidence. Indeed, there is no doubt that such horrible acts, when allowed to take place in these days, go to prove want of care and honest work on the part of the police.

(*d*) *Education.*

Kerala Sanchari,
Calicut,
Sept. 16th, 1906.

Complaint against the delay in disbursing the pay of the primary schoolmasters of the Ponnáni taluk.

3. A correspondent to the *Kerala Sanchari*, of the 16th September, regrets to observe the deplorable fact that the masters of all the three Hindu primary schools in the Ponnáni taluk, under the Palghat Taluk Board, have not yet received their pay for the last three months, and that these low-paid masters are consequently put to great hardships. It is believed that a kind enquiry will be made into the matter by the authorities concerned.

(*e*) *Local and Municipal.*

India,
Madras,
Jan. 12th, 1907.

Sanitation in Tuticorin and Tinnevelly.

4. The *India*, of the 12th January, points out that though Tuticorin, which is an important sea-port town frequented by large numbers of people, requires to be always kept in a perfect state of sanitation, cleanliness is nowhere to be found in the town. This paper complains that the houses and huts are constructed with no regularity at all, that bad water

constantly gets access to the wells, that the drainage is allowed to stand on the ground in whatever direction one may turn one's eyes, that the market-places and the slaughter-houses are subject to no manner of control, and that this absence of cleanliness is the chief cause of the high rate of infant mortality in the town. The paper remarks that, though Tinnevelly is better than Tuticorin in sanitary respects, there is much room for improvement there, and suggests that the streets may be made wider than at present and a more efficient system of drainage introduced.

SWADESAMITRAN,
Madras,
Jan. 17th, 1907.

Gaming dens in and near the Chintadripet market.

5. A correspondent of the *Swadesamitran*, of the 17th January, states that in addition to the ill-repute which the Chintadripet market has already earned and which the authorities have up till now failed to remove, a gaming den termed "langar" has been established in the market, and that the swindlers who frequent this den put the visitors to the market to much annoyance and loss. The correspondent says that another such den has since been opened between Aiya Mudali Street and the above market, and that on a certain night recently some vagabonds connected with this den got drunk, entered a neighbouring toddy shop, broke a glass almirah there and caused much confusion, to the great fear of the wayfarers. He finally observes that, though the police have succeeded in arresting some of these vagabonds, such disturbances will not cease unless the gaming dens are closed.

SWADESAMITRAN,
Madras,
Jan. 18th, 1907.

Municipalities and district boards.

6. The *Swadesamitran*, of the 18th January, writes:—One of the means whereby the Indians can acquire fitness for self-rule is participation in the administration of municipalities and district boards. Indeed, these bodies were meant by their author Lord Ripon to impart such fitness to the people of India. But the successors of that benign and far-seeing Viceroy have forgotten this end which he had in view, and have introduced several elements of restraint in the conduct of municipalities and district boards. Consequently, the Indians have not been benefited by these institutions as much as they reasonably ought to have been. Lord Ripon intended that the officials of the Government should exert no influence, direct or indirect, over these popular institutions, and, therefore, prohibited the District Collectors from being Chairmen of Municipal Councils. This prohibition continues in force to-day; yet the District Collectors exert as much influence as possible to curtail the independence of the municipalities. As for the district boards, they have no freedom worth the name, since the Collectors and Sub-divisional officers are at their head. With respect to these two kinds of institutions, the Government implicitly believes what the Collectors and their subordinates say, and as implicitly disregards the words of the councillors or members. Also, the Government alternately praises or blames any municipality, according as the Governors, their Councillors and the Secretaries to Government are well or ill disposed. Generally speaking, it cannot be denied that the Anglo-Indian officials view with jealousy the political agitation which is being carried on by the Indians at present, and are bent upon casting infamy on those municipalities which are under the guidance of the conductors of this agitation, with the object of ultimately saying that inasmuch as the Indians are, according to their allegation, not capable of bearing such a small portion of the burden of self-government as is implied in the municipalities, they have not yet qualified themselves for the self-government which in the late session of the Indian National Congress was openly demanded. In fact, this is the argument which the Anglo-Indian Press very often uses in order to throw obstacles in our way. To declare that the Indian municipalities are not well administered is to utter a lie. The Government and the District officials are not competent to decide such a question: that is the privilege of the people. Where the people themselves complain, the Government may interfere, but only until matters are set right once again, when it should withdraw. All power should be in the hands of the people. If they be continuously treated as children, how can they grow into sturdy manhood? As the great statesman Mr. Gladstone said, liberty is the only training for liberty. It behoves our rulers to recognise the profound truth contained in this observation.

MUKHTAR,
Madras,
Jan. 10th, 1907.

The butchers' strike in Madras.

7. The *Mukhtar*, of the 10th January, refers to the butchers' strike and observes that the Municipality has very unjustly increased taxation on the slaughter of animals. The enhanced taxation is a source of great loss both to the butchers and the public themselves. It is hoped that our merciful Government will cancel the order of enhancement, for which the public will feel grateful.

The *Jaridah-i-Rozgar*, of the 12th January, concurs in the sentiments expressed above.

(*f*) *Land Revenue and Settlement.*

SWADESAMITRAN,
Madras,
Jan. 17th, 1907.

Resettlement of land revenue.

8. The *Swadesamitran*, of the 17th January, observes that whenever the Government undertakes a resettlement of the land revenue in any district, all that the people are given to understand is the name of the special officer appointed in connection therewith, but that everything else is done in the dark, until at last the fact bursts upon the people that they will thenceforward have to pay an increased tax. This paper is of the opinion that the procedure above described is unjust, and that the people to be affected by the resettlement should be informed of the proposals so that they may have time to point out their difficulties and grievances before the Government issues its orders.

SASILEKHA,
Madras,
Jan. 18th, 1907.

Resettlement of the Nellore district.

9. The *Sasilekha*, of the 18th January, states in connection with the resettlement of the Nellore district, that it has not yet recovered from the effects of the great famine of 1877-78. There are not large anicuts or canals in this district. Dry crops fail for want of rains in season. People are not educated and are extremely poor. When the district is in such an unhappy condition, the paper regrets that the authorities should increase the land revenue after the resettlement. The Government think that, as there is higher price now for grains, the enhanced shist can be imposed, but they do not see that even the bare necessaries of life are very dear and that the poor people are quite unable to maintain themselves.

(*h*) *Railways.*

ANDHRAPRAKASIKA,
Madras,
Jan. 16th, 1907.

Acquisition of "John Pareiras", Madras, for railway offices.

10. The *Andhraprakasika*, of the 16th January, writes that "John Pareiras", opposite the General Hospital, Madras, contains 200 houses inhabited by 3,000 people, and that it has formed a part and parcel of the city for nearly a century. The Madras Railway Company applied to Government for the entire land for building their general offices there. In accordance with the Land Acquisition Act, the Madras Deputy Collector issued notices to the house-owners to prefer objections if they have any. A year ago an Honourable Member interpellated on this matter in the Legislative Council, and suggested Mulakothalam near the Basin Bridge as a suitable place for the purpose mentioned instead of the land in question, but elicited the reply that that place was not a suitable one for the construction of railway offices. Mulakothalam, though not a very convenient place, will in a way suit the purpose. If any other place be required, it will not at all be difficult for Government to select one anywhere else if they only wish to do so. It would be quite well if the Railway Company were given some other site without subjecting the poor inhabitants of 200 houses to great inconvenience and trouble.

(*k*) *General.*

RAVI,
Cocanada,
Jan. 17th, 1907.

Separate waiting places for women in post offices.

11. A correspondent to the *Ravi*, of the 17th January, appeals to Postal authorities for providing separate waiting places for women when they appear at post offices on business. Since the failure of Arbuthnot & Co. and of Provident funds, they have no other alternative than to invest their moneys in Government Savings Banks though at a small

rate of interest. So they have more need now than ever before to present themselves at post offices. As too many men always frequent post offices in big towns, a separate place should be assigned to women as in railway trains and hospitals, so as to avoid elbowing their way through the crowd. They do not require chairs and benches as English ladies. It will be enough if they are just shown a separate place to sit and wait.

IV.—NATIVE STATES.

MALAYALI,
Jan. 12th, 1907.

The puppet Diwan of Travancore.

12. The *Malayali*, of the 12th January, writes as follows in English about the Diwan of Travancore:—It is nearly five months now since Mr. S. Gopalachariar took charge of the ministerial portfolio of the Travancore State. We have been carefully watching his career during this short period, and if we have been struck with one particular trait in his character more than another, it is his lack of individuality and courage of convictions. On a former occasion, while writing about official corruption in Travancore, we remarked: "Failing in their attempt to appoint a Travancorean, the Travancore Darbar, it is believed, was anxious to pitch upon a man who would be most subservient to the wishes and inclinations of the powers that be. Mr. S. Gopalachariar was ready to hand, and his services were indented upon." Subsequent events have only justified the estimate we then formed of the Diwan. His actions as Diwan of Travancore have not been characterised by independence of judgment, strength of convictions and tact. Many of the appointments made since his advent into Travancore have been influenced either by nepotism or by favouritism. He has not shown that uncompromising attitude towards official corruption in the State, which is so much needed in view of the evil tendencies that have of late been influencing some of the administrative acts in Travancore. Coming as he does from the free atmosphere of British India, and acquainted, as he must have been, with the honest aspirations of the people there to a share in the administration of their country, one should naturally expect that he would bring with him the same ideas of free popular institutions in Travancore. But, if after coming into the country, he holds opinions contrary to such expectations, it must be due to local influences. The Sree Moolum Popular Assembly, associated with the illustrious name of His Highness the Maharaja, and timed to meet, according to the original resolution of Government, in connection with His Highness' Birthday, was indefinitely adjourned; and it was only by vigorous and persistent agitation that the people were able to bring the Government to reason. The first day's proceedings of the present session, and the intolerant attitude of the Diwan on that day exposed the reluctance with which he was compelled to convene the meeting. His inaugural address to the assembly, as remarked by two of our Madras contemporaries, reads like a balance sheet and smacks of the Huzur record-room and pigeon holes. Indeed, it looks as if it were prepared by some clerk in the Huzur office. The want of courtesy and politeness with which he treated the accredited representatives of the people, the feverish haste with which he conducted the proceedings, the impatience with which he snubbed the member who stood up to offer the customary thanks to His Highness the Maharaja and to Mr. V. P. Madhava Rao for the various measures of reform he initiated and carried out, and the unsympathetic replies he made to many representations—all tend to show that he was merely running a show against his own inclinations. The subsequent reports show that he climbed down a bit after the first day, and was listening to the representations of the members with some show of patience. But what can such patience avail if it is not born of a desire to learn? What is the good of listening to members if their arguments will not influence the judgment? It is just like hearing a counsel after the judgment has been written. The replies of the Diwan were all prepared beforehand by the several heads of departments, and many of them were unsatisfactory and even unreasonable. The Diwan's reply to the question of cocoanut blight

may be cited as an instance in point. He said that the services of an expert could not be indented upon to find out the cause of the blight which is destroying many cocoanut trees in various parts of Travancore. The enormity of this reply is apparent to every one who is acquainted with this country. Fancy the condition of Travancore without its cocoanut palm, the *Kalpa Vriksham* of Kerala. The Diwan's reply that remission of tax cannot be allowed in the case of trees destroyed by such blight in settled taluks is no less curious. If, for instance, all the cocoanut trees in settled taluks are destroyed to-day, are we to imagine that the Government will insist upon the ryots paying the tax on such trees till the next settlement? Many other reasonable requests were also met by such silly replies. The general trend of the replies was that no settlement question could be reopened as regards taluks already settled, and that the Diwan is more in favour of complaints in individual cases than of general representations made at the assembly. This manifests a desire on the part of the Diwan to minimise the usefulness of the assembly as far as possible. His replies are far from showing knowledge and grasp of facts, clearness of thought and soundness of judgment. His treatment of his replies as judgments of Courts of Law, which could not be altered after delivery, and his unwillingness to allow members to explain their position after his replies, show that he is not the master of the situation, and that he is only acting as the mouth-piece of his lieutenants. All these point but to one conclusion, viz., that Mr. S. Gopalachariar has displayed utter inability to maintain the prestige and dignity of the high office he holds, and that he is only a puppet in the hands of some of the self-sufficient and narrow-minded officers of the State.

VI.—MISCELLANEOUS.

INDIA,
Madras,
Jan. 12th & 19th,
1907.

Self-rule for India.

13. The *India*, of the 12th and 19th January, says:—The confidence which the Indian National Congress has hitherto placed upon the British Government and latterly upon Mr. Morley, the present Liberal Secretary of State for India, has clearly not been justified. Mr. Morley's profession of sympathy with the aims and aspirations of the Indians seems not to be sincere. Witness his conduct in regard to the oft-repeated wish of the Indians that one of their countrymen should be given a seat in his Council, how he let slip a splendid opportunity of satisfying this wish; witness also the restrictions which he is said to have imposed upon his Under Secretary Mr. Ellis and which presumably drove the latter to resign his office. Bearing all these facts in mind, we think that Mr. Morley is no true well-wisher of India, nay, that in reality he is jealous of any progress made by the people of this country. It is folly to expect that we shall be invested with self-rule by the British Government. The life of Mr. Dadabhai Naoroji and the history of the Indian National Congress well illustrate the futility of any reliance upon the British nation and the disappointment in which such reliance has ended. No one can be found who has been more loyal to the British throne than Mr. Dadabhai; and no one demands self-government for India in more strong and unmistakeable language than he has done in his last congress address. The congress pursued the loyal path of petition and prayer for over two decades and contented itself with pointing to and asking for the redress of individual grievances here and there; but the congress has learnt that subordination to a foreign yoke is at the root of the evil and has, therefore, undertaken a serious struggle for self-rule. We pray to God that our countrymen may understand the full significance of what is now demanded by most of our leaders and shape their own conduct and the conduct of those around them so as to realise our ideal as soon as possible. We have already said that the British Government will not willingly give us self-rule. How, then, are we to obtain it? In our opinion a persistent boycott of foreign articles, nay, of all connection with foreigners, so far as practicable, is the only road which leads to the destination that we have resolved to reach.

SATYAVARTAMANI,
Pasumalai,
Jan. 15th, 1907.

The last gathering of the Indian National Congress.

14. The *Satyavartamani*, of the 15th January, regrets "that the more conservative delegates of the congress allowed themselves to be intimidated by the Babus and yielded more than they intended in favour of the Bengalee method of agitation and obstruction," but is glad to observe that "the radical element were defeated in some of their most extreme contentions", and that "the congress declined to endorse the boycott as a general political weapon". This paper observes: "The whole congress revealed much ability; though the feeling and extreme views displayed were the most positive evidence, according to the *London Times*, of the utter unpreparedness of India for self-rule. If that privilege were given to-morrow to Bengal, the Muhammadans would, in a few days, by sheer force of military valour, become the rulers; and then the loud voiced Babus would be speedily silenced and their privileges and liberties reduced to one-fourth of those which they enjoy under the British regimé".

NADEGANNADI,
Bangalore City,
Jan. 19th, 1907.

Indians as High Court Judges.

15. The *Nadegannadi*, of the 19th January, remarks that though the capacity of Indians to act as High Court Judges has of late years been fully established as being even superior to that of Europeans, the Madras Government did not avail itself of its opportunities to appoint them to the local High Court. The Bombay High Court, however, has at present three Indian Judges on its bench. Bombay has thus set an example to her sister presidencies, which, if they should follow, there can be no doubt that the people will come to regard our law courts with greater confidence and respect.

SURYODAYA
PRAKASIKA,
Bangalore,
Jan. 14th, 1907.

The Amir and the Indian feudatory princes.

16. The *Suryodaya Prakasika*, of the 14th January, commenting on the fact that the Indian chiefs were called upon to do honour to the Amir, says that there could not be a more humiliating sight than to see these native princes, with Kshatriya blood flowing in their veins, bending their heads to the feet of the ruler of a petty *foreign* State. Prostration before the British Ruler may, in some sense, be justifiable, as being a mark of allegiance, but compelling them to pay the same honours to an alien is highly reprehensible. What a painful sight it is to every patriotic Indian to see these once mighty native princes made to dance like so many puppets in the hands of the British!

MANORAMA,
Calicut,
Jan. 18th, 1907.

Appreciative remarks about His Majesty the Amir's attitude towards the religious sentiments of the Hindus.

17. A leader in the *Manorama*, of the 18th January, refers in very appreciative terms to the solicitude evinced by His Majesty the Amir in respect of the religious sentiments of the Hindus, and cites as an instance his recent intimation to the leading Muhammadans of Delhi, who wanted to celebrate the occasion of the Amir's visit to that place during the Bakrid festival by slaughtering 100 cows for the feast. On hearing this intention of the Muhammadans, the Amir is reported to have informed them that he would not participate in the feast unless goats were substituted for cows, thus waiving what would have been a positive outrage to the religious feelings of the Hindus. A recent letter of a European correspondent in an Egyptian paper about the most amicable relations existing between the Hindu and Muhammadan subjects of His Majesty is also noticed with pleasure in this connection.

Anent the same subject a leader in the *Kerala Patrika*, of the 19th January, also speaks very highly of the broad-hearted view of this great Muhammadan ruler, and remarks that it ought to be a lesson to all Indian nations, especially to Hindus and Muhammadans, whose union is very essential for the amelioration of both communities.

[Issued 26th January 1907.]

[illegible]

CONFIDENTIAL. No. 4 of 1907.

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 26th January 1907.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

Nil.

VERNACULAR PAPERS.

II.—HOME ADMINISTRATION.

PAGE

(*b*) *Courts*—

Injustice done by the Madras Government in overlooking the claims of Mr. Sankaran Nayar to the Judgeship of the High Court 22
Remarks on the administration report of the Judicial department .. .. ib.

(*e*) *Local and Municipal*—

The butchers' strike in Madras 23

(*f*) *Land Revenue and Settlement*—

Agriculturists in Malabar prohibited from constructing dams in streams and channels and using the water for irrigation purposes .. .. ib.

(*i*) *Public Works*—

"The Public Works Department officers—their vagaries" .. .. ib.

(*k*) *General*—

Salary system 24

II.—HOME ADMINISTRATION—*cont.*

PAGE

(*k*) *General—cont.*

Self-Government 24

III.—LEGISLATION.

Remarks on the replies of Government to the questions put by the non-official members at the last meeting of the Legislative Council .. .. ib.

IV.—NATIVE STATES.

Rumours relating to some territorial changes in Mysore .. ib.
Investiture of His Highness Sree Krishna Raj Wodiyar Bahadur, the Maharaja of Mysore, with the title and insignia of G.C.S.I. 25

VI.—MISCELLANEOUS.

Self-rule for India .. .. ib.
Lord Wenlock in India 27

ENGLISH PAPERS OWNED BY NATIVES.

Nil.

VERNACULAR PAPERS.

II.—Home Administration.

(b) *Courts.*

Bharata Bandhu, Jan. 26th, 1907.

Injustice done by the Madras Government in overlooking the claims of Mr. Sankaran Nayar to the Judgeship of the High Court.

1. A leader in the *Bharata Bandhu*, of the 26th January, headed "Look upon this picture and on this" regards the 15th January as an auspicious day, as three native Judges sat for the first time on that day on the benches of the Bombay High Court. It commends very highly the large-heartedness and sound discretion of Lord Lamington whose speeches on various occasions testify in a laudable manner to his independence and loyalty to his convictions and whose noble qualities are put opportunely into practice, and the article says that the appointment above referred to aptly illustrate this description of His Lordship. The article then calls attention to the other side of the picture and says, "the appointment of two Native Judges was a serious difficulty to the Madras Government. Of the two vacancies, one was filled in accordance with law by the installation of a Member of the Civil Service. Public opinion and public sentiment were in favour of Mr. Sankaran Nayar's appointment to the other. The time was also opportune. The Public Service Commission, some twenty years ago, recorded their opinion that an appointment of the kind was a great desideratum. Taking all in all Mr. Sankaran Nayar and none else deserved the post of the Sixth Judge. But a European was recommended by the Local Government disregarding the claims of Mr. Sankaran Nayar owing to certain reasons which are even now secrets of State. It is the unexpected and the impossible that often happen in this world and this in brief is one of such occurrences. This injustice of the Madras Government cannot be overestimated. Government have acted in this matter in utter disregard of public opinion and without a shadow of justice. The High Court may be the birthright of Europeans and a dark skin may be a grave fault according to the Madras Government; but the Government should well understand that the ancestors of the people of this Presidency did not earn their livelihood by holding Government appointments".

Remarks on the administration report of the Judicial department.

2. A leader in the same issue of the paper, while reviewing the report on the administration of Civil Justice in the Madras Presidency, is quite surprised at the amazing arrears under original and small cause cases, and suggests the appointment of additional Munsifs and Sub-Judges to clear off the files or in the alternative, the reduction of court-fees proportionate to the large surplus of income.

(e) *Local and Municipal.*

ALHAMI,
Madras,
Jan. 16th, 1907.

The butchers' strike in Madras.

3. The *Alhami*, of the 16th January, makes the following observations on the Madras butchers' strike:—The over-taxation is a source of great misery to the public, and, as a result, the butchers have with one accord suspended the sale of mutton to the public. It is very regrettable that the authorities do not care for the public weal, and do not even feel the effects of the existing famine and the dearness of the necessaries of life. The Indians are unjustly overburdened with arbitrary taxation. The sources of income have been wrested away from the Indians by the Europeans. Arts, industries and commerce, even the higher appointments are in the hands of Englishmen. When such is the state to which the Indians are reduced, the adoption of a self-interested policy is really deplorable. The British authorities should well remember that the stability of their Indian empire depends upon their popularity and sympathy with the Indians, and not in reducing the Indians to a miserable state of poverty. It is the public who will suffer from the enhanced taxation as the price of mutton will consequently rise.

(*f*) *Land Revenue and Settlement.*

MANORAMA,
Calicut,
Jan. 25th, 1907.

Agriculturists in Malabar prohibited from constructing dams in streams and channels and using the water for irrigation purposes.

4. A correspondent in the *Manorama*, of the 25th January, referring to the orders issued by certain Tahsildars in Malabar requiring agriculturists to obtain sanction before they construct dams across streams and canals to collect water for agricultural purposes, requests the Collector of Malabar to enquire into the matter and issue an order to the effect that for agricultural purposes no previous sanction need be obtained for putting up dams. The correspondent adds that some Revenue officers were misled by the fact that the recent survey and settlement of Malabar classified as poramboke these streams and water channels, which were the janmam property of private individuals and were used by the riparian land-owners for irrigating their lands, and laid down that the janmam rights of these streams and channels were thereby vested in Government, and that the cultivators had no right to use the water without the sanction of Government officials. It appears that an order was recently passed for the demolition of a dam put up by a private individual in Palghat, but as it was not easy to frighten the party into submission, the order was subsequently withdrawn on the pretext that there was a previous order to the effect that the channel belonged to the owner. The correspondent says, in conclusion, that as the cultivators in several parts of the district are afraid to construct dams without obtaining the sanction of the Revenue authorities, the crops are withering for want of water. The attention of the Government and the Board is invited to the matter.

(*i*) *Public Works.*

KISTNAPATRIKA,
Masulipatam,
Jan. 15th, 1907.

"The Public Works Department officers—their vagaries."

5. A correspondent to the *Kistnapatrika*, of the 15th January, referring to the doings of the Public Works Department officers, says that when the ryots of the village of Kopalli requested Mr. Subrahmanya Aiyar, sub-overseer of Vundi, Gódávari district, to supply water for the second *Dáluva* crop, he replied that petitions for water-supply had not reached him. The matter being reported to the Tahsildar, he referred the petitioners to the sub-overseer again. As the sub-overseer did not receive his "mamul", he did not supply water, perhaps under the impression that he might not get the "mamul" at all. The season for *Dáluva* cultivation was passing away. The Tahsildar was again appealed to. In spite of all representations, water was not supplied by the sub-overseer. The correspondent requests the Public Works authorities to take into consideration the loss sustained in this instance by the ryots of Kopalli village and to obviate the cause for complaint liable to be laid at the door of their department.

(*k*) *General.*

VOICE OF TRUTH,
Rajahmundry,
Jan. 2nd, 1907.

Salary system.

6. The *Voice of Truth*, of the 2nd January, compares public service under the Hindu Rajas in ancient days with that under British rule at present, and remarks that since the salary system was adopted, the old method of granting food-grains to public servants for their maintenance and also clothes as gifts on festive occasions has ceased. It was customary for officers employed on ministerial duties to be given land in lieu of their emoluments. Now, the salary system has been extended to village servants also. It is this system that has encouraged bribery among public servants. A Government employé has recourse to bribes to recoup his loss of pay whenever he takes leave and also to enable him to leave some property to his family in case of his untimely death. It was not so under the old system, as the grant of lands was secure and it could be held in the family from generation to generation.

Self-government.

7. The same paper, referring to self-government, remarks that as the natives are not appointed to higher appointments in the public service, no harmony can exist between the rulers and the ruled. Observing that twenty-one crores of rupees are being expended on salaries to Europeans, it asks, "Are the Natives intellectually inferior to Europeans? If so, why should not Government hold competitive examinations and select successful candidates, whether European or Indian?" The Proclamations of the late Queen-Empress and of His Majesty the King-Emperor, it adds, announce that Indians are entitled to any appointment in the Empire. Noticing that some say that Indians are not fit for self-government for the reason that they have not received sufficient education, it asks, "What was the condition of education in England fifty years ago? Did not the English people enjoy self-government then? Even in India, has it not been established in Baroda and other states?" The paper is of opinion that in some respects the administration in those states is better than the British Government and concludes that Europeans allege some cause or other for not granting self-government to the Indians, though they are aware that to withhold it is contrary to the British sense of liberty and justice.

III.—LEGISLATION.

MANORAMA,
Calicut,
Jan. 25th, 1907.

Remarks on the replies of Government to the questions put by the non-official members at the last meeting of the Legislative Council.

8. A leader in the *Manorama*, of the 25th January, referring to the questions put at the last meeting of the Legislative Council by certain non-official members regarding certain matters published in the newspapers, observes that the replies of Government thereto were not only unsatisfactory but were also wanting in the courtesy proper to such an occasion. It is not with the intention of patronising the newspapers that Government subscribe for them, but for ascertaining public grievances ventilated through their columns. But from the replies it was easy to see that the attention of Government was only drawn to a grievance when it became the subject of a question by an Honourable Member. Such indifference, it is said, is not conducive to the welfare of the subjects.

IV.—NATIVE STATES.

SURYODAYA PRAKASIKA,
Bangalore,
Jan. 21st, 1907.

Rumours relating to some territorial changes in Mysore.

9. Referring to the widespread rumour prevalent in Mysore for some time past that the British Government is seriously contemplating the exchange of the districts of Bangalore and Kolar for Bellary, Anantapur and Coorg, a correspondent of the *Suryodaya Prakasika*, of the 21st January, writes as follows:—A fresh rumour that the British Government has called upon the Mysore Government through the Resident to

furnish a return of the amount of revenue derived from these two districts, goes to strengthen the popular apprehension. But the repeated assurances of the chief exponents of the policy of Government, namely, the *Madras Mail* and the *Pioneer*, that the rumour is altogether unfounded, however, leave us in some doubt. A more recent rumour again is to the effect that Government will, instead of annexing the two districts, further increase the tribute to 50 lakhs of rupees per annum. It is hoped, however, that Mysore may not be maimed, as it were, of two of its important limbs by depriving her of the two finest districts in the State.

QASIM-UL-AKHBAR,
Bangalore,
Jan. 17th, 1906.

Investiture of His Highness Sri Krishna Raj Wodiyar Bahadur, the Maharaja of Mysore, with the title and insignia, of G.C.S.I.

10. The *Qasim-ul-Akhbar*, of the 17th January, has the following in English:—It is in transports of real and sterling joy that we read in the *Government of India Gazette* that among the New Year's Honours of the present calendar year, the exalted title and insignia of the Grand Commander of the Order of the Star of India were bestowed upon the sanctified person of our beloved ruler His Highness Sri Krishna Raj Wodiyar, the Maharaja of Mysore. A well-merited recognition from the Emperor and the Supreme Government! His Highness has stepped over his teens and is now in the 23rd year of age, and for the past five years held the reins of Sovereignty with ability and credit and has invariably shed beneficence upon all classes of subjects in the country committed to his sway. His Highness, by his engaging mien and condescending grace, is endeared both in and outside the country of Mysore. All hands are uplifted to Heaven for the longevity of His Highness and for the stability of the benign Raj of Mysore. We, Moslems of Mysore one and all, catch the impulse of genuine loyalty to the Mysore throne, and express our heartfelt congratulations to His Highness on this blessed investiture.

On this noble Raj, Mogul made,
Britain's favours sheltering shade.
To world's end may last Mysore sway,
Aglow with Heaven's fost'ring ray!
Amen!

VI.—MISCELLANEOUS.

SWADESAMITRAN,
Madras,
Jan. 21st, 22nd and 23rd 1907.

Self-rule for India.

11. The *Swadesamitran*, of the 21st, 22nd and 23rd January, writes:—Mr. Dadabhai Naoroji in his last Congress speech laid stress upon his opinion that self-government should be the aim of India, and that she should endeavour her best to achieve that aim. The majority of Englishmen say that this opinion is unsound, and that India in her present state is not fit for self-rule. As a proof of what they say, they state that the system of administration which has been hitherto pursued by the British rulers of India has conferred immense benefits on the people of this land and has been justified by their contented submission to it. We admit the truth of this statement. We are sure that, if subordination to a foreign power be the eternal destiny of India, that foreign power should preferably be the English. But it is absurd to think that the benefits and the submission mentioned above are an argument for stagnation in the future. Any advancement made by a people is only an argument for further advancement. Surely, no nation on the earth says: "The position to which we have attained is sufficiently high. We will not rise higher: it is not good for us to do so." Does Great Britain, with an unparalled and dazzling history of progress at her back, the envy of the rest of the civilized world, remain content with her present eminence? No. It is impossible for any nation to be thus contented; for if a nation move not continually onward, it will very soon find itself under the necessity of moving backward. There is no end to the improvement of a people. Nor is this idea of self-rule for India an idle dream impossible of realisation. When we consider that it has been possible for the Russians and the Persians, who are far lower in the scale of

civilization than we Indians are, to obtain a system of Parliamentary government, it is absolutely unjust to impute immoderation to the demand made by Mr. Dadabhai and the Indian National Congress, that India should be invested with self-government, not immediately, but at some time in the near future, only a substantial beginning being made now in the direction of the proposed end. Yet the *London Times* asserts without rhyme or reason that by the sword did the British win India and at the point of the sword, if needful, will they maintain their hold over it. This assertion will bear very little scrutiny. The first part of it is a shameless lie, and the last a vain brag. The British conquered South Africa from the Boers by the sword: and that conquest cost Great Britain two hundred thousand British lives and thirty crores of rupees. To conquer India in a similar manner, not even two million lives and three hundred crores of rupees would be adequate. Even with such an enormous expense, if, after the conquest, the people of India were not willing to bear the British yoke, the British would not be able to remain masters of this land for one single hour. Had there been a national unity in India, as there is in other civilized countries, not the British nor any other nation would have found it possible to reduce her to submission. In the so-called conquest of India, little British blood was shed, and not one penny of British money was spent. India won India for the British. Nor do the British now hold India by the power of the sword. The late Professor Seeley observed with truth that, if the feeling of a common nationality arose in India in any degree and combined itself with the notion that it was shameful to be under a foreign dominion, and if, at the same time, it became impossible for the British to employ Indian troops, from that day almost the British Empire in India would cease to exist. The British hold India not by the power of the sword, but by the consent of the Indians. The Indians have not at present the capability to rule themselves. Until they acquire this capability, they will vest their birth-right in the British nation. But Britain cannot shirk her duty to impart this capability to the Indians. Britain must grant privileges to India, whether she gain or lose by doing so. For education has spread too much in India for the Indians to continue to submit to the lot of slavery which they have in a way imposed upon themselves. If, in spite of this fact, our rulers persist in keeping us in our present degraded condition, the result will be that India will become another Ireland or Russia. Not that we are determined to rise in mutiny against the British Government. But nobody on earth can deprive us of the instruments which the weak, when oppressed, can always use to good purpose against their oppressors. It is only a short time since the boycott movement assumed any strong aspect in Bengal; but even within this short time, it has not failed to make an impression on the British people. If for some years more the boycott be pursued with obstinacy, their position will be very materially affected. If, again, the movement, instead of being confined to Bengal, spread throughout India, as it bids fair to do, the British will suffer more serious consequences. There are numerous other methods like this boycott by adopting which we can offer a silent but effectual opposition to our rulers.

The *India*, of the 26th January, observes: The Indians have learnt that it is impossible to rule three hundred millions of human beings against their wishes, if they are united, and that nowhere in this world is there the sword or the cannon which can intimidate a united India. The elephant is a harmless and mild animal habitually; and so long as it is so, the man in charge of it, weak though he be, may do anything to it. But when it is roused to anger, not the strongest of men will venture to stand before it. So the sword, which is given so much prominence in the self-glorification indulged in by the *London Times*, is out of the question now. But the point for us to consider is that not only the *Times* but almost the whole English press criticises Mr. Dadabhai's demand, notwithstanding its remarkable moderation, in much the same strain. What does this show? It shows the madness of hoping that we shall be able to get rid of the foreign yoke, under which we now are, with ease and peace. The sheep may take it into their head to preach morality to the wolves; but not so will the latter be deprived of their natural ferocity. It is Nature's ordination that every man should seek the remedy for his ills himself. As long as we place any reliance upon others, so long we may be certain we shall not have any advantage.

SWADESAMITRAN,
Madras,
Jan. 24th, 1907.

Lord Wenlock in India.

12. The *Swadesamitran*, of the 24th January, highly regrets that, though Lord Wenlock has not come to India on any business affecting the people of this country, the expenses connected with his tour here are met from the public treasury, that is, from the revenues wrung from the poor Indians.

[Issued 2nd February 1907.

CONFIDENTIAL.

No. 5 of 1907.

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 2nd February 1907.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

Nil.

VERNACULAR PAPERS.

I.—FOREIGN POLITICS.

	PAGE
The Amir of Afghanistan and the British power	30
His Majesty the Amir of Kabul's visit to India	*ib.*

II.—HOME ADMINISTRATION.

(*a*) *Police*—

Appointment of Deputy Superintendents of Police ..	32

(*e*) *Local and Municipal*—

The butchers' strike in Madras	*ib.*
(*j*) *Salt and Abkári*—	*ib.*
Abkári administration	*ib.*

III.—LEGISLATION.

	PAGE
The order of the Collector of Malabar in respect of the registration of *vakkalaths* to be rescinded	33

IV.—NATIVE STATES.

The feelings of the Natives against the Anglo-Indians in Mysore	*ib.*
The doings of the Resident at Hyderabad	*ib.*

VI.—MISCELLANEOUS.

Mr. Morley's want of courage	34
A Fuller in Baghalpur	*ib.*
The Nawab of Dacca	*ib.*
The Indians in the British colonies	*ib.*

ENGLISH PAPERS OWNED BY NATIVES.

Nil.

VERNACULAR PAPERS.

I.—Foreign Politics.

SWADESAMITRAN,
Madras,
Feb. 2nd, 1907.

The Amir of Afghanistan and the British power.

1. The *Swadesamitran*, of the 2nd February, writes:—Till lately the European powers were puffed up with the opinion that they were far superior to the Asiatics in civilization and military achievements and were, therefore, contemplating the partition of the whole of the continent of Asia among themselves. But the recent successes of Japan have exploded this conceit, and a new feeling of unity and common interest has sprung up among the powers of Asia. For this reason, all Asiatic potentates are entitled to the good-will of the Indians; and the Amir of Afghanistan, who is in India now, has endeared himself to the people of this country for several other reasons also. But we have a word of warning for him. Both Russia and Great Britain were eager to swallow Persia. But this has become well-nigh impossible, since a popular Government has been established in that land. The British have had a similar object in regard to Afghanistan also, and would have realised it had it not been for the vigilance of the late Amir Abdurrahman. We caution the present Amir to exercise the same vigilance. Else he will lose his independence. We are sure that during his stay in Calcutta the British authorities will slyly moot the question of laying railways and introducing the post and telegraph systems in Afghanistan. Persuaded by the honourable and flattering treatment accorded to him, he may possibly yield. But, if he does, he is no longer an independent king. We counsel him never to sanction the opening of railways in his country. It is enough for Afghanistan if it attains as much civilization as can be got without railways. Or, if railways be thought necessary, the Amir should invest his own money in laying them; and, if he has not got the money now, he had better be quiet till money is available.

QASIM-UL-AKHBAR,
Bangalore,
Jan. 28th, 1907.

His Majesty the Amir of Kabul's visit to India.

2. The *Qasim-ul-Akhbar*, of the 28th January, has the following article in English:—The fortunes of India from of yore have always been linked with those of the trans-Indus regions. We shall not here take notice of events of passing influence forming the sweeping and retreating irruptions into India of more distant foreigners,who came and went through Afghanistan, since that country lies in the tract of every invader by land from west and north and contains easily-passable mountain passes opening as gates into this country. Mark the common phrase "Herat is the key to India", and of the Persian occupation of India under Darius Hystaspes, who had also to track through the Afghan land towards the Indian satrapy. The first Ariyans, the ancestors of the modern Hindus, came from Aria or Herat in Afghanistan the name of Gandhari, wife of Dritarashtra and mother of the Kourus, is best remembered with that of the city of Kandahar in that country. From the days of Subuktageen to the death of Shahabuddin Mahomed Ghori, otherwise called Ben Sam, Afghanistan exercised sway over the

north-western portions of India, then all intercourse between these countries stopped. Again, with the invasion of Baber in 1526, it was revived; and thenceforward Afghanistan formed a portion of the Mogul Empire of Delhi till 1653 in the reign of the Emperor Shah-i-Jehan; when once more it was severed and Ali Merdan Khan, the Governor of Kandahar, came to Delhi to tell the sad story of the fall of that city into the hands of the Persians. For the third time the invasions of Nadir Shah in 1739 and of Ahmed Shah Abdali in 1747—1761 brought India into contact with Afghanistan and thereafter the Durani Sovereigns held the reins of sovereignty in Afghanistan and one of them Zeman Shah made the youthful Ranjit Singh of the Sikh nation the Governor of Lahore in 1800—the last of the Duranian dynasty was Shah Shuja who was deposed by Dost Mahomed Khan of the Barakhzai clan and was driven out of Afghanistan, a pensioner on British bounty in India, and for whose restoration to the Afghan throne with the object of strengthening the British influence in that country against Russian aggression in Central Asia, the first Afghan war was undertaken from 1839 to 1842 with varied success and a variety of disaster which however left Dost Mahomed Khan in undisputed possession of the Afghan sovereignty in the end. And eventually Sher Ali became the Amir of Afghanistan; it was for the recognition of his title that a grand *Darbar* at Ambala was held by Lord Mayo in 1869; and it was on account of his tendency towards Russia that the Second Afghan War of 1878—1880 was put in hand which, after calamities similar to those of the first war, brought Yakub Khan a captive to India and elevated Amir Abdur Rahman Khan to the throne of Cabul. Abdur Rahman Khan was a model ruler and spread reforms into every branch of service imparting vigour and tone to the vitals of the Afghan sovereignty. The present Amir His Majesty Habibullah Khan, whose blessed tour India now hails, is the worthy son of such an illustrious father, and inherits all his father's virtues and talents; and his spirit of unprejudiced regard and concern for all has been well displayed in one notable instance even in this foreign land when, in the present Muhammadan *Zoha Eed* which was to come off in his Indian peregrinations at Delhi, the Moslems of that city offered to sacrifice 100 kine in commemoration of his participation in the *Khuthba* in that renowned metropolis and he refused to attend the *Eed* service unless sheep were substituted and sacrificed in lieu lest offence be given to the susceptibilities and feelings of the Hindus. This condition being accepted by the Moslems of Delhi, the presence of the sanctified Afghan Majesty was perceived on the platform of the *Eedgah* of this ancient city at this August feast. Does not a ruler so wide awake in notions and of such delicate perception, merit the good-will and remembrance of all men of whatever race and of whatever country they be? Afghanistan is the buffer State between the Russian power of Turkistan and the British power in India, powerful in itself with all its sinews flourishing in a vigorous and healthy condition. It cannot pass without observation of what vast importance Afghanistan and the weal of the affairs of that country are to the safety of the Indian empire—God has connected these two countries in natural links which no human hands can sever. The present Amir His Majesty Habibullah Khan is acknowledged by all to be an enlightened and spirited sovereign with modern views, and further he is of a friendly and conciliatory disposition. It behoves Great Britain to keep with that country on terms of lasting friendships and close alliance. May the arbiter of Heaven and Earth strengthen the bond of union between these!

The noble border Afghan throne,
In close friendship with Britain grown,
Now sends its King to view this clime,
In this season of sleet and rime.

The Relic of trans-Khyber name,
As Britain's friend, to North Hind came,
In delight, expand Moslem hearts;
For him, each hand, to Heaven, starts.

Kaisar's proxy meets Royal Guest;
He puts his love to friendship's test;
In bounding joy and hearty hail.
With banquets, doth, his guest, regale.

At Agra—seat, in levee grand,
By flowing Jumna's glist'ning sand,
He, to his guest, welcome, affords;
What magic scene! Sing, O ye bards!

To seking crowds, he lends his ear;
At *Zoha* feast, to Moslem dear,
In Delhi, Amir *Khotba* shares;
And for Moslem weal always cares.

God! Take him safe to Cabul—Home
From distant Ganga's frothy foam;
There in his palace smiling gay,
May he in pleasure always stay!

Thus now the remote *Moumin* prays:
Upon him God! Shed all thy grace;
Ev'r may he live in joyous bloom.
With glitt'ring crown and crested plume! *Abbas Beig.*

II.—HOME ADMINISTRATION.

(*a*) *Police.*

DESABHIMANI, *Cuddalore*, Jan. 26th, 1907.

Appointment of Deputy Superintendents of Police.

3. The *Desabhimani*, of the 26th January, observes that "the sons of some gifted parents have been fortunate enough in securing a good berth" as Deputy Superintendents of Police, and that "in appointing these men the status of the family to which they belong seems to have deeply entered into the consideration of the Government". As "it by no means necessarily follows that a gifted father has a gifted son", this paper is not in favour of "this system of recruitment", though it admits "that high birth is one of the elements that may be taken into consideration in appointing men to high posts". This paper recommends the claims of Messrs. Lewis, Muhammad Khan and Appu Rao of South Arcot to be appointed as Deputy Superintendents of Police on the score of "proved merit and ability".

(*e*) *Local and Municipal.*

SHAMS-UL-AKHBAR, *Madras*, Jan. 28th, 1907.

The butchers' strike in Madras.

4. The *Shams-ul-Akhbar*, of the 28th January, in regard to a reply of the Local Government to a petition from the residents of Madras in connection with butchers' strike, observes that the reply is very vague, and that when the butchers appealed to the Madras Corporation against the enhanced taxation, they received a reply to the effect that the Corporation declined to interfere in the matter as the tax had been raised conformably to regulations contained in the Government Act. Should the Corporation arrange the sale of mutton to the public none but Christians and Pariahs would purchase. Under these circumstances it is not fitting on the part of the Local Government to allow the public to suffer for want of mutton.

(*j*) *Salt and Abkári.*

ANDHRAPRAKASIKA, *Madras*, Jan. 26th, 1907.

Abkári administration.

5. The *Andhraprakasika*, of the 26th January, stating that a smaller quantity of country liquor was sold in the year 1905–06 than in the previous year, remarks that the decrease is not the effect of drinking being now less than what it was before, but it is certainly the effect of famine and poverty. As increased price of wine does not diminish drunkenness, the number of shops should be reduced and the Government should not grant licenses for establishing new

liquor shops in places where there are already a few. If toddy shops increased in number and those of country liquor decreased, it is evident that the season is bad. If they are fewer and located at considerable distances from one another, the habit of drinking will diminish to a great extent, as people may not like to go long distances in the sun or rain. If the Government give up a part of the (Abkári) revenue for some time people will live happily, and the Government will be benefited largely by means of general taxes in the long run.

III.—LEGISLATION.

MANORAMA,
Calicut,
Feb. 1st, 1907.

The order of the Collector of Malabar in respect of the registration of *vakkalaths* to be rescinded.

6. A leader in the *Manorama*, of the 1st February, referring to the order of the Collector of Malabar requiring parties to present petitions to adhikaries for the registration of *vakkalaths* and prohibiting the adhikari of an amsam to register the *vakkalaths* of parties of other amsams except under special circumstances, says that as the order is fraught with great inconvenience and expense to the persons concerned, it should be modified either by the Collector himself or by Government. It remarks that the reply of Government to the question put by the Hon'ble Raja Vasudeva Raja at the last meeting of the Legislative Council regarding the matter is quite contrary to the public opinion and unfavourable to the public weal. If Government think that the order is in accordance with the "Village Manual" and should not be modified it is a great mistake. If a law is opposed to public opinion and its enforcement is not to the advantage of Government, it ought to be invariably repealed or modified and Government have done so in several instances. As the order requiring people to present petitions along with *vakkalaths* for registration cannot result in any tangible good to the administration of the country, to the strength of Government or the public welfare, it ought to be similarly rescinded. The article after dwelling at some length on the injustice of such an order and the additional work it throws on the Revenue officials during their inspection, says that it will not only cause great annoyance to the people but also put the public to unnecessary trouble and expense.

Anent the same subject the *Kerala Sanchari*, of the 30th January, also expresses the same opinion.

The *Kerala Patrika*, of the 26th January, in a leader on the interpellations in the last Legislative Council and the replies of Government thereto, says, among other matters, that although the order above referred to is not illegal, it should be repealed at least for the greater convenience of the people.

IV.—NATIVE STATES.

NADEGANNADI,
Bangalore,
Feb. 2nd, 1907.

The feelings of the natives against the Anglo-Indians in Mysore.

7. The *Nadegannadi*, of the 2nd February in a leading article, gives vent to its general feeling of apprehension at the increase in the number of Europeans in Mysore, whose presence, it considers, not only as a drain on the resources of the country but also as a source of annoyance to the native subjects of the State. While they demand vast areas of land for their plantations, loans from the State for investment, reserve forests for game, compulsory labour and every facility for their trade, they would not submit to the common law of the country. They deny the authority of the local magistrate to try them and demand a special tribunal for that purpose. If their various requests are not fulfilled to the very letter, the next moment they begin to cry out against the administration. The higher administrative posts have come to be monopolised by them more largely than ever. Assaults on native subjects by Europeans have become more and more frequent during the past five years. The Muhammadan and other previous invaders, in spite of their tyranny, were

finally able to establish more friendly relations with the subject races. The principle of European domination, however, is solely to aggrandise themselves at the expense of the subject nation. Their treatment of the coloured races in the colonies is the very reverse of the preferential treatment they expect for themselves in India. The paper finally appeals to the feelings of the Anglo-Indians in Mysore to behave in such a manner as to enlist the sympathy and good-will of the people among whom they live.

MUKHBIR-E-DAKHAN,
Madras,
Jan. 23rd, 1907.

The doings of the Resident at Hyderabad.

8. The *Mukhbir-e-Dakhan*, of the 23rd January, on the authority of a correspondent, writes that the European Military officers of Aurangabad are exempted by the British Resident at Hyderabad from the payment of Custom duties. It is not known why the British Resident has issued such orders. Does this not amount to double government? The Resident has not authority or right to interfere in the internal affairs of the Nizam's Government. The British Resident should have obtained permission from the Nizam for such exemptions. The action of the Resident not only casts a slur on the policy of the British Government, but also lowers the prestige of the Nizam, and will certainly result in a breach of peace and scuffle between the British officers and the Custom authorities of Aurungabad.

VI.—MISCELLANEOUS.

SWADESAMITRAN,
Madras,
Jan. 28th, 1907.

Mr. Morley's want of courage.

9. The *Swadesamitran*, of the 28th January, says:—Last year, when Mr. Morley spoke in the House of Commons in connection with the Indian Budget, he said that he was ready to act according to the gracious proclamation of Her late Imperial Majesty Queen Victoria in the matter of appointing Indians to places of position and trust affecting the administration of this land. Since then many an occasion has arisen when an Indian might be honoured in the above manner. But on all these occasions Mr. Morley has only followed in the footsteps of his predecessors and preferred Englishmen to Indians. We have already written about the appointment of Mr. T. Morrison to a seat in the Council of the Secretary of State for India. Mr. Morley has likewise given another vacant seat to an Englishman. We have not much to say against this latter nomination, seeing that the seat was that of the Military Member. But there are some other vacancies yet, and still others are likely to occur in the future. Two of these were, according to the rumour current in the Press, to be filled up by Messrs. R. C. Dutt and Amir Ali. But now quite another rumour is abroad. It is reported that Mr. Morley consulted the existing Members of his Council as to the advisability of admitting into it the two distinguished sons of India named above, that these Members were against such a measure, and that, therefore, Mr. Morley is hesitating. These Members are persons who formerly were high officials in India, and who, though at present, in addition to their pension, they get a salary for their membership, are yet ungrateful to the country to which they are thus doubly indebted, and are always bent upon obstructing the progress of that country. We cannot for one moment suppose that Mr. Morley was not aware of this fact. That, being aware of it, as we contend he is, he should have asked the opinion of his present Councillors is, in our view, a proof that Mr. Morley has not the courage to act according to his own intentions and, in the present case, has only been in quest of a pretext. The Secretary of State is not bound by law to consult the Members of his Council in filling up any vacancy in it. When we consider that even in this matter, in which he is invested with full independence, Mr. Morley has not shown the courage which can be reasonably expected from a man of his learning and experience, we cannot hope that he will do us any benefit without the concurrence of his Councillors, who, whenever consulted upon such subjects, are sure to speak against the Indians. In these circumstances, we cannot see how Mr. Morley should be thought better than those who went before him.

SWADESAMITRAN,
Madras,
Jan. 30th, 1907.

A Fuller in Baghalpur.

10. The *Swadesamitran*, of the 30th January, observes that Mr. Lyall, the District Magistrate of Baghalpur in Behar, has begun to act the part of Sir B. Fuller in his district. This paper states that, when recently Babu Surendranath Bannerjea made a tour in the province of Behar lecturing about the *swadeshi* movement, Mr. Lyall endeavoured his best to dissuade the people from entertaining this philanthropist in any manner, but, failing to do so, prohibited the hotel-keepers in a certain place from giving food to those who were connected with the movement, so much so that the latter had to cook their own food, and further that the District Magistrate has not only been preaching to the people in the several villages and towns which he has visited not to countenance the boycott movement, but has also threatened them with the displeasure of the Government in case they countenanced it. That the misfortunes which Lord Curzon and Sir B. Fuller have suffered respectively for the dismemberment of Bengal and for opposition to the *swadeshi* movement should not have taught a lesson to this Faringi is surprising to the *Swadesamitran*. No Faringi, says this paper, who acts against the interests of India will prosper, and any one who will work injury to the Indians in their present distressed condition will soon have to return to his country dishonoured.

SWADESAMITRAN,
Madras,
Feb. 2nd, 1907.

The Nawab of Dacca.

11. The *Swadesamitran*, of the 2nd February, learns that the Commissioner of Dacca has recommended the grant of a loan from the public treasury to the Nawab of Dacca, who has earned the unenviable reputation of being a traitor to his motherland and a pet to her enemies, as he is now in sad need of money for a law suit in which he is involved. This paper questions the propriety of the recommendation and observes that if the British officials are eager to help those who stand against their own countrymen, they had better do so from their own salaries or by procuring money from England; for, seeing that famine is making such havoc in the country at present, the people of India cannot afford to give such loans.

INDIA,
Madras,
Feb. 2nd, 1907.

The Indians in the British colonies.

12. The *India*, of the 2nd February, observes:—All the world knows what miserable treatment our countrymen experience in the British colonies. Our leaders have hitherto been under the impression that the surest way to get our grievances redressed is to point them out to our Rulers. But they are learning the futility of addressing the Government upon the subject. They have been convinced that, though these colonies form a portion of the British Empire, they do so only in name, and that in reality they are independent, so much so that not even an eighth part of the authority which the British Government enjoys in India can be exercised by it over the colonies. Mr. Morley has plainly told us so. Moreover, we have to consider that the British colonists belong to the same nation as our Rulers; and it is silly to expect that any serious indignation can be infused into the minds of the latter against the former on any account, because in our own land we daily see with what contempt an Englishman looks upon an Indian. Thus the Government will not help us in this matter. Have we, then, no other remedy? Yes, and that the surest one. What is it? Revenge. Unless we revenge ourselves upon the colonists when they come to our country, these barbarians will not mend their attitude. We can, for instance, do without Australian horses and we can withdraw our patronage from the circuses and other entertainments got up by the colonists. Here we have another proof that boycott is the only solution of most of our present difficulties.

[Issued, 9th February 1907.]

[illegible]

[illegible]

[illegible]

CONFIDENTIAL.

No. 6 of 1907.

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 9th February 1907.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

Nil.

VERNACULAR PAPERS.

II.—HOME ADMINISTRATION. PAGE

(*e*) *Local and Municipal*—

The bad state of roads and bridges in Malabar .. 38

(*h*) *Railways*—

The Periyamet railway accident .. .. *ib.*
Hardships of railway servants 39

(*k*) *General*—

The Indian National Congress .. .. *ib.*
Order regarding the registration of vakkalaths in Malabar to be reconsidered 40

II.—HOME ADMINISTRATION—*cont.* PAGE

(*k*) *General*—cont.

Indian discontent 40

IV.—NATIVE STATES.

The work of the retrenchment committee in Mysore .. *ib.*

VI.—MISCELLANEOUS.

The Indians in the British colonies 41
The Afghan Amir and the Indian people .. .. .. *ib.*
His Highness Aga Khan on Indian poverty and the educated Indians 42
A member of the Royal family as Viceroy of India .. *ib.*
Comments on an article in the *London Times* .. .. *ib.*

ENGLISH PAPERS OWNED BY NATIVES.

Nil.

VERNACULAR PAPERS.

II.—Home Administration.

(e) *Local and Municipal.*

Kerala Patrika,
Calicut,
Feb. 2nd, 1907.

The bad state of roads and bridges in Malabar.

1. A leader in the *Kerala Patrika*, of the 2nd February, referring to the unsatisfactory state of roads and bridges under the management of the Malabar District Board, says that although the amount of tolls collected in respect of ferries in the district is by itself sufficient to meet the cost of reconstructing some of the bridges which have been in a dilapidated state for a long time, it is a matter for regret that the District Board has not bestowed any serious attention upon the matter. The annual budget allotment having been found inadequate for the construction of bridges, etc., an additional annual grant of seventy thousand rupees has been given by Government as a Provincial grant for a period of five years which, it is remarked, will be sufficient to meet the requirements of the district. It is suggested that money intended for the maintenance of roads in good condition should be proportionately utilised in every taluk, and that it is improper to spend the greater portion of it in Wynaad taluk alone as is being done at present. It is believed by the public that this partiality is due to the fact that there are many Europeans in Wynaad and that the contractors are all Europeans. Again, the plea that there are no persons to supervise the construction of bridges cannot stand, seeing that the District Board has a District Engineer with three Assistant Engineers and many overseers. The District Engineer having only two taluks, viz., Calicut and Wynaad under his direct supervision, manages to spend most of his time in Wynaad and is consequently ignorant of the needs of other taluks. The Collector of the district, in his capacity as the President of the Board, is the only person responsible for all these matters. The members of the Board dreading the displeasure of the President refrain, as a rule, from asking useful questions at the Board's meetings as is done in the Legislative Council. It is suggested that the practice of asking questions at the Board's meeting which is an institution appropriate to local self-government should be introduced and that it will be productive of much good to the public.

(h) *Railways.*

Hindu Nésan,
Madras,
Feb. 6th, 1907.

The Periyamet railway accident.

2. The *Hindu Nésan*, of the 6th February, says: In the case in which Khadar Beg, engine-driver of the South Indian Railway Company, had been charged as responsible for the Periyamet accident of July last, the Chief Presidency Magistrate has declared in his judgment that Khadar Beg was not guilty and that the cause of the accident was the fact that the train was stopped where it should not be. The ground on which the Magistrate exculpated Khadar Beg was that

the latter had acted according to the order of somebody whom he was bound to obey. But who is this somebody? Why has he not been charged along with Khadar Beg? We trust that he will be brought to trial soon.

Hardships of railway servants.

3. The same paper writes: It is deplorable that even the Indian National Congress has not paid adequate attention to the hardships of the Indians in the railway service. In the first place, some railway stations are so undermanned that the stationmasters are required to perform goods and telegraph work in addition to their legitimate duties, and if, as a consequence, there arise a short delay in the preparation of the weekly statements and returns, they are taken to task. To add to these difficulties, the locomotive and traffic departments have been amalgamated. In the second place, race prejudice rules in the railway service, and it is notorious that in this service hats and boots always prevail over the turband head and bare foot. The Indians are considered to be unfit not only for the place of travelling auditor or traffic inspector carrying a pay ranging between Rs. 75 and Rs. 250, but even for the post of ticket-collector. It is rumoured that the Indians are hereafter not to be allowed to get more than Rs. 30 or 35 in the railway service. There cannot be smoke where there is no fire, and we have to believe that there is some truth in this rumour. The Indian servants of the South Indian Railway Company are the most unfortunate of the whole lot of railway servants. We request that the railway authorities and the public may work hard for the amelioration of their condition.

(*k*) *General.*

The Indian National Congress.

Désábhimáni,
Guntúr and Bezwada,
Feb. 2nd, 1907.

4. The *Désábhimáni*, of the 2nd February, writes about the Indian National Congress as follows: "We have now a few comforts and conveniences that were unknown before. Railways and telegraphs have been introduced. Canals have been opened and cultivation appears to be on the increase. Many conveniences have been provided for our comfort. But yet a far-sighted man cannot but infer that all these, instead of making us happy, make us only miserable in various ways. If any man, knowing the real state of the country, supposes that we are happy, he is under a delusion. Though we are now enjoying what our forefathers had not even dreamt of, we are undoubtedly poorer and more degenerate than they. We are only glad at the thought that railways take us in a short time to distant parts of the country, but we do not realise the disadvantages that result from them. The promoters of all the railways are foreigners. The entire profits go to them. Although there are many native employees on railways, the foreigners carry away a great portion of our country's money reducing us to a very poor condition. The Government dig canals, construct anicuts and make all possible efforts to increase cultivation, but all these are done not for our welfare, but for their own benefit. Though the "crops" were fewer formerly, the taxes were not so many as they now are. Taxes have increased with "crops" and it is not possible to enjoy even a tenth part of the produce, reared with great labour and under severe hardship. It seems as if the natives are cultivating lands undergoing hardships, only for the purpose of paying taxes to the Government. Formerly the taxes paid to the Hindu Rajas remained in the country and were not remitted to a foreign country. So the country was not impoverished. But now, the major portion of the taxes is taken to England to enrich Englishmen, and our people are gradually reduced to poverty and want. If the Government levy taxes just sufficient to cover administrative expenses, famines will become scarce and we can live happily to some extent. Although the Congress passes resolutions and prays to Government to reduce the taxes, yet they are ever increasing and not decreasing at all. The instruction imparted to us makes as fit as clerks only. It has not helped to fit us for independent professions. Even in this respect the Government are seeking their own benefit. The Government require

officers and clerks for administrative purposes. But 99 per cent. of the highly-paid officers are Englishmen and we are ready with all our higher education to serve the Government all the day on low salaries. This is due to the absence of industrial and technical schools. Although the authorities declare that they are working for the good of the country, still not one technical institute has been established till now in India. If we consider deeply, there are many obtacles to our progress. To remove them, our people have formed the congress."

KERALA SANCHARI,
Calicut,
Feb. 6th, 1907.

Order regarding the registration of vakalats in Malabar to be reconsidered.

5. A correspondent in the *Kerala Sanchari*, of the 6th February, adverting to the recent proceedings of the Collector of Malabar regarding the registration of vakalats, says, after dwelling at some length on the inconvenience and trouble caused to the parties that though the Collector may have meant to do good to them, the real effect is otherwise. It is also stated that the adhikaries, as a rule, levy a fee for every vakalat, and that this practice should be rigorously prohibited. A reconsideration of the Collector's order so as to obviate the evils threatened by it is earnestly solicited.

QASIM-UL-AKHBAR,
Feb. 4th, 1907.

Indian discontent.

6. The *Qasim-ul-Akhbar*, of the 4th February, has the following in English:—The *National Review* publishes an article by His Highness the Aga Khan on "Indian discontent". He rejects the theories about growing poverty, the aloofness of the British, and the natural animosity against the conquerors as baseless and untenable, but says that the existence of discontent is undeniable. It is due partly to the increased prosperity of the people, giving them greater leisure for pondering over things and to the disillusionment of educated Indians at finding themselves but little nearer than in 1858 to the level of the white ruler. The Aga Khan is convinced that it is impossible to give real governing powers to the people of India. He warmly esposes the Gaekwar's proposal to abolish the political Viceroyalty and to make a near relative of the Sovereign regent for a term of thirty years. Such a Prince, he says, would be freed from the political cares which crush the Viceroys and would be able to devote himself to all movements tending to destroy antagonisms and to amalgamate all branches of society into a healthy whole.

IV.—NATIVE STATES.

SURYODAYA
PRAKASIKA,
Bangalore,
Feb. 4th, 1907.

The work of the retrenchment committee in Mysore.

7. The *Suryodaya Prakasika*, of the 4th February, referring to the appointment of a retrenchment committee in Mysore, ironically remarks that it is impossible to overrate the economic genius of the members of that committee. The sole object of the committee is to reduce the state expenditure by 17 lakhs of rupees by hook or by crook. This they mean to do by abolishing hundreds of minor offices. They fail to notice, however, that the travelling allowance of some officers who draw salaries by thousands exceeds even their monthly salary. As in the case of many Revenue officers, it is desirable that engineers and such other itinerating officers should be allowed a fixed allowance in place of their enormous and ever-fluctuating travelling allowances; or, it may be provided that travelling allowances of officers should not exceed one half of their monthly salary. It is certain that in this manner the committee, will be able to reduce the expenditure to a proper and appreciable extent without depriving the minor officials of their means of livelihood. It is seen, however, that while the Government does away with so many minor offices, it is creating new places for Europeans such as the Deputy Comptroller's office. This policy of fattening the higher officials at the expense of the poor subordinates is extremely heartrending.

The *Nadegannadi*, of the 9th February, referring to the above, says that the same policy is pursued not only in Mysore but in all the Native States. This simultaneous pursuance of a common policy can only be explained on the supposition that it is done at the mandate of the Resident, who uses his influence in the State in such a manner as to turn every measure to the advantage of his own community. It is not improbable that this retrenchment will finally result in the creation of some new places for Europeans or the promotion of a few European officers. It is not the poor state of its finance nor the heavy pressure of a national debt that compels the Mysore Government to reduce the State expenditure. On the other hand, the financial condition of the State has been steadily improving during the past ten years; and consequently there should have been either a reduction in the rate of land revenue or at least a temporary remission of the same. It is this European interference in the administration of the Native States that has always been a serious obstacle to the advancement of the Native States. It is hoped that this cause of discontent among the subjects of the Native States will be removed in the near future.

VI.—MISCELLANEOUS.

The Indians in the British colonies.

DAKSHANADIPAM,
Salem,
Feb. 2nd, 1907.

8. The *Dakshanadipam*, of the 2nd February, referring to the meeting recently held at Triplicane to protest against the treatment given to the Indians in the British colonies, expresses the opinion that neither of the two methods of retaliation proposed in that meeting to get the grievance redressed—namely, to exclude the colonists from the public service of this country, and to boycott them commercially and otherwise—is practicable, and that, therefore, the only course now open is to endeavour to melt the hearts of the British public.

The *Swadesamitran*, of the 5th February, however, says:—Everybody knows what diabolical restrictions are imposed upon the Indians who desire to live permanently in the British colonies. and how at every step they are confronted by an inhuman and humiliating law or rule. Why are the colonists so hard towards our countrymen? Because the latter are remarkable for their skill in trade and frugality in living, and the Whites among whom they live cannot overthrow them in fair competition. If, owing to this fact, the residence of the Indians in the colonies be objectionable, much more so must be the residence in India of the Englishmen, who have wrested our commerce and industries from our hands and are now depriving us of our life-blood. Our rulers say: "You are engaged in an open competition, O Indians! Win, if you can. If you cannot, we cannot help you." If, thus, open competition must rule in India, why should it not rule in the colonies also? If it be just for the Whites to plunder India in the name of open competition, how can it be unjust for the Indians to earn in South Africa and Natal the profits of a spotlessly fair trade? Why should the Indians not have in the colonies those privileges which the Englishmen enjoy in India? Is our country to be the feeding-house of all nations in the world, while we ourselves cannot set foot in a foreign land without subjecting ourselves to some penalty? If our Imperial rulers are not able to protect our interests as subjects of the Empire, we have to take the business into our own hands. Let us wreak our vengeance upon the Whites, especially the colonial Whites, and let us cease emigrating to the colonies. Had it not been for the vast drain of wealth carried on systematically by the British Government, there would be abundant livelihood in this land for all her children. It is partly owing to the folly of our rich men, but chiefly owing to the injustice of our rulers that our brethren have to bear a degrading lot in the British colonies.

The Afghan Amir and the Indian people.

SWADESAMITRAN,
Madras,
Feb. 5th, 1907.

9. The *Swadesamitran*, of the 5th February, observes:—Before the Amir of Afghanistan reached Calcutta, every one of his actions in this country won the hearts of the people. But in Calcutta he has denied audience to any association. All the Press is grieved to see that he refuses to meet the Indians, especially the Muhammadans in Calcutta. During his stay in

India, the Amir cannot, of course, follow his own inclinations, but must abide by the arrangements made by the Indian Government. The Government has so planned his tour that it should be impossible for him to see the Nizam of Hyderabad or the Maharaja of Mysore or the Gaekwar of Baroda. Probably the Government is eager that the Bengalees should not approach the Amir, lest they should spoil the fair impression which it has created in his mind. We trust we are not wrong when we say that the Government is answerable for the Amir's inability or unwillingness to act in Calcutta as he acted in other parts of India.

SWADESAMITRAN,
Madras,
Feb. 8th, 1907.

His Highness Aga Khan on Indian poverty and the educated Indians.

10. The *Swadesamitran*, of the 8th February, says:—In an article which His Highness Aga Khan recently contributed to the *National Review*, he is reported to have written that India is not growing poorer day by day, but that discontent has taken firm root in the minds of the educated Indians. As to the first part of this statement, we observe that the best evidence of Indian poverty can be had only from those who are alleged to be poor, and not from the handful of individuals who roll in wealth and lead royal lives. As to the second part of the statement we are not now in a position to say what, in the opinion of His Highness, is the reason of the discontent which he remarks, or what inference he draws from this discontent. But the *Pioneer* observes that the discontent of the educated classes in this country proceeds from selfishness on their part. The Indian schools and colleges, says this paper, send out into the wide world tens of thousands of young men, who, finding no other means of livelihood, fall upon Government employment as the end of their education; and as the public service can accommodate only a minority among them, the disappointed majority turn discontented. So the *Pioneer* counsels our leading men to inculcate the lesson that honour and competence are to be got not only from Government employment but from other sources also, and urges them to concert measures for the industrial regeneration of our country. We agree with our contemporary that it is necessary to disencumber the minds of our young men of the foolish craze for Government service and to improve our industrial condition. But some must be Government servants. The Anglo-Indians would like to see the whole service reserved for themselves and their countrymen. We, on the other hand, contend that inasmuch as the Indians contribute by far the largest share of the Indian revenue, and safeguard the stability of the British Empire in India in other ways also, it is utterly unjust to admit any but Indians into this service. The remedy suggested by the *Pioneer* is foolish as a remedy, though the proposal is intrinsically of great value. If our educated young men cease hunting after Government employment and embrace other walks of life, they need not thereby become blind to their political condition. It is absurd to think that they will have no longing for self-government and will rest satisfied with their present lot of slavery.

NADEGANNADI,
Bangalore,
Feb. 9th, 1907.

A member of the Royal family as Viceroy of India.

11. The *Nadegannadi*, of the 9th February, alluding to the proposal that a member of the Royal family should be appointed as our ruler for life in the place of the Viceroy, says that though it is granted by all classes of people that the present Viceregal period of five years is too short for a full acquaintance with the condition and requirements of the country, yet an alien Prince in the place of the Viceroy will not be welcomed by the people. But the idea of appointing an Indian prince such as the Maharaja of Baroda or Mysore or the Nizam of Hyderabad as the ruler of the whole of India is more feasible; else two Houses of Parliament as in England will have to be created composed of educated Indians.

SURYODAYA
PRAKASIKA,
Bangalore,
Feb. 4th, 1907.

Comments on an article in the *London Times*.

12. The *Suryodaya Prakasika*, of the 4th February, commenting on a statement of the *London Times* that the Indian Empire was won by the sword and must therefore be maintained by the sword, says that it is their superior diplomatic skill and not the sword or money of the

English as in the Transvaal that won for them this vast empire. But Afghanistan, it observes, is a country which was evidently won by the sword. Why do they not maintain it by the sword then, instead of giving the Amir a subsidy of eighteen lakhs of rupees at the expense of the poor Indians? It is the opinion of the *London Times* and similar advocates of despotism that a country ruled by the sword is not eligible for self-government. It is to be regretted that even at the present stage of civilization, the *Times* believes more in the efficacy of the sword than in the loyalty of the people. But India has never been guilty of treason like Kabul. It is strange that the peaceful and law-abiding nature of the Indians could not secure them their legitimate rights.

[Issued, 16th February 1907.]

CONFIDENTIAL.

No. 7 of 1907.

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 16th February 1907.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

Nil.

VERNACULAR PAPERS.

I.—FOREIGN POLITICS. PAGE

The Amir of Afghanistan and certain indiscrete Muhammadans of India 46

II.—HOME ADMINISTRATION.

(a) Police—
Remarks on the police administration of Malabar .. ib.
(e) Local and Municipal—
Cremation ghat in Bezwada .. .. ib.
(f) Land Revenue and Settlement—
Jamabandi 47
(h) Railways—
Deficiency in rolling-stock and partiality shown to Europeans on the Bengal-Nagpur Railway .. .. ib.

II.—HOME ADMINISTRATION—*cont.* PAGE

(k) General—
The congress and self-government 47
Failure of Messrs. Arbuthnot & Co. 48
Mr. England's questionable action .. .. .. ib.
A sub-registry office to be opened at Chandara .. .. ib.

IV.—NATIVE STATES.

The insufficiency of police surveillance in Mysore 49
Remarks on the affairs in Travancore .. .. ib.

VI.—MISCELLANEOUS.

The Arbuthnot failure 51
Self-rule for India .. .. ib.
The speech from the Throne .. .. ib.

ENGLISH PAPERS OWNED BY NATIVES.

Nil.

VERNACULAR PAPERS.

I.—Foreign Politics.

SHAMS-UL-AKHBAR,
Madras,
Feb. 11th, 1907.

The Amir of Afghanistan and certain indiscrete Muhammadans of India.

1. The *Shams-ul-Akhbar*, of the 11th February. The *Hindu*, Madras, says that certain blockhead, disloyal and indiscrete Muhammadans have submitted a petition to the Amir of Afghanistan praying His Majesty to assume the reins of Government and rule over India.

II.—Home Administration.

(a) *Police.*

KERALA PATRIKA,
Calicut,
Feb. 9th, 1907.

Remarks on the police administration of Malabar.

2. A leader in the *Kerala Patrika*, of the 9th February, while remarking about the reforms, hoped to be productive of wholesome results that are being introduced into the Police department, says that although there are in the Malabar police force many capable Inspectors who are earnestly trying to detect crimes, the reason why their efforts are not successful in all cases is the incompetence of some of the subordinate officers. The remark is made that the good nature and diligence of Superintendents will always be conducive to the healthy administration of the force. Incidentally the conduct of Messrs. George and Mullaly, who were of late Superintendents of the district, is approvingly noticed and the behaviour of the present Superintendents, Messrs. Layne and Makarison of South and North Malabar districts, towards their subordinates is strongly disapproved. It is further remarked that these officers would do well to understand that the police administration of the district will improve only if they change their behaviour and show more courtesy to their subordinates and the public in general. South Malabar being a district where many crimes occur should have as its Superintendent a very capable officer thoroughly conversant with the district. The names of Mr. George and Mr. Thomas, the Assistant Collector, who is going to be drafted into the Police department, are suggested as those of proper persons for the district. The attention of the Inspector-General of Police is invited to the matter.

(e) *Local and Municipal.*

KISTNAPATRIKA,
Masulipatam,
Feb. 1st, 1907.

Cremation ghat in Bezwada.

3. A correspondent to the *Kistnapatrika*, of the 1st February, refers to the order passed by the Government at the suggestion of the Sanitary Commissioner prohibiting the burial and cremation of corpses at the bank of the Kistna in Bezwada and requiring the selection of a suitable and unobjectionable place instead. He remarks that the Municipal Chairman, the Divisional Officer

and the Collector have all unanimously represented that the proposed change was neither practicable nor advisable, and adds that the Government has overlooked the rights and privileges of the people in passing the order. The present site of the cremation place by the side of the river affords great convenience to the people to bury or burn their dead and to observe the necessary religious rites. Besides, all the villages and towns situated on the banks of rivers in India have their cremation ground on the banks of those rivers only from a religious point of view. When people from the neighbouring places go to Bezwada to throw into the river the bones of the dead from religious notions, it is a pity that the Bezwada people are deprived of such privileges. It cannot be supposed, he says, that the river water used for drinking purposes will be rendered unfit for use, for the people take the river water from the other side of the anicut while the burial-ground is below it. Stating that meetings are being held in Bezwada and petitions sent to Government requesting the cancellation of the said order as it affects the people in their observance of religious rites, he requests them to do the needful.

(*f*) *Land Revenue and Settlement.*

DESABHIMANI,
Bezwada and Guntur,
Feb. 9th, 1907.

Jamabandi.

4. The *Desabhimani*, of the 9th February, in contrasting the jamabandi as conducted at present with that held in the past, says that the Revenue officials of former times listened to the grievances of the ryot, and personally examined his fields as well as his accounts under dispute, whereas the modern officials do not care for his complaints and thus increase his troubles. They are paid out of the Government revenues collected from the hard-working ryots, and are therefore expected to do their duty properly and to look to the convenience of the people. They are not expected to waste their time during the day and hold their office till late in the night, thereby causing inconvenience and hardship to the petty clerks. There was once a rule that offices should not be held after nightfall. But it is honoured more in the violation than in the observance. The paper therefore requests that there should be a strict rule to close all public offices irrespective of their nature by 6 o'clock at least in the afternoon.

(*h*) *Railways.*

NADEGANNADI,
Bangalore City,
Feb. 16th, 1907.

Deficiency in rolling-stock and partiality shown to Europeans on the Bengal-Nagpur Railway.

5. The *Nadegannadi*, of the 16th February, observes that the administration of the Bengal-Nagpur Railway has given room for many complaints. A serious hindrance to traffic has been caused from want of a sufficient number of goods wagons, and goods worth several lakhs of rupees are unduly stayed at the booking stations. Besides, the servants of the company cause further annoyance to the native merchants by giving preference to goods belonging to European companies. It is strange that the Government does not interfere in the matter.

(*k*) *General.*

ANDHRAPRAKASIKA,
Madras,
Feb. 9th, 1907.

The congress and self-government.

6. Kalahasty Alamelumangammah, a female correspondent to the *Andhraprakasika*, of the 9th February, writes as follows:—Mr. Dadabhai Naoroji declared at the last National Congress that the Indians should ask for "self-government" His idea is that self-government should be given to India at least in course of time though not at once as in the case of Canada and Australia. As a step to the granting of self-government, the congress thinks that the Government should make elementary education compulsory for boys and girls, enable the people to manage municipalities and district boards themselves, and confer more powers on the members of the Legislative Councils. The privileges asked for are trifling. The *London Times* ridicules by saying that the demand for self-government has no precedent either in history or on the score of reason, but there is the important

charter—the Great Queen's Proclamation of 1858—which rebuts its statement. Man is a progressive being and the Indian deserves encouragement, and his gradual progress politically as well as in other respects should be ensured. "Will the refusal to grant necessary privileges to the Indians nourish contentment and loyalty in their hearts?" The *Times* says that India was won "by the sword", and that it should be held by the sword. It is not the English sword but it is the internal quarrels of the country that helped the first English traders to conquer it with the aid of the Indian sepoys. Unlike in South Africa, where two lakhs of soldiers and thirty crores of rupees were spent in wresting it from the Boers, the English would not have succeeded in their attempt on India even after sacrificing 20, instead of 2 lakhs of soldiers and 300, instead of 30 crores of money if India had been, like other countries in the world, a united kingdom peopled by a single nation. However, it is fortunate that India was conquered by the English; for the Indians have so far advanced by their contact with them that they could now ask for self-government. Friendly relations must be established between England and India by helping each other. But there cannot be such relations if India is to be ruled by the sword.

The *Kistnapatrika*, of the 1st February, writes also on the same subject and on the same lines.

SASILEKHA,
Madras,
Feb. 12th, 1907.

Failure of Messrs. Arbuthnot & Co.

7. Adverting to the failure of Messrs. Arbuthnot & Co., the *Sasilekha*, of the 12th February, says that some of the debts of the company due from Europeans were classed as "bad" and others as "doubtful"; whereas those due from natives were noted as "good". So it is plain that 3 crores of rupees belonging to the people of Madras were appropriated by Europeans. The report by the accountants proves beyond doubt the fraudulent intentions of the firm. The company received deposits even just before their actual failure and issued cheques fully knowing that they could not be paid. No regular accounts were kept for years. Notwithstanding such gross irregularities, the Government did not approve of a proposal made in the Legislative Council to appoint a "Commission" to report on the affairs of the company. The Anglo-Indian press in Bombay and Calcutta suggested prosecutions in criminal courts. There are reports current that some of the people who deposited their money in the company died of broken-heart, that some others became mad, and that some more are still bed-ridden. Though the Government proceed against murderers and forgerers, it is strange why proceedings were not started against this company which speculated with others' money for a number of years and ruined thousands of people. If a native firm had done the same, its fate would surely have been otherwise! It is believed that in case Sir Arbuthnot is left to himself without being proceeded against, the public will naturally be led to think that laws are made for the Indian and not for the whiteman. The paper therefore requests the Government to take the matter into their deep consideration.

KISTNAPATRIKA,
Masulipatam,
Feb. 1st, 1907.

Mr. England's questionable action.

8. The *Kistnapatrika*, of the 1st February, states that it appears that, on the 30th January 1907, Mr. England, the Supervisor, Public Works Department, saw a number of men and women bathing in the canal beyond the wharf at Masulipatam and, coming upon an old Brahman "like a thunder-bolt", wrenched the vessel from his hand, and threw it into deep water and after using bad language against the women in his smattering Telugu, went back to his boat.

KERALA PATRIKA,
Calicut,
Feb. 9th, 1907.

A sub-registry office to be opened at Chandara.

9. A correspondent in the *Kerala Patrika*, of the 9th February, referring to the inconvenience suffered by the Malayalis living in the Kasaragod taluk owing to the Court language of the sub-registry office of the place being Kanarese, invites the attention of the Inspector-General of Registration to the desirability of opening a sub-registry office at Chandara in Hosdrug sub-division.

IV.—NATIVE STATES.

SURYODAYA PRAKASIKA,
Bangalore,
Feb. 11th, 1907.

The insufficiency of police surveillance in Mysore.

10. The *Suryodaya Prakasika*, of the 11th February, in a leading article, remarks that though the increase of theft, robbery and such other felonies in Mysore is in a great measure due to various causes such as the high price of food stuffs, the poverty of the people, the absence of indigenous industries and want of education among the masses, yet want of proper police surveillance is mainly responsible for it. The removal of the central police station, for example, has led to the most daring burglaries in the very heart of the city—an instance of which is the one recently committed in the house of one Mr. Koneri Rao. It is, therefore, suggested that the central police station, corresponding to the one in the cantonment, should be re-established, and three outposts should be created in the main suburbs of the city with three constables stationed in each of them, so as to aid those at sub-stations in their night duty.

MALAYALI,
Calicut,
Feb. 9th, 1907.

Remarks on the affairs in Travancore.

11. A leader in the *Malayali*, of the 9th February, says as follows:—"We are sorry to note that in Travancore affairs are drifting from bad to worse. For some reason or other from the advent of the present Diwan, the Government have been committing one blunder after another. In this connection two or three of the recent events have principally attracted our attention. It is now nearly five years since one of the Doctors in the State service was transformed into a Revenue and Magisterial officer. Public opinion then and since has been very strong against it. The appointment itself was unprecedented and was one which, in the ordinary course, would not have been made by any Government having its sense about it. At that time there were at least half a dozen claimants for the place whose claims could not in justice be ignored. They were fully qualified by their education, experience in revenue and magisterial matters and legal training to fill the place. Nothing but utter disregard of justice, honesty of purpose and straightforwardness of policy could have induced a Government to set at naught the claims of such deserving servants of the State and to pitchfork into the service one not only totally unconnected with the department but one who by his education and training was thoroughly unfit to hold the appointment. We might be pardoned for quoting here a few sentences from what we then said on the subject in a leader under the same heading published on the 17th May 1902:—

". . . . As matters stand thus it is by no means surprising to find that Mr. Krishnaswami Rao has succumbed to this morbid hysteria, and pitchforked a valiant knight of the rubbish carts and the wooden spade, and jostled him into the already crowded rooms of the Secretariat office . . . . That a gentleman, who had been educated at Government expense in the healing art to serve as a Doctor to the needy Travancoreans, should so soon be hauled up from his philanthropic vocation and given a comfortable berth in the Diwan's office as Peishkar, would either mean that Travancore has come to such a deplorable state that it cannot find competent men to look after the duties of a Peishkar from the several first-class Magistrates and Division Assistants who have many a time discharged the duties of a Peishkar to the entire satisfaction of the Government, or that the Government found exceptional qualities in this gentleman to merit this high position.

"After showing that both these contentions were untenable we further said: 'We have no hesitation, therefore, in asserting that the action of the Government in this particular instance is inconsistent, unwise and utterly opposed to public policy . . . . Before concluding we are in duty bound to place on record that the appointment of a Doctor as a Diwan Peishkar is one of the most, or the most, egregious blunders of Diwan Bahadur K. Krishnaswami Rao. We are inclined to believe that the present appointment is an act of administrative folly the like of which cannot be had anywhere else.' How soon this officer was qualified to hold a magisterial appointment by undergoing the farce of an examination in Criminal Law and Procedure at the private residence of one of the Judges of the High Court and was appointed a District Magistrate and Diwan Peishkar, is too well known to require repetition here. The astounding value of the appointment, the weakness of the administration, and the nature of the time created in the minds of the people an intense suspicion that there was some underhand dealing in the matter. This mystery has now been solved by one of our plain-speaking contemporaries. In its issue of the 21st December 1906, the *Subhashini* says as follows under the heading 'The Doctor gave a Bribe':—

> " . . . . Would an officer of this kind be retained in the service in any other country? Is it not the value of the sovereigns with which he bribed that cherishes his insolence? Is there any doubt that one who purchased will realise the purchase money? Who is there in Travancore that does not know that Dr. Subramony Aiyar purchased the post of Peishkar with Rs. 12,000 borrowed from his friend Mr. Varada Aiyar, a wholesale merchant, and converted into sovereigns . . . . ?

"This statement was made nearly two months ago, and no attempt has been made by the officer concerned to vindicate his character. A debate seems to be going on in some quarters as to whether it is advisable to take action in the matter. Opinions are conflicting. Both the Travancore Darbar and the officer, whose character has been called in question, seem to have thought that if an apologist could be found matters could be set right. An aplogist has accordingly been found in one of our Trivandrum contemporaries which, by the nonsense in which it indulged on Saturday last, has forfeited its last claim to the respect and confidence of the public. Need we remind the Travancore Government that even the best of champions cannot convert iniquity into justice or folly into wisdom? Apologists of the kind they have found can only aggravate the situation. It is not vague insinuation or a covert attack that the *Subhashini* has made: but a bold, clear and unambiguous allegation. The cup of iniquity and folly of the Travancore Government is full to the brim. It wants but a drop more to overflow; and that drop will have been supplied if the Government do not give the *Subhashini* an opportunity of proving its allegations. Nothing short of a vindication of his character by the officer against whom the allegation has been made will satisfy the demands of justice and good Government. Public feeling has been strung to a pitch never before known in the history of Travancore; and if the Government do not rise equal to the occasion it may lead to disastrous consequences.

"Two other events are also noteworthy in this connection. The recent trouble in connection with the refusal of the customary facilities to the representatives of the leading Indian and Anglo-Indian newspapers of Madras to report the speeches made at the State Banquet at Trivandrum, has already been largely noticed in the Madras and the provincial press. The explanation offered by the officers of Travancore for accommodating the press representatives in the verandah outside the Darbar Hall among table servants and butlers cannot, and will not, satisfy anybody. No less than five Governors of Madras and one Viceroy have visited Travancore since His Highness the Maharaja ascended the *musnad*. If it was not repugnant to His Highness to have the press representatives 'in the line of his vision' during all the previous occasions of a similar nature, we do not know what has transpired now to bring about a change in this matter. We, therefore, fully agree with our other contemporaries in thinking that the responsibility for the recent act of discourtesy to the Madras press rests with Mr. S. Gopala Chariar the Diwan. This incident also shows that the present Diwan of Travancore is intolerant of public criticism. He, perhaps, wanted to place all manner of obstacles in the way of the speeches being correctly and fully reported to the press. We decline to believe that the speeches now offered to the press after being sub-edited by the Diwan and his subordinate officers are the true and correct versions of the utterances that took place at the banquet. It is highly probable that His Excellency passed some very severe strictures upon some of the recent administrative acts of the Travancore Government; but, unfortunately, as the whole function took place in *camera*, we have no means of knowing what exactly transpired there. The Diwan is certainly very ill-advised in maintaining what our Calicut contemporary aptly calls his present recluse attitude. The Travancore officials who, 'like bats and owls shun the light', may have their own good reasons for doing so. But we can assure them that they cannot succeed in putting a stop to public criticism regarding their measures and conduct. Before concluding we have to call attention to the notification appearing in the *Government Gazette* interdicting the presentation of public addresses, etc., to the Diwan when he is out on tour in the State. All these things go to show that he wants to suppress public criticism in all possible ways. Let him realise at least now that he is doomed to meet disappointment pure and simple. By these strange and ludicrous acts he can only make himself the laughing stock of the civilized world."

VI.—MISCELLANEOUS.

SWADESAMITRAN,
Madras,
Feb. 12th, 1907.

The Arbuthnot failure.

12. The *Swadesamitran*, of the 12th February, writes:—It is now patent to all the world that the late firm of Messrs. Arbuthnot & Co. had been insolvent for many years previous to its closure. The Government itself should have prosecuted Sir George Arbuthnot as a huge swindler. The fact that it has not done so, and the tacit support which he enjoys in Madras lead us to believe that the Government and the English community here are in secret sympathy with him. But why should not the National Fund Committee prosecute him?

Self-rule for India.

13. The same paper, of the 13th February, says:—The Hon'ble Mr. Ghokale is now touring in North India, expounding to the people the new-sprung eagerness for self-government in this land and the means whereby to achieve that end. As usual the *Pioneer* finds fault with his views and arguments, and endeavours to demonstrate that self-rule will never suit India. It says that only the educated classes, which form a microscopic minority of the population, are at all acquainted with the principles of self-rule, but that they command no influence whatever among the other classes, and, therefore, these latter will not peacefully submit themselves to a Government carried on by them, with the result that India will again become the scene of disturbance and confusion. This argument is faulty. We ask for self-rule no doubt; but we do not say that it should be given at once or very soon. All that we want is that our rulers should consider it as the ultimate end of the British sovereignty in India, and act in such a way as to ensure its realisation with the shortest possible delay. What they should do for this purpose has been sketched in the last congress by Mr. Dadabhai Naoroji. If they only carry out the reforms suggested by him, we are sure that the objections put forward by the *Pioneer* and others will vanish into nothing. Of course, the Englishmen would naturally wish that the methods of administration now in vogue should be perpetuated: else it will not be possible for them to plunder India as they do now. But the Indians have had their eyes opened, and they will no longer submit without a struggle to the rule which is now exercised over them. The vast majority of them, irrespective of race or religion, have united in a common aspiration for self-government; and none can shake their determination.

The Speech from the Throne.

14. The same paper, of the 14th and 16th February, observes:—The reference to India in the Speech from the Throne at the recent opening of the British Parliament was a new feature. But it is shrouded in mystery. His Majesty expressed a desire to widen the basis of peace, order and good government in this country. His meaning is not clear. So far as India is concerned, the British Ministers seem to be afraid to commit themselves to any definite course of conduct, and have, therefore, through the King's mouth, proposed a riddle instead of giving a plain enunciation of the future policy of Britain in India. Even this dark and as yet meaningless reference has created alarm among the Conservatives with Lord Lansdowne at their head. If Mr. Morley commences any reform really beneficial to this country, we may be sure that the Conservative Party |will raise a huge cry. The Indians should prepare themselves for a great struggle.

[Issued 23rd February 1907.]

CONFIDENTIAL.

No. 8 of 1907.

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 23rd February 1907.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

Nil.

VERNACULAR PAPERS.

I.—FOREIGN POLITICS.

PAGE

The Amir's visit to India 54
A suggestion for the grant of a holiday in commemoration of the visit of the Amir .. .. *ib.*

II.—HOME ADMINISTRATION.

(a) *Police*—

The action of a mounted sergeant of the City Police .. *ib.*

(b) *Courts*—

The *Punjabee* sedition case .. .. *ib.*

(k) *General*—

A Government circular in East Bengal 55
"Divide and rule" .. .. *ib.*

II.—HOME ADMINISTRATION—*cont.*

PAGE

(k) *General*—cont.

A sub-registry office to be opened at Chandara in South Canara 55

IV.—NATIVE STATES.

The indifference of the higher officials of Mysore to the efficient administration of the State .. .. .. *ib.*

VI.—MISCELLANEOUS.

The speech from the Throne 56
The case of the *Punjabee* .. .. *ib.*
The appeal of Babu Vijayanath Chowdhury .. .. .. *ib.*
Some methods of improving the condition of the masses .. *ib.*

ENGLISH PAPERS OWNED BY NATIVES.

Nil.

VERNACULAR PAPERS.

I.—Foreign Politics.

Aftab-i-Dakhan,
Madras,
Feb. 14th, 1907.

The Amir's visit to India.

1. The *Aftab-i-Dakhan*, of the 14th February, says that the Anglo-Indian press entertain diverse opinions as to the results that will ensue from the Amir's visit to India, and that a Colonel named Hana (*sic*) writing to the *Manchester Guardian* thinks that the British Indian Government will ask the Amir to assist them in punishing frontier *budmashes* in establishing peace there. If the British Government do so, the *Aftab-i-Dakhan* says the Amir will not know how to act, for any such action on his part would tend to create anti-English feelings in Afghanistan and any omission would be attributed by the supporters of "Forward policy" to his unfriendliness to the British.

A suggestion for the grant of a holiday in commemoration of the visit of the Amir.

2. The same paper mentions that a correspondent, writing to its contemporary, suggests the advisability of the grant of a general holiday in honour of the visit and a yearly holiday preferably on a Friday in commemoration thereof.

II.—Home Administration.

(*a*) *Police.*

Swadesamitran,
Madras,
Feb. 19th, 1907.

The action of a mounted sergeant of the City Police.

3. A correspondent of the *Swadesamitran*, of the 19th February, writes:—A European sergeant of the City Police rashly rode against and threw down a poor Indian woman, and then marched off without in the least troubling himself about her fate. If those appointed to prevent accidents themselves cause harm, the offence is very grave. Incidentally, it is to be remarked that European sergeants, while keeping order or dispersing crowds, are guilty of great indifference and rudeness.

(*b*) *Courts.*

Andhraprakasika,
Madras,
Feb. 20th, 1907.

The *Punjabee* sedition case.

4. With reference to the *Punjabee* sedition case, the *Andhraprakasika*, of the 20th February, remarks that it cannot understand why the depositions of the proprietor and the editor of the paper, as well as those of the widow and brother of the deceased Rafat Ali have not been taken. Nobody can object to prosecutions "if they are calculated to prevent unnecessary breaches of peace between Europeans and Indians." But the present case is not of that nature. However, the paper fears that the fact of the Magistrate sentencing the accused to the maximum punishment as suggested by the Public Prosecutor will reflect discredit on the fair name of British justice.

(k) *General.*

SWADESAMITRAN,
Madras,
Feb. 22nd, 1907.

A Government circular in East Bengal.

5. The *Swadesamitran*, of the 22nd February, writes :—Mr. Hare, the Lieutenant-Governor of East Bengal, recently issued a circular in which he desires to dispense the patronage of the Government in regard to public appointments to the special advantage of the Muhammadans. In that province, the Muhammadan population predominates, and so long as this dispensation of patronage does not degenerate into jobbery and favouritism, it cannot give umbrage to any sensible person; for as long as an Indian is appointed, it does not matter to what race or religion he belongs. All his earnings will be spent in India, and his knowledge and experience will be available for its welfare and progress. From this attitude of the Government our people must learn the futility of hankering after Government service, and direct their attention and energy to other walks of life.

DESABHIMANI,
Guntur,
Feb. 16th, 1907.

"Divide and rule."

6. The *Desabhimani*, of the 16th February, writes :—Some of the Government officials follow the principle "Divide and rule", though the Government never intends that they should do so. This is clearly proved by certain advertisements made in the Government Gazettes such as "Non-Brahmans only should apply." The advertisement "Wanted Muhammadans or Hindus other than Bengalees to be trained as hospital assistants in the native army, at the cost of the Government", which appears in the *Eastern Bengal-Assam Gazette* under the authority of the Inspector-General of Hospitals is not, it considers, more serious than that made in the *Calcutta Gazette* and quoted by the *Andhraprakasika* from the *White* that none but Europeans and Eurasians need apply for the "Opium examinations" in February. Such advertisements betray the evil intentions of some of the officials and expose their own weakness. But the Government, it assures, never entertains such intentions.

KERALA SANCHARI,
Calicut,
Feb. 20th, 1907.

A sub-registry office to be opened at Chandara in South Canara.

7. A leader in the *Kerala Sanchari*, of the 20th February, while supporting the prayers of the Malayalam-speaking population of the Kasaragod taluk, South Canara, for the establishment of a new sub-registry office at a place called Chandara in the said taluk, says that it is a matter for regret that the Inspector-General of Registration has not paid any attention to the matter, though the inconvenience and hardships suffered by the people for want of an office there have not only been brought to the notice of the Inspector-General but have also been the subject of frequent comment and correspondence in the papers. As the work of the Hosdrug sub-registry office, in which registration work of the Malayalam-speaking population of the taluk is performed in addition to that of the Canarese population, has increased enormously, the sub-registrar of that office is unable to cope with both the works. The establishment of a new office at Chandara will not only relieve the Hosdrug sub registrar of a part of his work, but would save a good deal of trouble and expense to the people. The article therefore invites the attention of the authorities to the necessity of opening an office at Chandara, and hopes that, instead of proving a loss to Government, the new office may be a source of profit because of the additional convenience which it will afford to the people.

IV.—NATIVE STATES.

NADEGANNADI,
Bangalore City,
Feb. 23rd, 1907.

The indifference of the higher officials of Mysore to the efficient administration of the State.

8. The *Nadegannadi*, of the 23rd February, quotes an article from the *Nadegannadi* to the following effect :—Some recent incidents go to prove the indifference of the higher officials of Mysore to the efficient administration and material advancement of the State. During His Highness the Maharaja's visit to Calcutta in December last, it was found that the Diwan was absent from the city. Not one of

the councillors was there. The Revenue Commissioner, the Comptroller, the Police Inspector, the Forest Conservator, the Judicial Registrar, and the Senior Surgeon had all gone out. Even the Resident and the President of the City Trust Board had left the city. The question arises as to who should be held responsible, if any serious mishaps such as an outbreak of a great fire or a riot in the State should occur during such periods. Another fact that occasions deep regret is the way in which the State revenue is expended. Whilst the Government readily sanctioned the amount of Rs. 4,474 and odd as the travelling, personal and extraordinary allowance of one of the abovesaid officers during his holiday trip, it is astonishing to see that it refused to provide a small capital to two enterprising Mysorean youths for the establishment of a soap and an enamel factory. Here, as in many other instances, the Mysore Government, strangely enough, goes against its own interests by refusing to help the spread of industries in the country.

VI.—MISCELLANEOUS.

INDIA,
Madras,
Feb. 16th, 1907.

The speech from the Throne.

9. The *India*, of the 16th February, writes:—The desire expressed by His Majesty to extend to his Indian subjects the blessings of peace, order and good rule, without impairing the efficiency of the administration, cannot infuse hope in the minds of any but some fond sanguine people. India can be benefited, if at all, only in case the Liberal Party continues in power; but this seems extremely unlikely in view of the present struggle between the two houses of Parliament. Our opinion is that India can achieve any good only by her own exertions.

The *Dakshana Dipam*, of the 16th, and the *Jananukulan*, of the 23rd February, are more hopeful and believe that His Majesty's speech will be really productive of good to this country in the near future.

SWADESAMITRAN,
Madras,
Feb. 19th, 1907.

The case of the *Punjabee*.

10. In connection with the charge brought under section 153 of the Indian Penal Code against the editor and the proprietor of the *Punjabee*, the *Swadesamitran*, of the 19th February, observes that the sentence passed upon the accused is too severe, especially as no organ of the Anglo-Indian press has hitherto been punished in this manner for similar offences. This paper suspects that the Government was not impartial in its attitude in this matter, and expresses the opinion that the sentence mentioned above is likely to intensify rather than allay the enmity between the Indians and the Anglo-Indians, and that the Indian press will not be overawed or silenced by this attitude of the Government.

The *India*, of the 23rd February, writes much in the same strain.

The treatment accorded to the prisoners during the short interval between the sentence and their release on bail in this case has evoked much criticism on the part of the *Swadesamitran*, of the 22nd February, as evidencing deliberate insult and injustice.

ANDHRAPRAKASIKA,
Madras,
Feb. 16th, 1907.

The appeal of Babu Vijayanath Chowdhury.

11. The *Andhraprakasika*, of the 16th February, expresses its regret at the Government not paying attention to the repeated appeals of Babu Vijayanath Chowdhury for maintenance in his old age. He helped the British Government during the insurrection of Nana Rao by supplying provisions to the army while passing through Ghazipur at the risk of his life and property and he was instrumental in quelling the insurrection and restoring peace. The paper, therefore, suggests that the Government may give some allowance to the veteran soldier or find some appointment for his son who has passed the Matriculation examination.

NADEGANNADI,
Bangalore City,
Feb. 23rd, 1907.

Some methods of improving the condition of the masses.

12. The *Nadegannadi*, of the 23rd February, in a leading article, suggests a few methods of improving the condition of the masses. In the first place, it remarks, the Government with the aid of the public at large should organise various methods of finding work for the beggars and

such other degraded and criminally inclined population of the country. Some little work or other, which every idle person or beggar is capable of doing, must be given him so that he may earn the means of his subsistence. The spread of elementary education among the masses is another important method of ameliorating the condition of the indigent classes. Greater attention should be paid by Government to sanitation and particularly to the water-supply of most villages. Again, by keeping the people engaged in various arts and industries and by a free distribution of small plots of ground for cultivation, those who, at present by reason of their poverty, take to dishonourable means of livelihood, can be prevented from doing so. If a half of that vast amount, which is now spent by Government in maintaining a large Police force, were utilised in founding institutions for providing labour for the poor and the idle, the number of crimes would be greatly lessened and the condition of the people greatly improved. It is hoped that the abovesaid suggestions will be readily taken up by the Government as well as the public at large.

[Issued 2nd March 1907.]

CONFIDENTIAL. **No. 9 of 1907.**

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 2nd March 1907.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

Nil.

VERNACULAR PAPERS.

II.—HOME ADMINISTRATION. PAGE

(e) Local and Municipal—

The Bombay Municipal election 60
The Salem Municipality .. .. *ib.*

(f) Land Revenue and Settlement—

The jamabandy system .. .. *ib.*

(k) General—

Gumastas on low salaries 61
Medical certificates .. .. *ib.*
Self-government .. .. *ib.*
Complaints against the Alathur Magistrate and Police Inspector .. .. *ib.*

II.—HOME ADMINISTRATION—*cont.* PAGE

k) General—cont.

Remarks on the *Punjabee* case 61

IV.—NATIVE STATES.

Compulsory segregation in Mysore 62
The Diwan's salary .. .. *ib.*
Mr. Walker .. .. *ib.*

VI.—MISCELLANEOUS.

The coming conference in London 63
India and famine .. .. *ib.*
The case of the *Punjabee* .. .. *ib.*
Self-government for India 64

ENGLISH PAPERS OWNED BY NATIVES.

Nil.

VERNACULAR PAPERS.

II.—Home Administration.

(e) *Local and Municipal.*

Swadesamitran,
Madras,
Feb. 26th, 1907.

The Bombay Municipal election.

1. Adverting to the recent Municipal election in Bombay the *Swadesamitran*, of the 26th February, concurs in the opinion of the *Bombay Gazette*, that the whole proceedings were characterized by irregularity and corruption, and states that the Government is in duty bound to set aside the result of such an election. This paper further considers that the Collector, the Accountant-General, and the Police Commissioner of Bombay have improperly interfered with the course of the election.

Swadesamitran,
Madras,
Mar. 1st, 1907.

The Salem Municipality.

2. The *Swadesamitran*, of the 1st March, writes:—It is said that the Collector himself has thought the Tahsildar of the Salem taluk a suitable person for the office of Municipal Chairman and has given him permission to compete for this office. We all know what a lot of revenue work falls upon a Tahsildar, and what it would be in the case of a big taluk like Salem. Still the Tahsildar thinks he has much leisure left for the discharge of Municipal duties. It would be good if the Madras Government issue orders that Government officials should not interfere or compete in matters of this description, hampering, as they do, the free exercise of the small measure of self-government left in the hands of the people.

(f) *Land Revenue and Settlement.*

Desabhimani,
Cuddalore,
Mar. 2nd, 1907.

The jamabandy system.

3. The *Desabhimani*, of March 2nd, says:—In olden times when a proper survey had not been made, and survey maps had not come into existence, when the assessment was not definitely settled, and distinct rules regarding revenue accounts had not been framed, it may have been desirable to hold the annual jamabandy. But now, when no land has been left unsurveyed or unassessed, according to its quality and extent, when it is impossible to alter the rules which have been made, when all petitions for remissions of revenue are disposed of according to the opinion of the Tahsildar who works on the principle that there should be no arrears in his taluk, the farce of jamabandy may cease. Divisional officers may lay down what amount should be collected in their divisions, and if the ryots think that there has been any injustice, they may appeal to the Collector. The jamabandy may be given up and a meeting of ryots called to express their grievances in person to the Collector. This system is likely to be decidedly more beneficial.

(*k*) *General.*

ANDHRAPRAKASIKA, *Madras*, Feb. 23rd, 1907.

Gumastas on low salaries.

4. A correspondent to the *Andhraprakasika*, of the 23rd February, complains about the condition of poor "gumastas" on low salaries, and says that the petty sum of Rs. 15 is too small for one to maintain oneself in these days when the prices of all articles as well as rents of houses have risen very high. In 1876 rice sold at 16 seers per rupee, whereas the price now is so high as 7 seers per rupee. The "gumastas" work so hard that Lord Curzon once remarked that even superior officers were not equal to them in the faithful discharge of their duties. The correspondent, therefore, requests that the Government will take into their deep consideration the pitiable condition of the low-paid "gumastas" and do something to better their condition.

DESABHIMANI, *Bezwada and Guntur*, Feb. 23rd, 1907.

Medical certificates.

5. The *Desabhimani*, of the 23rd February, commenting on the order issued by the Principal of the College of Engineering, Madras, that students requiring leave of absence should produce medical certificates signed by Government Medical officers only, remarks that the University which recognises the medical knowledge of Indian practitioners who have taken their degrees in Medicine, is a Government institution and that the University and the Government are therefore equally insulted by the Principal's said order refusing to accept medical certificates given by competent private practitioners. The paper therefore urges the cancellation of the said order to maintain the prestige of the Government and of the University.

Self-government.

6. The same paper, referring to the opinion generally expressed by some Government officials that "the Indians are not in a position to govern themselves", remarks that the Government itself is responsible for such a condition of the people. It is the duty of a king to provide for the education of the people out of the funds collected from them as taxes. But the Indian Government pleads want of funds for such a purpose; and this explanation is probably true. For money is being spent on many unnecessary concerns. There is a large standing English army to maintain the English prestige. Englishmen of average ability are made to supersede Indians of distinguished merit in the public service. The Indian Civil Service Examination is held only in England. Many of the Indians cannot go to England for appearing at that examination, because of their poverty, and even in the case of those that may afford to go there their religious scruples are in their way. The Government have been indifferent to the prayers of the people for holding that examination in India. Thus one is led to believe that the English rule is not an unmixed boon to India.

BHARATA BANDHU, Feb. 23rd, 1907.

Complaints against the Alathur Magistrate and Police Inspector.

7. A correspondent in the *Bharata Bandhu*, of the 23rd February, writes, among other matters, as follows:—"The Magistrate of Alathur invariably takes his wife with him while out on circuit and so he is always on circuit. Tour expenses have generally to be borne by the officers themselves, but in the case of Mr. Fernandez and his retinue the expenses have to be met by the Adhikaris, two or three of whom have personally complained to me about this. When one feasts at others' expense for many days in a month, one need not spend much out of his own pay. Alas! What is to be said about this? In how many ways can a man earn money? On the whole Mr. Fernandez is very unpopular in these rural parts. Public opinion regarding the Police Inspector of Alathur is also not satisfactory. It is like "lighting both ends of a candle at the same time to keep these two officers at the same place. If the authorities concerned do not pay attention to these matters the public will have to suffer much hardship.

KERALA PATRIKA, *Calicut*, Feb. 23rd, 1907.

Remarks on the *Punjabee* case.

8. A leader in the *Kerala Patrika*, of the 23rd February, referring to the conviction of the proprietor and editor of the *Punjabee*, says that the punishment is admittedly severe and appears to have created strong ill-feeling against Government. It

is not justifiable for Government to have themselves launched such a prosecution, and it is a matter of wonder that they do not understand that the racial ill-feeling between the Anglo-Indians and the Indians is stirred up by such action on their part. Although the Anglo-Indian papers often contain articles calculated to create animosity not only between Europeans and Hindus but also Muhammadans and Hindus, yet Government do not resort to prosecution in their case. It must be borne in mind that racial ill-feeling arises when the law on this subject is applied only to natives but not to Europeans. It must also be borne in mind that punishments, such as the one here referred to, will simply tend to increase and by no means decrease the ill-feeling. It is an open secret that the Anglo-Indians who ill-treat or kill Indians are allowed to go scotfree, and it is well known that the natives who expose the facts are punished. It is yet to be seen, says the article in conclusion, what Lord Minto and Mr. Morley will do in these matters.

IV.—NATIVE STATES.

VRITHANTHA CHINTAMONY,
Mysore,
March 2nd, 1907.

Compulsory segregation in Mysore.

9. Referring to a circular issued by the Health Officer of Mysore, in pursuance of an order of the Mysore Government that the residents of houses infected with plague in certain parts of the city should be compulsorily removed to the segregation camp, the *Vrithantha Chintamony*, of the 2nd March, remarks that compulsory segregation is a measure that was not availed of by the authorities even when the rate of mortality went up to sixty per diem in past years and is therefore not warranted by the present condition of the epidemic, when the death-rate is below twenty. The Government could justly have compelled the people to change their residence, if it at least had erected enough of sheds for them to live in. In the absence of any such arrangement, it is feared that such compulsion would only increase their panic and scatter infected persons over different parts of the country and lead to a wider spread of the disease. It is hoped that the Government will be pleased to consider the above and effect the necessary changes.

VRITHANTHA CHINTAMONY,
Mysore,
Feb. 27th, 1907.

The Diwan's salary.

10. The *Vrithantha Chintamony*, of the 27th February in a leading article, remarks that in the spirit of self-aggrandisement, the present Diwan stands unrivalled. Within a few months of his assuming office, he not only had his pay increased to Rs. 4,000 per mensem together with a daily allowance of Rs. 30, but had it settled that in the event of his retiring, he should get a pension of Rs. 1,500 per mensem. It will be remembered that the Diwan Mr. Rangachar was of opinion that Rs. 3,000 was a fair and proper salary for that office and was content to have only that much, though he was offered Rs. 5,000; Sir K. Sheshadri Aiyar's salary was increased only after many years' service. Sir P. N. Krishna Murti worked on a salary of Rs. 3,000 only. Mr. Madhava Rao's pay has been fixed at Rs. 4,000 from the very date of his assumption of office. While it is the custom universally to grant a pension only after a long and approved service, in Mr. Madhava Rao's case we see a deviation from the usual course and the question of pension has been settled at the very beginning. It is feared that the Diwan finding his position secure for ever, will lose the incentive which the former Diwans had in the performance of his duty towards the country and its people.

NAIER-I-ASIFI,
Madras,
Feb. 21st, 1907.

Mr. Walker.

11. The *Naier-i-Asifi*, of the 21st February, writing of the services of Mr. Walker to the State of Hyderabad complains that he sanctioned reduction in the regular army and that he utilised the savings effected in the Finance and Police Departments towards the grant of increments to European officers. Presumably the grant of increments in the Accountant-General's office is with a view to introduce more Europeans. Otherwise there was no necessity for it. A reduction by half in that department would have been preferable. It observes that to maintain a big office like that of the Finance for the sake of a European is against the principles of law and economy. It, therefore,

advises that when Mr. Walker's term of office expires, the Finance office should be amalgamated with that of the Accountant-General; or, at least, the newly-created post of its head as well as the posts of his assistants should be done away with and the rest of the office be placed under the management of Mr. Hyderi, who, it believes, would organise the mint and maintain it.

VI.—MISCELLANEOUS.

SWADESAMITRAN, *Madras*, Feb. 25th, 1907.

The coming conference in London.

12. In connection with the proposed Colonial Conference in London with the Colonial Minister at its head, the *Swadesamitran*, of the 25th February, states:—"Though it is true that representatives from India also have been summoned to be present at the conference, we cannot expect much benefit from this, unless the Indian representatives and British Ministers insist upon the colonial representatives accepting their views in regard to the relations between India and those colonies. But this is most improbable as the colonies are practically independent and not controlled in any effective manner by the Colonial Minister or his opinions. It is very likely that questions regarding the relation of the colonies to England—their motherland—will be dealt with, and India considered and discussed only in so far as it will be useful for the defence of the British empire. The conference would do much good to India if it refrain from saddling it with any portion of the changes which the colonies at present grudgingly contribute towards that object.

SWADESAMITRAN, *Madras*, Feb. 26th, 1907.

India and famine.

13. Commenting on a lecture said to have been delivered a few days ago in London by Sir Frederick Lely, a retired Civilian, under the Presidentship of Lord Curzon, the *Swadesamitran*, of the 26th February, observes:—"Though the full text of the speeches made by Sir Frederick and Lord Curzon have not yet reached India we may guess their drift; it would be that the many railways and irrigational projects inaugurated by the British Government have reduced a great deal of the severity of famines, and that if nevertheless famines have not altogether disappeared from this land, the Indians have to blame themselves; for their population has increased abnormally under their marriage customs, and their sufferings, by their apathy towards industrial enterprise. Lord Curzon is of opinion that the activity and sympathy displayed by the Government during the famine seasons in India bear witness to the excellence of the British administration. It never dawns upon his mind that the persistence with which they recur is a matter of which the British rulers have not much reason to be proud. If famines had been put an end to altogether, there would be some reason for the boastfulness of Lord Curzon and his friends. During the famine that visited India while it was under the sway of Lord Curzon, twenty million human beings perished—a small number in Lord Curzon's opinion! As the baneful effects of the British ascendancy get deeper root, famines have come to be not occasional visitations as they were in olden times, but a chronic evil. The real causes of this state of affairs are short incomes, large expenditure, and enormous drain of wealth from the country.

SWADESAMITRAN, *Madras*, Feb. 27th, 1907.

The case of the *Punjabee*.

14. The *Swadesamitran*, of the 27th February, writes:—In the opinion of the Magistrate who tried the case of the *Punjabee*, the conduct of its editor and proprietor cannot be brought under the explanation to section 153 (*a*) of the Indian Penal Code. He convicted the accused as having written the article in question with the intent to rouse feelings of anger and hatred between the Indians and the Europeans. He never thought it possible that they may have been actuated by a good motive, viz., to prevent loss of life to Indians by rash and infuriate Europeans. Now, if the charge made was a lie, as the Magistrate believed, it was for the officer who had been slandered to prosecute the paper and vindicate his character. In our view there was neither occasion nor necessity for the Magistrate to volunteer in his judgment, the opinion that the European officer was not guilty of any offence. European

officers, when speaking about Indians, often use language calculated to rouse our anger, as, for instance, when Lord Curzon vilified Indian character; and the Anglo-Indian papers scandalise our countrymen in and out of season, as when the *Times of India* wrote of the Bengalees that they were a set of howling jackals, and when the *Pioneer* expressed the opinion that they were a set of blackguards fit to be shot down. But no one has ever suggested that the provisions of the Penal Code should be applied to these officers and papers, or that they should be punished. We fancy that such conduct is punishable only when it is adopted by the Indian Press.

SWADESAMITRAN,
Madras,
Feb. 28th, 1907.

Self-government for India.

15. The *Swadesamitran*, of the 28th February, says:—The *Pioneer* observes that the frequent criticisms in Indian newspapers about the conduct of Indian officials in Government service is an argument against the pretensions of the Indians to self-government. We admit that some of our countrymen in the public service are sometimes unsympathetic towards the people as the foreigners are; we may mention, as an example, Mr. Albion Bannerjea, I.C.S., who though one of our own countrymen, has done nothing to help us onward, or relieve our sufferings. It does not matter whether the officers be Europeans or Indians, if they exercise their authority without any check. All that is required is that they should be made to feel that they are in a position of subordination to the power of the representatives of the people, as in England, the United States and other countries, where there is a representative system of Government. That is what we mean when we ask for self-government. To the grant of self-government of this description, the frequent necessity seen by the Indian Press to criticise the Indian servants of Government can be no objection at all. On the other hand, it proves impartiality and a state of mind fitting the Indians for self-rule.

[Issued, 9th March 1907.]

CONFIDENTIAL. No. 10 of 1907.

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 9th March 1907.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

Nil.

VERNACULAR PAPERS.

I.—FOREIGN POLITICS.

Britain and Egypt 66

II.—HOME ADMINISTRATION.

(*a*) *Police*—

A dramatic company and the Tanjore Police .. .. *ib.*

(*b*) *Courts*—

The Ranganna murder case 67
The punishment awarded to the editor of the *Punjabee*. *ib.*

(*e*) *Local and Municipal*—

The municipal chattram at Tuticorin 68

(*g*) *Forests*—

Fuel-famine in Tiruvannámalai .. .. *ib.*

(*h*) *Railways*—

The Madura railway station .. .. *ib.*

II.—HOME ADMINISTRATION—*cont.*

(*k*) *General*—

His Majesty the Amir's visit to India 68
Complaints against Mr. Fernandes, the Sub-Magistrate of Alathur, in Malabar 69

IV.—NATIVE STATES.

The hardships of the ryots during the regimental manœuvres in Mysore .. .. *ib.*
The Chief Judgeship of Mysore .. .. *ib.*
Mr. Walker .. .. *ib.*

VI.—MISCELLANEOUS.

Discontent in India 70
The Nawab of Dacca at Comilla .. .. *ib.*
The *Punjabee* prosecution .. .. *ib.*
The *Punjabee* case 71
An ascetic in Vizagapatam .. .. *ib.*

ENGLISH PAPERS OWNED BY NATIVES.

Nil.

VERNACULAR PAPERS.

I.—FOREIGN POLITICS.

SWADESAMITRAN,
Madras,
March 8th, 1907.

Britain and Egypt.

1. The *Swadesamitran*, of the 8th March, writes:—The inordinate domination which Britain has been exercising in Egypt since the days when that country through its indebtedness came under European influence, and especially under that of England, has been used by the latter for securing posts and privileges for her sons—a circumstance that has aroused the jealousy of the educated Egyptians, who now endeavour to free their country from her iron grip. This impatience has increased since the Japanese successes, and they now strongly desire the creation of a Parliament for their country and, as a preliminary step, have resolved to bring financial matters under the supervision and control of their own existing legislative assembly. The *London Times* accuses the Egyptians of folly in this matter, and asserts that Egypt's burden of debt will never be lightened without British supervision. It also warns the Khedive that it will be an evil day for him if he should join the movement. As far as we can see, the desire of the Egyptians to free their country from British interference and domination is a most natural one, and the only offence that can be adduced against Egypt is her indebtedness, which by itself cannot make a strong ground for the British to secure a permanent influence in the politics of that country.

II.—HOME ADMINISTRATION.

(a) *Police.*

JANANAKULAN,
Tanjore,
March 2nd, 1907.

A dramatic company and the Tanjore Police.

2. The *Jananakulan*, of the 2nd March, says:—A dramatic company performing here had incurred the displeasure of the local Police by an announcement in its handbills, that even officials of the Police will have to find their way into the pandal only on purchase of tickets. While there was a performance on the night of the 23rd February, and people had gathered in large numbers, there was a serious disturbance; stones were thrown, the audience were assaulted, and a serpent was introduced into the pandal to increase the panic and confusion. It is said that a poor lady had her head broken in this tumult. Neither the constable on beat nor the Inspector or Sub-Inspector, who should check beats, were found there to suppress the confusion and restore order. In the handbills issued for the next performance, the announcement above referred to was not found and it was distinctly avowed that this announcement had probably been the cause of the disturbance. The result was that the latter performance went on without any hitch or hubbub. In these circumstances we may guess who was at the bottom of this disturbance and confusion, and it behoves the District Superintendent of Police to investigate the matter to the full, the more so for the reason that it has happened in his very head-quarters.

(b) *Courts.*

SWADESAMITRAN, *Madras,* **March 8th, 1907.**

The Ranganna murder case.

3. In the case of the murder of one Ranganna in a village in the Tadpatri taluk of the Anantapur district, the *Swadesamitran*, of the 8th March, observes:—The Madras High Court has confirmed, on appeal, the sentence passed on the accused by the Sessions Judge. The accused have now submitted a petition to His Excellency the Governor, in which they say that the whole case was the result of conspiracy and concoction on the part of the Reddy of the village. They cite several reasons in support of their innocence, and allege that the assessors in the Sessions Court had given a verdict in their favour. There are a few facts which His Excellency would do well to consider before passing orders on this petition. First, for six men to join together and kill another, the victim must have given some very grave provocation; but it does not appear that the murdered Ranganna had done anything of the kind, though there appears to have been a little ill-feeling between him and one of the accused, viz., the first. The evidence for the prosecution is not very credible; the first accused, a man of about sixty years, and said to be short-sighted in one eye, could not have been well fitted for the task of murder. That he should have gone about this errand in the dead of night looks improbable to us. Secondly, it is said, for the prosecution, that the first accused sought for an occasion when Ranganna's wife was away, and that he and the third accused at one stab killed him. Where she had gone we cannot say; but in her evidence she asserted that she had witnessed with her own eyes the murder of her husband, and recognised the murderers by the help of a lamp and the moonlight. But on the day when the murder is alleged to have been committed, the moon must have set at about 10 in the evening. How, then, is her statement to be believed? Thirdly, the evidence of the woman's own daughter and son-in-law would appear to have been favourable to the accused. In the light of these facts, it does not seem improbable that the case may be a concocted one, and, if they be really innocent, it is a grave miscarriage of justice for two of the accused to suffer the extreme penalty of the law as the sentence at present stands.

A correspondent to the same paper, of the 5th March, writes that there is a wide rumour in the neighbouring villages alleging a *liaison* between the wife of the deceased and the Reddy of the village, at whose instance the murder was committed and by whom the case against the accused was concocted on account of a longstanding feud between them and himself.

QASIM-UL-AKHBAR, *Bangalore,* **March 4th, 1907.**

The punishment awarded to the editor of the *Punjabee.*

4. The *Qasim-ul-Akhbar*, of the 4th March, in a lengthy leader on the punishment awarded to the proprietor and editor of the paper called the *Punjabee* regards the punishment as too severe and intended as a deterrent to others. The punishment, it says, would be reduced if appeal were made, and it asks why, if the statement of the *Punjabee* was correct, proof of it was not obtained and why, if incorrect, it was not withdrawn with an apology? The *Qasim* goes on to observe that the punishment has given offence to some of its Northern India contemporaries who state that the Government of the Punjab has thus added fuel to the fire kindled on the score of race partiality. Further, for some days past, Northern India papers have been writing articles calculated to create discord, in lieu of concord, between the rulers and the ruled by imputing charges against Government which make out that it is inimically disposed towards its subjects and that the Natives cannot expect anything good from it. The fire of animosity and hatred kindled Northern India for the last two or three years is detrimental both to the rulers and the ruled and more so to those subjects of Government who take a pride in giving offence to the authorities for the time being. Such actions of native brethren who fancy themselves highly educated are despicable. Their inflamatory writings approach the verge of sedition if not actually seditious. The grant of freedom in writings to the Press by Government is not intended to help the

Press to exact revenge thereby. Doubtless at times things are done by Government officers which cast a slur on the fair name of Government and lower it in the estimation of the public, but no sensible man would dub the English nation as a whole just because of the evil actions of one or two individuals. Even the best of Governments in the world are not free from criticism. The British Government rules over different races and creeds, etc., and it is impossible for it to please all alike.

The British rule, the *Qasim* adds, is a boon for India and in return for the freedom it has granted to the Press, the Press should not become its enemy. With these remarks, the *Qasim* advises its contemporaries to represent anything they want to represent in a manner not exceeding the bounds of respect, rather let them give up their profession and thus save themselves and others from getting a bad name.

(*e*) *Local and Municipal.*

VANDEMATARAM,
Tinnevelly,
March 1st, 1907.

The municipal chattram at Tuticorin.

5. A correspondent to the *Vandemataram*, of the 1st March, states:—A few officials make the municipal chattram in Tuticorin their permanent residence and deny accommodation to the travellers. It is hoped that the municipality will inquire into this matter and arrange for the convenience of the poor travellers who come to halt there.

(*g*) *Forests.*

INDIA,
Madras,
March 2nd, 1907.

Fuel-famine in Tiruvannámalai.

6. A correspondent to the *India*, of the 2nd March, writes:—The sacred town of Tiruvannámalai, much resorted to by pilgrims, is now suffering from a fuel-famine. In olden days, the Forest department issued permits or passes to wood-cutters, who brought their loads on their heads and found a living by selling them in the town. But since that department has taken upon itself to sell the firewood through its own employees and agents, the permanent residents themselves find it difficult to get a sufficient supply of good firewood, and the hardship of the short-stay pilgrims might be better imagined than described. The fuel is sometimes undried and there is restriction as regards the quantity to be sold. It would be good if the old order of things were restored or firewood depots came into existence as the result of private enterprise.

(*h*) *Railways.*

VANDEMATARAM,
Tinnevelly,
March 1st, 1907.

The Madura railway station.

7. A correspondent to the *Vandemataram*, of the 1st March, says:—The booking clerks of the Madura railway station begin to issue tickets a quarter of an hour before the arrival of the trains at the platform, or sometimes only when they are in sight. This entails hardship to the poor passengers and it will be good if the railway authorities direct that tickets should be issued sufficiently early to prevent a rush to the carriages.

(*k*) *General.*

NADEGANNADI,
Bangalore City,
March 9th, 1907.

His Majesty the Amir's visit to India.

8. The *Nadegannadi*, of the 9th March, remarks that it is found that 35 lakhs of rupees were spent on the occasion of His Majesty the Amir's visit to India. Whilst the Government was willing to incur such inordinate expense for "the worship of an alien ruler", it is strange that it does not spend even a half of that amount for the relief of the hundreds of thousands that die of plague and famine in the country. Such instances as these amply testify to the disadvantages of foreign rule.

BHARATA BANDU,
Mar. 2nd, 1907.

Complaints against Mr. Fernandez, the Sub-Magistrate of Alathur in Malabar.

9. A leader in the *Bharata Bandu*, of the 2nd March, says that the people are greatly dissatisfied at the conduct of Mr. Fernandez, the Sub-Magistrate of Alathur, and observes that the allegations made against him by a correspondent in a previous issue of the paper have been found on enquiry to be perfectly true. It remarks that although the decisions arrived at by him in some of the recent cases have proved his capacity, yet other judgments of his have also shown either that he is unable to find out the truth or unwilling to act upon his conviction for other reasons in respect of which various rumours are current which are not entirely groundless. The article concludes with the remark that Mr. Fernandez in his capacity as a Magistrate is, as it were, a square man thrust into a round hole.

A leader in the *Manorama*, of the 1st March, also refers to the troubles and inconvenience experienced by parties on account of the Magistrate's constant circuit and invites the attention of the Collector to the matter.

IV.—NATIVE STATES.

MYSORE STAR,
Mysore,
March 4th, 1907.

The hardships of the ryots during the regimental manouvres in Mysore.

10. The *Mysore Star*, of the 4th March, expatiates upon the hardships of the ryots during the regimental manouvres. It remarks that the sudden and wholesale compulsory evacuation of the villages in any season of the year, the devastation of the fields, and the tyrannising manner of the minor officials, subject the people to miseries and suffering beyond description. The compensation which they receive from Government is not even a tenth part of what they lose. For instance, some time ago a regiment encamped on the Beerasamudram maidan of the Devanahalli taluk. About 300 villages had to be evacuated and nearly 10,000 people had to leave their homes and remain in the open fields for nearly a whole month. Their fields and pastures were laid waste. The compensation they received was only Rs. 2,000 in all or less than four annas per head. The local authorities are too hard-hearted to sufficiently recompense the poor ryots for the loss sustained by them. It is hoped that the Diwan will be pleased to bring the above facts to the notice of the Resident and arrange that a portion of the British territories may be provided for purposes of regimental practice.

VRITTANTHA CHINTAMANI,
Mysore,
March 9th, 1907.

The Chief Judgeship of Mysore.

11. The *Vrittantha Chintamani*, of the 9th March, after quoting an article from the *Evening Mail* relating to the Chief Judgeship of Mysore, remarks that it is no wonder that the appointment of foreigners to this place, who know little of the ways and manners of the people, should result in the miscarriage of justice. The satisfactory manner in which the Indian Judges administered justice has always stood in marked contrast in the minds of the people, with that of European Judges in Mysore and latterly the people have begun to evince a desire to urge the Government to organize a Judicial Committee of the Privy Council, such as there is in England, to hear appeals against the decisions of the Chief Court. It is proposed that the Diwan, his Councillors and a Judge of the Chief Court may together constitute the committee. Again, it is believed that the more thorough insight of the Indian Judges into the manners and customs of the people will always stand them in good stead in the protection of the life, honour and property of those committed to their charge and that the appointment of educated and noble-minded Indians as Judges, with a salary sufficient to keep them above all temptations, will render the administration of our law courts more efficient. It is hoped that His Highness the Maharaja will be pleased to consider the above.

SHAMS-UL-AKBAR,
Madras,
Mar. 4th, 1907.

Mr. Walker.

12. The *Shams-ul-Akbar*, of the 4th March, says that the reason why Mr. Walker's services were borrowed by the Nizam was that Mr. Walker might reorganise the exchequer and better the financial condition of His Highness' State.

Now Mr. Walker gives Rs. 34,000 annually to churches from the poor exchequer, perhaps to please Jesus Christ whereby the Holy Ghost may descend on the State. If this is an act of friendliness Mr. Walker deserves to be congratulated !!

VI.—MISCELLANEOUS.

SWADESAMITRAN,
Madras,
March 5th, 1907.

Discontent in India.

13. The *Swadesamitran*, of the 5th March, observes:—It would appear that the English papers published telegrams reporting the incidents in connection with the prosecution of the *Punjabee* in Lahore and that some Members of the House of Commons put questions about it. It was asked whether the popular demonstration in favour of the accused was the outcome of the discontent at present spreading through India, and whether Mr. Morley would inquire into the facts that led up to the prosecution of that paper. Mr. Morley's reply was that it concerned the Provincial Government, and that the people were as loyal and happy as ever under the British administration. If there was any discontent, he said it was a false feeling confined to the educated classes. Some Englishmen believe that there is widespread discontent and excitement throughout this country, but Mr. Morley and his Councillors aver the contrary. The Anglo-Indian papers write that the Indians have grown bold and defiant in their bearing, disrespectful to the Europeans, and disloyal to the Government, and that it is necessary to mend matters by employing repressive measures at the very outset. In western countries the people are more demonstrative, and, in circumstances like those of India at present, would proceed to commit excesses. The Indians will do nothing of that kind. But though it is true that they are meek and law-abiding, it is an error to imagine that they lack the sense to realize their sufferings or to desire their progress.

SWADESAMITRAN,
Madras,
Mar. 7th, 1907.

The Nawab of Dacca at Comilla.

14. The *Swadesamitran*, of the 7th March, writes:—Nawab Salimulla, of Dacca, was invited by his friends and admirers to come to Comilla on his way from Calcutta. He did so, and while a procession formed in his honour was passing through the streets, it is alleged that some of his Muhammadan followers began to assault the Hindus, looted their bazaars, entered their homes and beat the inmates. These facts have appeared in the *Bengalee* and the *Amrita Bazaar Patrika*. The indifference and inactivity displayed by the public authorities to whom the aggrieved Hindus made their complaints, lead us to suspect connivance on their part in the excesses committed by Salimulla's followers. On the side of these latter it is alleged that the quarrel began owing to a Hindu having thrown a stone at the Nawab. Anyway if this be intended as a diversion to counteract the efforts of Mr. Gokhale to unite the Hindus and the Muhammadans, it is not likely to be fraught with much success.

The same paper writes on the 9th March:—When a Brahman, wounded severely on the head in the confusion, was taken to the District Magistrate, the latter is reported to have expressed the opinion that the Hindus themselves had brought these troubles upon their head, and declined to interfere in the matter. This confirms our suspicion that the officials had much to do with the disturbance. The action of these Feringhee villains can only be likened to that of intriguing wretches who cause ill-will between two brothers and benefit themselves by their mischief. We deplore that the Government takes little notice of this fact.

The *India of Madras*, of the 9th March, in writing about the same subject, says, that amongst the many traitors who create dissensions between the two races, Nawab Salimulla of Dacca stands foremost, but that he is only a puppet in the hands of Anglo-Indian wire-pullers behind.

KISTNAPATRIKA,
Masulipatam,
Mar. 1st, 1907.

The *Punjabee* prosecution.

15. The *Kistnapatrika*, of the 1st March, referring to the *Punjabee* prosecution, remarks that feelings of discord are engendered between Europeans and Indians by the Anglo-Indian newspapers. It is such papers that are to be really

prosecuted under section 153A. The *Lahore Civil and Military Gazette* wrote a great deal to rouse and embitter the feelings of Europeans against the Indians. The Government refused to take steps to proceed against it, "though some people had urged it to do so." But in the case of the *Punjabee* it readily prosecuted it for merely stating that a European gentleman murdered a native. "If from such bare-faced partiality the people should infer that it is the desire of the Government to punish all those that publish anything against Europeans, they will lose all confidence in Government for its sense of justice and impartiality. However, prosecutions and imprisonments cannot threaten men who are actuated by patriotism that is engendered by a free desire to work for their country. It is not characteristic of patriots to be afraid and keep quiet without pronouncing what is good for the general welfare of the country."

DESHABHIMANI,
Bezwada and Guntúr,
Mar. 2nd, 1907.

The *Punjabee* case.

16. The *Deshabhimani*, of the 2nd March, referring to the *Punjabee* case, says that though the Superintendent (of Police) cannot with certainty be said to have murdered the police constable, yet there are many Europeans who have killed poor natives. In such instances the accused, though convicted, were never properly punished. "The Government, instead of feeling sorry for its partiality for Europeans and making amends for injustice done, has undertaken to prosecute the *Punjabee* for publishing a false statement. Such punishments will raise the accused persons in the estimation of the people and will strengthen but not allay feelings of discord between the Government officials and the people".

NADEGANNADI,
Bangalore City,
March, 9th 1907.

An ascetic in Vizagapatam.

17. The *Nadegannadi*, of the 9th March, reports that an ascetic (Sanyási) has arrived at Vizagapatam who, singularly enough, preaches politics instead of religion. He would have the people believe that politics bring us a knowledge of our duty in this material world, and is also a definite means of salvation, and exhorts the people to work for the cause of the country after the manner of the Japanese.

ERRATA.

On page 63 of the report—

in the marginal heading to the paragraph numbered 12, *insert* the word "Colonial" between the words "coming" and "conference";

in line 8 of the same paragraph, *for* the word "those", *substitute* the word "the"; and

in line 15 of the same paragraph, *for* the word "changes", *substitute* the word "charges."

[Issued, 16th March 1907.]

CONFIDENTIAL. **No. 11 of 1907.**

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 16th March 1907.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

Nil.

VERNACULAR PAPERS.

II.—HOME ADMINISTRATION. PAGE

(*b*) *Courts*—

Imposing heavy fines on penniless people 74
The jurisdiction of the District Munsif of Palghat in small cause cases to be raised to Rs. 200 .. .. *ib.*

(*d*) *Education*—

The Registrarship of the Madras University .. .. *ib.*

(*e*) *Local and Municipal*—

Cholera and the Madura Municipality 75
Sanitation in Madras .. .. *ib.*

(*h*) *General*—

The new rules relating to pensioned sepoys .. .. *ib.*
The question of self-government .. .. .. *ib.*

III.—LEGISLATION. PAGE

The Madras Estates Land Bill 76

IV.—NATIVE STATES.

The work of the retrenchment committee .. .. .. *ib.*
The Diwan's salary 77
Some territorial changes in Mysore .. .. *ib.*
The tour of His Highness the Maharaja to Calcutta .. *ib.*
A few more canards in Mysore 78
Disapproving of the appointment of Mr. Bannerji as the Diwan of Cochin .. .. *ib.*
Mr. Walker and the scheme relating to appointments and increments in the Regular Army of Hyderabad .. .. *ib.*

VI.—MISCELLANEOUS.

Anglo-Indians in England .. .. *ib.*
The Indian Government and political reforms .. .. *ib.*
Mr. Morley and Indian questions 79
"Vande Mataram"—its prospectus and "Ourselves" .. *ib.*
The *Punjabee* case 80
India in Parliament .. .. *ib.*

ENGLISH PAPERS OWNED BY NATIVES.

Nil.

VERNACULAR PAPERS.

II.—Home Administration.

(b) *Courts.*

Desabhimani, *Guntur and Bezwada,* March 11th, 1907.

Imposing heavy fines on penniless people.

1. The *Desabhimani,* of the 11th March, referring to a case reported in the *Bengalee* in which a very poor Muhammadan woman was stated to have been sentenced to a fine of Rs. 15, or in default to undergo imprisonment for ten days, for attempting to commit suicide, inasmuch as she had no means to sustain herself, remarks that the Magistrate failed to exercise proper discretion when he imposed the fine on the poor penniless woman. For, if she were in a position to pay that fine, she would not have attempted to put an end to her life. The Magistrate would have done better if he had sentenced her to simple imprisonment only according to section 309, Indian Penal Code, and provided her with food in the prison. He seems to have been actuated by a desire to swell the income of the Government and win the favour of superior officers.

Kerala Sanchari, *Calicut,* March 13th, 1907.

The jurisdiction of the District Munsif of Palghat in small cause cases to be raised to Rs. 200.

2. A leader in the *Kerala Sanchari,* of the 13th March, referring to the heavy file in the Palghat Sub-Court and the inconvenience and expense caused to parties owing to frequent adjournments of cases, says that if the jurisdiction of the District Munsif of Palghat in small cause cases is raised to a limit of Rs. 200, the Sub-Judge will be relieved of a very large number of small cause cases now on his file and his time will be set free to enable him to dispose of appeals and original cases more speedily and satisfactorily than at present.

(d) *Education.*

Swadesamitran, *Madras,* March 12th, 1907.

The Registrarship of the Madras University.

3. In connection with the reappointment of Mr. C. A. Paterson as the Registrar of the Madras University, the *Swadesamitran,* of the 12th March, observes:—The question had resolved itself into a racial one, the Indians displaying a sad want of moral courage, and enabling the Europeans to have it in their own way. The Indian public opinion does not seem to be in favour of Mr. Paterson; for besides not discharging his duties in an efficient and satisfactory manner, he is believed to have been wanting in courtesy towards the Indian Fellows, and sometimes acting in a manner unbecoming the dignity of his office. Anyway his reappointment did not find favour with the Indian Fellows, for as many as 18 voted against it at the outset. Had the Indian Fellows showed more unison amongst themselves and some not remained neutral, or had the Mufassal Fellows cared to come and discharge the duties pertaining to their office, there would have been

something like the independence displayed in the meetings of the Senate either in Bengal or in Bombay, where matters go in the wake of Indian opinion whenever it is strong.

But the *Satyavartamani*, of the 15th March, remarks that Mr. Paterson has discharged his duties in an able and efficient manner, and is of opinion that the tenure of the office of Registrar being only 5 years, is not likely to attract capable men, and that, therefore, this office should be made tenable for life as any other appointment.

(*e*) *Local and Municipal.*

Cholera and the Madura Municipality.

DAKSHANA DIPAM,
Salem,
March 9th, 1907.

4. A correspondent to the *Dakshana Dipam*, of the 9th March, writes:— The Madura Municipality, though it has been spending vast sums of money in regard to measures to check the inroads of cholera, does not seem alive to the necessity of actually administering remedies to the poor labourers who are often unmindful of the laws of health until they are attacked by this disease. It has been pompously announced by beat of tom-tom that the municipal hospitals would be ready to admit patients at all hours of day and night, but on the night of the 22nd February last the municipal hospital near the evening bazaar is reported not to have had even a lamp burning in it at about 12 in the night. It is hoped that the municipal council will supervise these matters with more care and attention.

Sanitation in Madras.

SWADESAMITRAN,
Madras,
March 14th, 1907.

5. The *Swadesamitran*, of the 14th March, says:—In spite of the large staff employed in the Sanitary department by the Madras Municipal Corporation, the health of the city is not in a satisfactory condition, especially in the nooks and alleys with their reeking mud-drains and flowing cesspools. If the menial servants of the department come to have a sense of their responsibility in the matter and work under efficient supervision, there is a great scope for improvement. We cannot say that the officials alone are responsible for this state of things, as the people leave their rubbish, through ignorance or indolence, at their very doors instead of throwing it into the dust-bins placed in their streets. The proposal of Mr. P. Tyagaraya Chettiyar that the Corporation should request some respectable rate-payer in every street to be responsible for looking after the sanitation, road repair, and lighting in that street and communicate now and then with the President is not an impracticable one and, if carried out, will certainly improve matters.

(*k*) *General.*

The new rules relating to pensioned sepoys.

DAKSHANA DIPAM,
Salem,
March 16th, 1907.

6. The *Dakshana Dipam*, of the 16th March, commenting on the new rules providing for the payment of pensions to sepoys by the quarter instead of by the month as at present, observes that whatever might be the motive of the Government, the hardships of the poor sepoys must also have been considered. This paper remarks that the sepoys are poor and old, and will be put to much suffering if they do not get their small pension for their sustenance every month and that, if payment is to be made once a quarter, it is better that it is done in advance as in the case of the Chelsea pensioners, for the sepoys too risk their lives in the service of the Government. Incidentally this paper refers to the rule abolishing rice batta according to current prices and suggests that these matters be made the subject of an interpellation in the Legislative Council, or that all the sepoys send a memorial to the Government at an early date.

The question of self-government.

NUDIGANNADI,
Madras City,
February 1907.

7. The *Nudigannadi* for February, in the course of discussing the question of self-government, remarks:—"The Anglo-Indian officials who hold that India cannot work out her own political salvation without the help of the British, a few false sons of India, and a few more pretentious Muhammadans who feign loyalty constitute in all, the party

which is hostile to the cause of self-government in India. All their efforts are directed towards establishing one mighty proposition, namely, that our masses have not sufficient education nor advancement nor any capacity for organisation to be able to govern themselves. But will education, advancement, and capacity for organisation and a strong feeling of patriotism (like that of the Japanese) ever come to us unless we have self-government first? Is not our present degraded condition due to an entirely unsympathetic and bureaucratic method of foreign rule and a stringent legislation that sucks out the very life of the nation? Who can deny the ability of the Indians to govern themselves? Does Persia not govern herself? Is China not a self-governing country? It is true that India is in a very backward condition. But we can know the causes of such a condition from history which, however, expresses itself freely, in spite of the sections 153, 123 and 124-A of the Indian Penal Code which are so many weapons to be used against the Press. If India is still immature for self-government, how do the smaller dependencies like Mysore, Baroda and Travancore govern themselves?

"Who could have forgotten that India did not wish for foreign aid in the past? Did not king Vikramarka govern his country without foreign aid? Did he require the artillery of the Portuguese to maintain peace? Again, did Akbar carry out the administration of his vast empire with foreigners at his back? We cannot sufficiently regret the effiminate nature of those who believe they would be helpless without the foreigners. But the time is certainly ripe when all true sons of India must once again attain their manly qualities. As Swami Vivekananda once said it: 'India *must* again rise to a state of glory, and if the *mother* of civilizations should ever remain in a politically barbarous condition, then woe be to humanity'. If there are still among us, some who, like the owl cheerfully hooting about during the early hours of the dawn thinking that the darkness will continue for ever, believe that India should ever remain in a state of subjection, we wish that such persons treacherous even to their motherland had never been born. Mother India ever expects her faithful children to regenerate her."

III.—LEGISLATION.

SRI KRISHNA SUKTHI,
South Canara,
February 1907.

The Madras Estates Land Bill.

8. The *Sri Krishna Sukthi* for February observes that, as the present Madras Estates Land Bill does not clearly define the relative rights of the landlord and the tenant, the representatives of the Madras Landholders' Association waited on His Excellency the Governor on the 10th December last and got a verbal reply that the object of the legislation is simply to establish the permanent occupancy rights of the tenants as against the proprietors. Though at present the provisions of the Bill are held to apply only to the zamindari estates and not to the ryotwari tenants there is no guarantee that in course of time it will not be extended to the ryotwari system also. Though it has been the opinion of several journalists that the legislation is only reasonable and just, we find it necessary to differ from them. It behoves every one concerned, therefore, to discuss the matter carefully and bring his views to the notice of the general public.

IV.—NATIVE STATES.

NUDIGANNADI,
Madras City,
February 1907.

The work of the retrenchment committee.

9. The February issue of the *Nudigannadi* ironically remarks that the Mysore Government has discovered quite a novel method of reducing the expenditure of the State, on the one hand by throwing out of employ a number of poor clerks and servants and on the other by increasing the pay and allowances of the higher officials. It must here be noticed that the salary of Mr. Carr, the Inspector-General of Police, has lately been increased by Rs. 250 per mensem and that of Mr. McHutchin of the Engineering department by Rs. 300. The paper regrets that the thoughts of the higher officials never rise above their personal comfort, no matter how miserable the lot of the subjects may be.

The *Suryodaya Prakasika*, of the 11th March, remarks that the Mysore Government has sanctioned a personal allowance of Rs. 100 per mensem to the State physician Mr. Hanuman Singh an amount which is nearly equal to his salary. It is found that in some cases the extra and personal allowances of officers even exceed their monthly salary. The present policy of the Government has been to undo the work of the late Comptroller Mr. Basu, who had gradually cut down such allowances. Instead of throwing the minor officials out of employ, the Retrenchment Committee would have done well to refrain from such extravagance. Probably the Committee does not resort to the latter method lest it should find its own occupation gone by causing a speedy accumulation of wealth in the treasury.

The Diwan's salary.

10. The same paper, after deprecating the policy of the Retrenchment Committee of reducing the subordinate establishment of the Registration and Judicial Departments in Mysore, proceeds to dilate upon the impropriety of increasing the Diwan's salary. It says:—"The Diwan's salary was fixed at Rs. 3,000 per mensem, because this amount was considered to be more than sufficient for an Indian living in the best style possible. If the present Diwan happens to be inordinately extravagant, is the Government responsible for paying him more? If not, why did it sanction a promotion of Rs. 1,000? Is it because the treasury is filled to overflowing? If so, why were hundreds of minor officials thrown out of employ? Was the promotion given in view of his meritorious services to the country? Not even a year has elapsed since he assumed that office. What can those services be in so short a time? Is it the Mining Regulations? Even Sir K. Sheshadri Aiyar who was esteemed by Lord Curzon and His Royal Highness The Prince of Wales as a great statesman applied for promotion only after five years' laborious service. How the present Diwan could secure a promotion of Rs. 1,000 from the very date of his assumption of office is still a mystery to us. We rejoice at the Diwan's skill and success in obtaining promotion, but the hard lot of the poor and helpless servants who are deprived of their means of livelihood, touches our heart very deeply."

SRI KRISHNA SUKTHI,
Udipi,
Feb. 1907.

Some territorial changes in Mysore.

11. The *Sri Krishna Sukthi*, for February, observes that the people of Mysore are said to be in great consternation in consequence of a rumour that the British Government will take over the two important districts of Bangalore and Kolar the first of which is, as it were, the pendant of her necklace and the second the most precious jewel in her treasury, in exchange for two barren districts of Bellary and Anantapur. At this juncture His Highness the Maharaja's visit to the Viceroy, together with his Diwan further strengthens the rumour. Should it prove to be true, the Mysore Government, after losing the sweet marrow within, will have, as it were, only the outer rind of the sugarcane left. The regret of the people will then know no bounds. It is hoped that the present able and benign ruler, the Maharaja, will soon remove the fears of the people in this respect and give no room for such in the future.

SURYODAYA PRAKASIKA,
Bangalore City,
Feb. 4th, 1907.

The tour of His Highness the Maharaja to Calcutta.

12. The *Suryodaya Prakasika*, of 4th February last, states in an article headed "The Tour of His Highness the Maharaja to Calcutta" that it is given out that at an interview with His Excellency the Viceroy the subject of handing over the districts of Bangalore and Kolar to the British Government was broached by His Excellency. The Maharaja replied that he knew nothing of the subject and when some statement was shown to him he turned to the Resident. The Yuvaraj then rose up and said that the British Government might resume the whole of Mysore if it liked, and the Maharaja concurred. After the termination of the interview the Yuvaraj showed his disapproval by asking the Diwan to leave Calcutta at once and go back to Mysore.

VRITTANTA CHINTAMONY,
Mysore,
13th March 1907.

A few more canards in Mysore.

13. The *Vrittanta Chintamony*, of the 13th March, reports that in addition to those false rumours relating to the enhancement of the subsidy and the taking over by the British Government of the districts of Bangalore and Kolar, a few more have been set afloat by the paper called the "Bulletin", namely, that serious differences have arisen between His Highness the Maharaja and the Diwan and again between the Resident and the Diwan and that the latter on that account intends to resign his post. It is considered that the Government is mainly responsible for allowing these rumours to gain strength, for, by declaring them false in all the leading newspapers, as is done in all civilized countries in such matters, it could easily remove the wrong impression produced on the people. In spite of the utmost scrutiny, rumours sometimes creep into the papers through correspondence, but it is the duty of Government in such cases to check their spread by publishing the true account. It is hoped that the Diwan will publish the true state of things in the above case, as he did when he was accused of refusing to allow a meeting in the Rangachári Memorial Hall.

KERALA PATRIKA,
Calicut,
Mar. 9th, 1907.

Disapproving of the appointment of Mr. Bannerji as the Diwan of Cochin.

14. A sub-leader in the *Kerala Patrika*, of the 9th March, disapproves of the proposal to appoint Mr. Bannerji, I.C.S., as the Diwan of Cochin, advocates the retention of the present Diwan on the ground of the experience of the country gained by him, and remarks that if his removal is deemed necessary, the importation of a stranger into the State is quite uncalled for as there are more than one officer of the State, possessing the necessary qualifications for the post. The article hopes that His Highness the Raja of Cochin will consider this matter carefully.

NAIER-E-ASIFI,
Madras,
Mar. 7th, 1907.

Mr. Walker and the scheme relating to appointments and increments in the Regular Army of Hyderabad.

15. The *Naier-e-Asifi*, of the 7th March, is glad to note that Mr. Walker has returned, with reasonable remarks, a scheme relating to appointments and increments in the Regular Army of the Hyderabad State. It asks Mr. Walker to call for an explanation as to the reasons assigned for the proposed increments, and states that the reasons accorded are incorrect and have been put forward with a view to deceive.

VI.—MISCELLANEOUS.

SWADESAMITRAN,
Madras,
Mar. 11th, 1907.

Anglo-Indians in England.

16. The *Swadesamitran*, of the 11th March, writes:—It has become the fashion with some Anglo-Indians to spend the leisure hours of their retirement in trying to enlighten their British friends regarding India. But, though they pose as well informed, and, therefore, well-fitted for the work they assume, the mis-statements which they make, if left uncriticised, are likely to produce false impressions about India and its people in the minds of the British public. Sir Robertson, a former Resident in Mysore, while giving a lecture, made the remark that however much the educated Indians might clamour, the general body of the Indians were ill-fitted for obtaining greater political rights and privileges, and that the Government should exercise great moderation in this matter. Fortunately for us, there was Lord Ampthill in the chair, and he said that the Indians were perfectly justified in their demands for greater political rights and should obtain them too, if Queen Victoria's Proclamation was to be construed as embodying a genuine promise. It would be better for Anglo-Indians of Sir Robertson's type to hold their peace if they cannot say better things about India.

SWADESAMITRAN,
Madras,
Mar. 13th, 1907.

The Indian Government and political reforms.

17. The *Swadesamitran*, of the 13th March, states:—Reforms conducive to the benefit and welfare of the Indians have had more often their origin in the House of Commons than in the Indian or local Governments. On the other hand, these Governments often object to such reforms,

and when they are passed in England, give them but a tardy recognition and execution here. As instances we may adduce the Parliamentary Act of 1833, and Her Majesty's Proclamation of 1858, in the matter of giving high posts to Indians. Mr. Morley also has admitted the justice of the claims of the Indians in this matter, but only Englishmen get appointed as usual. In the matter of the separation of the judicial function from the executive, a question that was referred to the Government of India so long ago as 1899, that Government is no doubt ready to account for the delay in the expression of its views, by the diversity of the opinions furnished by the different local Governments, and the vastness of the records to be perused before coming to a decision. The recommendations of the Committee, appointed in this connection which, it was hoped, would leave India by September or October last, have not been yet sent, and, it is feared, will not reach England before the next budget season. They should pass the India Council prior to coming before Parliament, and perhaps by that time the Liberal Party may not be in power or Mr. Morley may not be the Secretary of State. Something like this, the Indian Executive hopes for, and hence the delay. Mr. Morley is afraid to insist upon an early settlement of the question, and thus the Indians do not enjoy even half of their rightful privileges by the lack of sympathy of those entrusted with the work of administration in India.

SWADESAMITRAN,
Madras,
Mar. 16th, 1907.

Mr. Morley and Indian questions.

18. The *Swadesamitran*, of the 16th March, writes:—Mr. Morley, when asked in the House of Commons whether the Arbuthnot frauds and the consequent misery to the poor Indian public would engage his personal attention, replied that he had no desire to interfere in the matter, as it was already before the Madras High Court, and was not one which demanded any action on his part. When questioned if the Punjab Government had been right in refusing permission to the Lahore Indian Association to prosecute the *Civil and Military Gazette*, he said it was purely a matter for the Provincial Government to decide. If these be not matters sufficiently important to require his personal attention, and if thus all matters can be decided by the Supreme and Local Governments in this country, we do not understand the necessity or advantage of the office of the Secretary of State for India.

VANDE MATARAM,
Rajahmandry,
March 6th, 1907.

"Vande Mataram"—its Prospectus and "Ourselves."

19. The *Vande Mataram*, of the 6th March, writes thus in its first issue:—"We fixed the subscription at Rs. 2 only to make the paper accessible to all people. This sum does not defray even the cost of paper used. We never desire to maintain ourselves with money got from this newspaper. There is none who has made money from a Telugu newspaper. We have several friends among Maharajas and rich men who will undertake to maintain us. We do not care for favour and we do not hesitate to publish 'truth'. We never seek patronage from anybody. We acknowledge our defects when they are pointed out to us and correct them. We shall conduct this newspaper without interruption in spite of all difficulties though there may be no subscribers and though we may have to spend hundreds of rupees. We 'throw the responsibility on God and do our work.'

"Our country is now rising from sleep. It is everywhere full of treasures. It is rich in mines and large rivers, possessing fertile soil which always yields good crops. There is nothing to prevent the growth of any crop. The climate is agreeable to all people in the three seasons without extremes of temperature. It is only India and not any other country that yields beyond doubt, abundance of food-stuffs to support a vast population. Such a country is visited by famines and the people are in difficulties. Many are reduced to such a plight that they cannot get even a bellyful of *canji*. The extinction of our native industries is the cause of such a condition. Our people have lost their love for the country. Foreigners take articles from our country and thrust the same again upon us in another form. Our money has gone and is still going to other countries. Our hand-looms are cast to the wall. All this misfortune is due to our own folly. The tree of *swadeshism* which was recently planted has spread its branches throughout the country. All patriotic Hindus must try to take care of that tree. We must try by degrees give up buying foreign articles and use our own articles. In order to strengthen our love for the country and to preach it to the masses, we shall publish in this paper foreign news written in an easy style. Our idea is that, for our progress, we should depend upon our own labors and not upon the labors of others. Our object is not to attack or abuse the Government in political matters, but to bring to their notice any administrative defects and to be grateful to them when they are redressed. We not only publish in this paper the progress of our people and of our commerce, but also apply ourselves with perseverance to the discussion of religious matters and scientific and moral topics."

NUDIGANNADI,
Madras,
Feb. 1907.

The Punjabee case.

20. The *Nudigannadi*, for February, referring to the recent *Punjabee* case, observes:—"The accused, who were both delicate and weak-bodied persons, were put in chains and after being provided with some rags in place of their fine clothes, were made to grind wheat even before they were examined by the medical officer. The doctor, however, happened to come, and just as he was reproving the heartless action of the police, they received the news that the prisoners had been released on bail. These patriots were received by the people assembled outside with an ovation as they came out of the gaol. The above facts will move the most hard-hearted man. The highhandedness of the authorities in this respect is very much deprecated by the student population; and if the Chief Court does not set aside the conviction, it is feared that matters will take a different aspect altogether. Is not the action of these patriots, who sacrificed their very life for the cause of the country, extremely praiseworthy? Oh Mother India! No more anxiety! Your star has risen again. We shall wait and see how many more such heroes will sacrifice their lives in your cause."

MANORAMA,
Calicut,
Mar. 8th, 1907.

India in Parliament.

21. A leader in the *Manorama*, of the 8th March, regrets to observe that questions regarding India are seldom asked in Parliament and that out of 12,545 questions asked in Parliament in 1906 only 313 referred to Indian matters. The replies given by the Secretary of State such as "the Government of India will be asked for fuller information" or "the Secretary of State has no information on the point," etc., must be very disappointing to the members asking questions, and it is no wonder that such questions are so very few. The article observes, in conclusion, that it is the belief of the Indians that if Mr. Morley were to pay more attention to matters Indian, immense benefit to their country is likely to result therefrom."

[Issued, 23rd March 1907.]

CONFIDENTIAL.

No. 12 of 1907.

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 23rd March 1907.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

Nil.

VERNACULAR PAPERS.

II.—HOME ADMINISTRATION. PAGE

(d) *Education*—

An endowment for awarding medals in the Madras University 82

(h) *Railways*—

Railways connecting the West Coast with the interior. *ib.*

(k) *General*—

Lord Minto and the Comilla disturbance 83
The Government and Indian officers .. .. .. *ib.*
Mr. J. D. Rees on Indian questions .. .. .. *ib.*
The Postmaster-General's Office, Madras .. .. *ib.*
Poorly-paid clerks in Government offices .. .. *ib.*
Public service 84

II.—HOME ADMINISTRATION—*cont.* PAGE

(k) *General*—

Burma Muhammadan public servants and holidays .. 84

III.—LEGISLATION.

Necessity of an Act to regulate the speed of motor-vehicles. *ib.*

IV.—NATIVE STATES.

Abolition of the duty on areca-nut in Mysore .. .. *ib.*
Official corruption in Travancore 85

VI.—MISCELLANEOUS.

Students and politics .. .. *ib.*
The case of the *Punjabee* .. .. *ib.*
The Sub-Magistrate of Arantangi .. .. *ib.*
Death in the Court 86

ENGLISH PAPERS OWNED BY NATIVES.

Nil.

VERNACULAR PAPERS.

II.—Home Administration.

(*d*) *Education.*

Swadesamitran,
Madras,
March 21st, 1907.

An endowment for awarding medals in the Madras University.

1. In connection with the proposed endowment by Mr. K. Kothandaramayya of Sompet for awarding gold medals to students who stand first in the Matriculation, the F.A. and the B.A. degree examinations, the *Swadesamitran*, of the 21st March, says that his generosity is tinged with folly, as there is no necessity to present these medals in the names of Sir Arnold White, Lady Lawley or any other European, seeing that the donor and the recipients are Indians, and suggests that the medals can better be associated with such illustrious Indian names as those of Nowroji, Bannerjea, Tilak or Gokhale, or if it be feared that these names may not be pleasing to the Government, they can be given in the names of our honoured Justices Mukherji, Chardarvarkar or Sir Subrahmania Aiyar.

(*h*) *Railways.*

Satya Deepiki,
Mangalore,
March 22nd, 1907.

Railways connecting the West Coast with the interior.

2. The *Satya Deepiki*, of the 22nd March, in a leading article on the subject of railways on the West Coast, remarks that it is curious to know that while the rest of India has railways spread over it like the lines of a cobweb, the coast line between Bombay and Calicut is singularly devoid of railways and that with the exception of that one line running from Londa to Marmagoa, there is not a railway for a distance of 500 miles on the West Coast connecting it with the interior. It is urged both by the people of the coast and those of the interior (Mysore) that, in the interests of trade, as many as four lines of railway, connecting the coast with Mysore, are necessary. The Resident is, however, found to be of opinion that these lines will not bring a sufficient return for the capital invested on them. With the immense facilities for trade and industry that these extensions would afford, as, for example, by the conveyance of coffee, cotton, rice, timber and such other ghât products to the coast and of fish and salt and similar commodities to the interior, they must turn out profitable concerns. Besides, the rubber and other plantations that are at present chiefly confined to the ghâts can be conveniently extended to other places as well and the condition of cattle may also be greatly improved. There can be no doubt, therefore, that large profits will accrue from the extensions of the Mysore railways to the coast.

(k) General.

SWADESAMITRAN,
Madras,
March 18th, 1907.

Lord Minto and the Comilla disturbance.

3. With reference to the reply of Lord Minto to a deputation that waited upon him, that he would cause inquiries to be made into the conduct of the officials complained against, the *Swadesamitran*, of the 18th March, observes that though it is usual for the Government to be very courteous in its answers and profuse in its promises, it seldom exerts itself in the actual inquiries or punishment of the offenders.

SWADESAMITRAN,
Madras,
March 21st, 1907.

The Government and Indian officers.

4. The *Swadesamitran*, of the 21st March, says:—With the increase of knowledge and experience we have come to regard the statement that the Indians have not yet become capable of holding high posts, as more of an illusion than anything else, for the Englishmen in such posts do not display any wonderful capacity or extraordinary acumen, and one or two Indians entrusted with high duties have discharged them even in a better manner than the English officers generally do. These latter on many occasions commit blunders, but as they are the ruling power, their faults are not publicly criticised or openly condemned, whereas if the officers are Indians, it is otherwise. In the recent disturbance at Comilla, if the tactics pursued by the District officers to rouse up party feelings between the Hindus and the Muhammadans, had been pursued by an Indian officer, the Anglo-Indian papers would have cried out against him, and the Government also lent a willing ear to them. There is no doubt that on occasions of this kind, Indian officers will acquit themselves better for they know well the secrets that sway public feeling or opinion. Some self-seeking men desire English officers as more likely to be deceived. But the Indians are not deceived either by facile tongues or false descriptions and are, therefore, better fitted for the administration of districts. In the interests of the public, it is desirable that they should be entrusted with such charges, and experience has proved that confidence in them is not misplaced.

SWADESAMITRAN,
Madras,
March 22nd, 1907.

Mr. J. D. Rees on Indian questions.

5. The *Swadesamitran*, of the 22nd March, writes:—Mr. J. D. Rees, at present a Member of Parliament in England, referring to the question of the separation of the judicial from the executive functions—a subject which has been discussed year after year by the Indian Congress—said in the House of Commons, on the 25th of last month, that such separation was inexpedient and unnecessary, and wanted this question to be judged by the test, whether it was an innovation by the British, or an adherence to the old forms and methods of administration. Perhaps it is consonant with Mr. Rees' ideas of statesmanship, for the English to make changes when it suits them, but when the Indian people desire them in any specific direction, to invoke the genius of *mamul* to come to their rescue. Was there in the olden days a revision of assessment once in 30 years? Why has it been introduced?

DAKSHANA DIPAM,
Salem,
March 23rd, 1907.

The Postmaster-General's office, Madras.

6. The *Dakshana Dipam*, of the 23rd March, writes:—It appears that the Government have permitted Mr. Harrison, who succeeds Mr. Clarke as Postmaster-General in this Presidency, to hold his office at Ootacamund instead of at Madras. While a special site and buildings have been provided for this purpose at an enormous cost, we do not understand the reason for the sanction to hold the office on the hills. It will be well if Mr. Harrison follows his predecessor, Mr. Clarke, in this matter.

SWADESAMITRAN,
Madras,
March 23rd, 1907.

Poorly paid clerks in Government offices.

7. In reference to the great hardships to which the poorly paid clerks of the Government are put to in the present season, the *Swadesamitran*, of the 23rd March, while approving of the increase said to have been sanctioned to them in the Stamps, Stationery and Sea Customs Departments desires that the same generosity should be extended in the other offices and departments of the Government. This paper continues that it will be

a marvel if the poor Indian clerk on 15 or 20 rupees, with his joint family system, and numerous ceremonies is not in debt at the end of every year, not to speak of the long-standing debt incurred perhaps for his education. This being the case, the paper observes that his wants cannot be considered few or his salary sufficient to meet them. The paper sees that an allowance of Rs. 20 has been granted in the Secretariat offices to those wearing hats and boots, though they are already in receipt of 40 or even 60 rupees a month, but the concession has not been granted to their really more miserable Indian brethren. The paper concludes that the Government is unwilling to expend Indian money for the relief of the suffering Indians, though it is generous towards its own people, whether it be in the grant of allowances or increase of salaries, and that our Indian youths have, by their flocking to Government offices, become objects of scorn and indifference.

ANDHRAPRAKASIKA,
Madras,
March 20th, 1907.

Public service.

8. The *Andhraprakasika*, of the 20th March, writes thus:—A certain menial servant in the Kistna district having been refused leave of absence to perform the annual ceremony of his father, put in a petition to the Superintending Engineer. But he was asked to explain why he had so submitted a petition in violation of the rules. In another case a certain Forest officer did not grant leave to one of his subordinates to perform funeral ceremonies of his wife. The subordinate was dismissed from service when he had to be absent for the performance of these ceremonies. "The petitions submitted to the Government were ineffective." It is not strange that people who depend on Government service only should receive such treatment. Officers who behave in this manner towards subordinates should, the paper thinks, be reproved to at least remove the impression that "Government service is equivalent to slavery."

SHAMS-UL-AKHBAR,
Madras,
March 11th, 1907.

Burma Muhammadan public servants and holidays.

9. The *Shams-ul-Akhbar*, of the 11th March, says on the authority of the *Pioneer* that a Burma Muhammadan Association submitted a petition to the Lieutenant-Governor of Burma requesting His Honour to grant holidays to the Muhammadans in the public service during Muharram and on other Muhammadan festival days, and that the Lieutenant-Governor granted the request on condition that their work should not be interfered with thereby. The *Shams* considers this condition unreasonable, and states that the Burma Muhammadan public servants should be allowed to enjoy their holidays no less than the Indian Muhammadan public servants.

III.—LEGISLATION.

NADEGANNADI,
Bangalore City,
March 23rd, 1907.

Necessity of an act to regulate the speed of motor vehicles.

10. The *Nadegannadi*, of the 23rd March, referring to a motor accident last week in Calcutta, which resulted in the death of a woman aged thirty-four years, remarks that the number of such accidents caused by motor vehicles in large cities is alarmingly increasing. In Madras, Bombay and Calcutta motor vehicles are still allowed to run at an unduly high speed. It is desirable that more stringent rules should be enacted in this direction.

IV.—NATIVE STATES.

NADEGANNADI,
Bangalore City,
March 23rd, 1907.

Abolition of the duty on areca-nut in Mysore.

11. The *Nadegannadi*, of the 23rd March, whilst viewing with great satisfaction a recent order of the Mysore Government abolishing the *kalat* duty on areca-nut (*supari*) in consequence of the increasing poverty of the garden owners which threatened the extinction of the *supari* industry, remarks that the condition of the garden owners demands that the tax, which has not as yet been collected this year, should be abolished from the current year and not as the order has it, from the beginning of the next official year. If such retrospective effect can be given

in the case of promotions of Government servants, why should not the same be done in the case of the ryots also? It is very much to be regretted, however, that this unequal treatment which is quite inconsistent with the policy of a just and impartial Government cannot be avoided under the existing methods of administration.

MALAYALI,
Calicut,
March 16th, 1907.

Official corruption in Travancore.

12. A leader in the *Malayali*, of the 16th March, says that the corruption of the officials in Travancore, particularly of the Tahsildars and Police Inspectors, has become a matter of popular complaint, and the present Diwan S. Gopalachari does not seem to pay any adequate attention to the matter. The article remarks that since the departure of Mr. V. P. Madhava Rao, the last Diwan, corruption and high-handedness have become rampant in the State.

VI.—MISCELLANEOUS.

SWADESAMITRAN,
Madras,
March 18th, 1907.

Students and politics.

13. In connection with a series of fortnightly lectures proposed to be delivered to pupils in Madras, on politics and methods of administration, the *Swadesamitran*, of the 18th March, complains that the Indian pupils have to satisfy their desire to know about the means and methods of administration in this country, from books written by Anglo-Indians, which as in Sir W. LeeWarner's "Citizen of India", endeavour to describe the British Administration in this country as a perfect system free from defects of any kind, and as the best form of Government that the Indians can ever have, and that their teachers when resorted to for explanation are not bold enough to point out the errors in these books, lest they are accused of fostering disloyalty, and also that the pupils have to discover after many years' experience what they should have learnt then and there. This paper feels certain that these lectures are calculated to inspire in the hearts of pupils a love for their motherland, and zeal to work for her welfare and progress.

SWADESAMITRAN,
Madras,
March 22nd, 1907.

The case of the *Punjabee*.

14. In reference to a mass meeting said to have been held at Sialkot by the public in the Punjab who were disappointed in their hopes of getting justice done in the District Court in the appeal preferred to it against the conviction of the editor and the proprietor of the *Punjabee*, the *Swadesamitran*, of the 22nd March, observes that if the promises made by those present at this meeting, not to resort to the Law Courts till the unjust sentence is set aside, and to boycott foreign goods, are understood in the light of the character of the Punjabis, we should say that they are not people to be trifled with, and that if the Chief Court too does not review the appeal favourably, further troubles may be in store.

The *India*, of the 23rd March, is hopeful that the sentence is likely to be reduced by the Chief Court, and finds an echo of the same in the answer of Mr. Morley to a question asked by Sir Henry Cotton on this subject. Nevertheless it grieves to note that it is probable that the new zeal and spirit amongst the Indians will cool down, by leniency and favour on the part of the Government.

JANANUKULAN,
Tanjore,
March 23rd, 1907.

The Sub-Magistrate of Arantangi.

15. The *Jananukulan*, of the 23rd March, quoting a correspondent's letter published in the *Nagai Neelalochani*, states:—The Sub-Magistrate of Arantangi and his brother travelled from Kuthoor to Tanjore in an ordinary 3rd-class compartment, and would not allow any other passenger to get into it. At Nidamangalam, a passenger who did not recognise the Magisterial dignity of Mr. Viswanatha Aiyar, attempted to get into this compartment, and remonstrated with hot words the Aiyar's efforts to keep him out. One Devanayakam Pillai, who was in the next compartment, advised them to desist from their quarrel and asked one of them to come to his compartment. The Sub-Magistrate, however, resented his interference, and as soon as the train came to Tanjore, lodged a complaint against Devanayakam Pillai to the Police under section 120 of Act IX of 1890. The Police

charged the said Devanayakam Pillai, citing the Sub-Magistrate as the first prosecution witness, and one Vedantham Aiyangar of Kumbakónam as the second witness, and the case has been posted for hearing on the 12th March before the Sub-Magistrate of Nidamangalam. While this was the fate of the peace-maker, the Nidamangalam passenger, who tried to get in, was not let off. He was prosecuted for travelling without a ticket. It is really curious that the Sub-Magistrate and his brother, who behaved unlawfully and annoyed the other passengers were let off scotfree. We can guess from this little incident the past course of the Aiyar's magisterial functions. It is hoped that the District Magistrate will take notice of his conduct.

NADEGANNADI,
Bangalore City,
March 23rd, 1907.

Death in the Court.

16. The *Nadegannadi*, of the 23rd March, reports that a few days ago Mr. Justice Chitty of the Calcutta High Court insisted on the personal appearance of a sick person in spite of his producing the medical certificate. The party who was thus compelled to come to Court was found dead when his case was called on for hearing. The paper remarks that the conduct of the Judge, which brought about this unhappy event, is deserving of the severest censure and that the heartlessness of the European authorities has given rise to many such disasters of late.

[Issued, 29th March 1907.]

CONFIDENTIAL.

No. 13 of 1907.

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 30th March 1907.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

Nil.

VERNACULAR PAPERS.

II.—HOME ADMINISTRATION. PAGE

(*b*) *Courts*—

The conviction of a *pujari* at Durbhanga 88
Inconvenience to parties as some Sub-Magistrates post cases for hearing during their circuit .. .. .. *ib.*

(*d*) *Education*—

Free education in India 89
The Victoria hostel .. .. *ib.*

(*f*) *Land Revenue and Settlement*—

Sir S. Subramania Aiyar, J., and the Indian land tenure .. .. *ib.*

(*h*) *Railways*—

The Erode railway station 90
3rd-class passengers on railways .. .. *ib.*
Railways connecting the West Coast with the interior. *ib.*

(*k*) *General*—

The Income-tax 91
The Budget Debate and financial statement .. .. *ib.*

II.—HOME ADMINISTRATION—*cont.* PAGE

(*k*) *General*—cont.

Mr. England's high-handedness 92
Mr. Parsons' administration of the Kistna district .. *ib.*
His Royal Highness the Prince of Wales and the descendants of the Delhi family 94
Indian Budget estimate .. .. *ib.*

IV.—NATIVE STATES.

Outbreak of cholera in the district of Mysore .. .. *ib.*
Regulation to establish a Legislative Council in Mysore .. *ib.*
The reduction of taxes 95
A letter from the Mysore Government .. .. .. *ib.*
Hyderabad Exchequer and Mr. Walker .. .. .. *ib.*

VI.—MISCELLANEOUS.

The Englishmen in Burma .. .. *ib.*
Lord Minto and eminent Indians 96
The Indian Civil Service .. .. *ib.*
A havâldar arrested at Allahabad .. .. *ib.*
The Victoria hostel at Madras .. .. *ib.*
Dissatisfaction with the British administration 97

ENGLISH PAPERS OWNED BY NATIVES.

Nil.

VERNACULAR PAPERS.

II.—Home Administration.

(*b*) *Courts.*

Mysore Star,
Mysore,
March 25th, 1907.

The conviction of a *pujari* at Durbhanga.

1. The *Mysore Star*, of the 25th March, reports that in a temple at Durbhanga, it was a long existing custom to ring the bell when the worship is going on. The District Magistrate, who is a European residing nearly a mile away from the temple, seemingly disturbed by the sound of the bell, ordered his servant to fetch the *pujari* (priest or worshipper) of the temple before him, and asking a Sub-Inspector of Police to bring a charge against him, tried the case himself and fined him Rs. 20, out of which Rs. 5 were given to the servant as a reward for fetching the accused.

Manorama,
Calicut,
March 29th, 1907.

Inconvenience to parties as some Sub-Magistrates post cases for hearing during their circuit.

2. A leader in the *Manorama*, of the 29th March, referring to the great failure of justice owing to the combination of both revenue and magisterial functions in the person of the same officer, says that the posting of cases for hearing during circuit causes very great inconvenience to parties. As it cannot reasonably be hoped from the reply in Parliament of the Secretary of State that the separation of these functions will be effected in the near future, it is highly necessary that measures should be adopted in the meanwhile to minimise the evils resulting from this combination. The inconvenience to which parties in criminal cases are put by the indiscriminate posting of cases by Magistrates for hearing during their circuit is referred to here. The practice of the Alathur Magistrate referred to successively in the *West Coast Spectator* and the *Bharata Bandhu*, is cited as an instance in point. Cases from Putukkot, Manjapra and other amsams situated on the western side of the division of this Magistrate are, it appears, posted for hearing during his circuit in Kollengód, Muthalamata, Ketuvayur, etc., situated on the extreme east side of his division. Even the District and Divisional Magistrates generally look to the convenience of the parties in posting cases for hearing during their circuit. But it is a matter for regret that some of the Sub-Magistrates act in quite a different spirit. It is therefore highly necessary that the District Magistrate should reissue his standing order and have it strictly enforced. The article, in conclusion, hopes that at the ensuing Budget Debate, some of the Honourable Members will bring to the notice of Government the inconvenience suffered by the parties in this matter and that Government will issue a stringent order thereon.

(*d*) *Education.*

SWADESAMITRAN,
Madras,
March 26th, 1907.

Free education in India.

3. The *Swadesamitran*, of the 26th March, though hailing with delight the scheme of free education now determined upon by the Government, as likely to promote literacy amongst the lower orders, fears that under it, the inclinations of the local influential people in regard to the methods of instruction to be imparted, will not probably be consulted or followed. This paper also deplores that from the delay and slowness with which the official mill grinds in this land, especially in such matters, the scheme will come into actual operation only from next year.

SWADESAMITRAN,
Madras,
March 28th, 1907.

The Victoria hostel.

4. The *Swadesamitran*, of the 28th March, says:—This institution, originally founded for the convenience of the Indian students, has turned out to be for their discomfort and annoyance. The hostel committee, consisting of Europeans and Indians, have come to a conclusion, which should make the students think that they have jumped from the frying pan into the fire. The committee resolved that the warden should be empowered to report to the Syndicate of the University any student about whose conduct he is dissatisfied, and this was a resolution carried by the four European members, against the wishes of their three Indian colleagues. We are at a loss to understand what connection there is between the hostel and the Syndicate. The University does not find the students their food, fees or books; and over an institution maintained by their fees or funds, it is folly to imagine that the Syndicate could or should exercise any supervision or control and we do not believe that the higher authorities will be so unwise as to lend their countenance to such an unjust resolution. Whether the Syndicate has or has not any authority over the students in the different colleges, it is ridiculous that the European members of the hostel committee did not perceive what was in consonance with public opinion and what was not. Their action indicates concert on their part to maintain the dignity and prestige of their friend, the European warden, than anything else. If the Victoria hostel is meant for Indian students, it is meet that it should be under an Indian warden. Why should there be a European? Can he walk into the rooms while the students are at dinner and see for himself if things are properly managed? We have had enough of European wardenship, and it is time that the Government appointed an Indian as it is bound in justice to do.

(*f*) *Land Revenue and Settlement.*

SWADESAMITRAN,
Madras,
March 25th, 1907.

Sir S. Subramania Aiyar, J., and the Indian land tenure.

5. The *Swadesamitran*, of the 25th March, states:—The opinion of Sir S. Subramania Aiyar, full of wide experience as a great landlord, and formerly a vakil and leader of the people and at present a High Court Judge, is entitled to our deep consideration. His remarks from the chair at a meeting held in the Presidency College of this city go to confirm the truth of the common complaint that at the root of the Indian agriculturist's poverty lies the present system of land assessment. He said that the Government, which considers itself the proprietor of the soil in this country, and regards the money paid by the ryots as the rent and not a tax for the land cultivated by them, is advocating a principle not found in any other country, and he demonstrated that the true proprietors of the soil were the people. He observed that it was an insult to them to say that they enjoyed their lands from generation to generation, but in the Government's name. The revision of assessment, he said, does not proceed on any definite lines of legislation, but on the arbitrary measures of the executive. His opinion is that the fixing of the land tax should fall within the province of a legislative assembly rather than be within the scope of the Revenue Board and its officers. But matters go their own course in spite of his or anybody else's opinion. We desire that his views should reach the Secretary of State

and the British public, and that questions should be asked in Parliament as to why in India is pursued a land policy which is in vogue in no other civilised country.

The *India*, of the 30th March, in reference to the above, says that it is more consistent to regard the people rather than the Crown, as the true proprietors of the soil, as many powers have come and gone. This paper remarks with joy that Justice Sir S. Subramania Aiyar, though a servant of the Government, has at last given expression to his views, for it is impossible for an Indian to be apathetic and indifferent towards his people beyond a certain limit.

(*h*) *Railways.*

SWADESAMITRAN,
Madras,
March 29th, 1907.

The Erode railway station.

6. A correspondent from Erode to the *Swadesamitran*, of the 29th March, writes:—The 3rd-class waiting-room at the Erode station, provided by the Madras Railway Company, is not sufficient to accommodate the large number of passengers that come, and many are obliged to loiter in the road and elsewhere. It is hoped that the railway authorities will in the near future arrange for the necessary accommodation.

SURYODAYA PRAKASIKA,
Bangalore,
March 25th, 1907.

3rd-class passengers on railways.

7. The *Suryodaya Prakasika*, of the 25th March, complains about the extreme indifference of the railway authorities to the comfort and convenience of the 3rd-class passengers. It is said that the inconvenience caused to these passengers at the Bangalore City station is indescribably great. They are shut up in the "waiting-room" like a flock of sheep and debarred from going out even for answering the calls of nature.

SATYA DEEPIKE,
Mangalore,
March 29th, 1907.

Railways connecting the West Coast with the interior.

8. The *Satya Deepike*, of the 29th March, in a leading article in continuation of the one reported last week, elaborately discusses the advantages of having four new lines of railway connecting the West Coast with the interior. It must be admitted that there are still extensive areas of land, in this part of the country, very fertile and yet allowed to remain as uninhabitable waste lands. It is true that the Government makes many praiseworthy efforts to encourage agriculture by opening experimental farms, establishing agricultural associations and holding agricultural and industrial exhibitions and cattle shows, encouraging primary education, and keeping botanical gardens and erecting museums. But so long as the condition of the village farmers who are in a state of perpetual indebtedness making a hand-to-mouth living, remains unaffected, these institutions which are confined to the cities can be of little practical value to the actual ryots. These poor ryots, in despair, at last leaving their fertile mother country emigrate to foreign lands such as the Straits Settlements, Africa or Mauritius. Will the Government benefit in the least by such emigration? On the other hand, will not the Government be increasing its revenue immensely, by discouraging emigration and providing them with the means of making a living at home, as by the introduction of various plantations on the fertile slopes of the ghâts which are at present covered with forests often consumed by jungle fire? But even supposing that these extensive and fertile tracts of the interior are brought under cultivation and every inch of ground is made to yield something, will these ghât products be of any commercial value unless they can be conveyed by means of *railways* to places where there is a demand for them? It is thus clear that the introduction of railways to the West Coast will not only improve the condition of the poor ryots, but will also immensely increase the State revenue. It is urged, therefore, that between Marmagoa and Tellicherry at least four new lines of railway should be constructed. Firstly, there should be one line in the north from Honaver to Harihar. Secondly, a line from Malpe to Shimoga is admittedly the most important of the four. Thirdly, the *Arasikere* line leading to Mangalore has long been urged by the people of Mangalore; and, lastly, a line from Tellicherry to-

Mysore would be of immense advantage to the planters of Coorg. Further, the want of these is so gravely felt that even a simultaneous construction of all the four is urgently called for.

It is not proper to entrust these lines to private enterprise, though the policy of the Government appears to be that the district boards, mercantile companies and planters' associations should first come forward and each promise to contribute a definite amount. Not only is it unlikely that these companies would sacrifice their individual interests for the benefit of the State, but a possible failure of these companies would be a matter of great consequence to the State. If the Government guarantees a certain dividend on the investment, private capital will rapidly flow in. Even if the new lines do not appear to be profitable concerns at first, there can be no doubt that they would eventually become so.

(*k*) *General.*

SWADESAMITRAN,
Madras,
March 26th, 1907.

The income tax.

9. A correspondent to the *Swadesamitran*, of the 26th March, observes:—Though it is considered that the income tax is the most just of all taxes, and that the Government also imposed it with a good intention, yet in its collection it has become a powerful weapon in the hands of unscrupulous village authorities and Government officials, to work evil to those who are not in their good graces. The taxable limit has been raised from Rs. 500 to Rs. 1,000 a year, but some who were in receipt of an annual income of Rs. 500 before, find that they are now given credit for getting the larger income, and are consequently taxed. The proceedings in connection with the collection of this tax are rather summary and original, and in practice, even those who are inclined to object to the amount fixed as their share, find that much good is not gained by their following the touring officers who decide questions of this kind, for in addition to the delay they run the risk of their oral statements and written accounts being regarded as cooked up for the occasion. The word of the village officials, who work with the idea of showing an increase over the previous years, in the end forms the basis of action, and men who do business on a limited scale find that their income or profit is settled for them even before they are aware of it themselves. The rule that the payment of the tax should be made before any protest against it deters many from protesting at all; and even if a few are successful in getting relief or refund, they find that the next year gives them no peace. In the end, they come to think that it will be best for them to keep the village authorities in good humour as the only means of salvation in this matter. As this was not the end for which this tax was imposed, it behoves the Government to watch those who abuse their powers in this direction, punish them and see that justice is done to the suffering people.

SWADESAMITRAN,
Madras,
March 29th, 1907.

The Budget Debate and financial statement.

10. The *Swadesamitran*, of the 29th March, says:—It has become the custom year after year for the heads of the different branches in the executive to defend the proposed expenditure on the ground of public advantage or convenience and for our leaders to urge for a reduction. The remark of Lord Minto that the reforms proposed originated in the Indian Government and not in the agitation of the Indian public or the orders of the Secretary of State betrays some of his idle fears. These two latter have either singly or conjointly operated to produce the reforms during the past century and-a-half, and we believe the same will be the case even in future. The public had been under the belief that the question of the further expansion of the Legislative Councils had its origin in the good wishes of Mr. Morley towards the Indian people. But now Lord Minto would have it that it originated in himself, in which case we should certainly regard him as a most broad-minded statesman.

Though we could believe this, we cannot imagine that it was done at the instance of the members of his Council, for no good or reform has yet originated in the official quarter, nor is there any likelihood of it even hereafter.

In reference to the Indian financial statement, the *India*, of the 30th March, has a cartoon in which India is represented as an elephant groaning under the weight of the land tax, the income tax, the army expenditure and various other burdens, and the Government as the mahout seated on him, and as taking off a small burden, to wit, a portion of the salt tax and for this asking the elephant to *salaam* to him. This paper observes:—It is only when the treasury is full and there is a surplus after all kinds of whimsical and wasteful expenditure, that the Government throws such crumbs to the Indian people. Why has there been any surplus, and how did it come? Was it not because many unjust burdens were imposed in advance and stringent measures employed in their collection? It would appear that Mr. Morley wants to deceive us by the old Ripon methods, because he has discovered that diplomacy is better than moral justice in the field of politics. But we shall not kiss or hug the chain which binds us, because a few crumbs are now and then thrown to us. We are determined to obtain the full measure of our rights as men and citizens, more through our own efforts than through the favour of others.

Kistnapatrika,
Masulipatam,
March 22nd, 1907.

Mr. England's high-handedness.

11. The *Kistnapatrika*, of the 22nd March, referring to the high-handed treatment and conduct of Mr. P. H. England, Sub-division Officer, Public Works Department, Masulipatam, states that his educational qualifications are very inferior while his malpractices are many. It then writes as follows:—

(1) Mr. England having consented to pay a bandyman of Rajupeta, Masulipatam, by the distance travelled, paid him at a less rate, and when he refused to accept the sum of money offered, he, the officer, slapped him on the face and hurt him. However he managed to compromise with him.

(2) When a Muhammadan of Malakapatam, Khadar Muhiuddeen by name, took his bullock to the "Bomboyee canal" for water, Mr. England wanted to send the bullock to the pound, and when the said Muhammadan asked him why his own horse that was grazing there should not also be sent to the pound, Mr. England got angry and beat him and a hand-to-hand fight ensued then between them.

(3) Mr. England saw on one occasion some Hindus bathing in the "Bomboyee canal" and got down from his boat and threw away an old Brahmin's vessel into the canal.

(4) When Mr. England went on circuit leaving a Muhammadan peon at his bungalow, Mrs. England asked him to clean her boots and he did it though he disliked to do any such mean work, and again when the lady ordered him to take a tub to the bazar to be repaired, he replied that he would do anything, however mean, at home unobserved, but he would not do it in the open bazar. Mr. England thereupon reported against him and got him dismissed. We are informed by some gentlemen that they have seen office peons pulling punka and carrying water-pots at his bungalow.

(5) It is said that when a few rafts were at the canal for being unloaded according to custom for the past 30 or 40 years, Mr. England first issued orders "suspending the same" and then levied a fine of Rs. 2 on each o those rafts. It has to be ascertained whether he has any power to impos fines under the navigation rules. It may be inferred from the above fact that the malpractices and high-handedness of Mr. England are very annoyin and that the very complaints brought against him prove sufficiently his grea unpopularity. He should, therefore, be transferred to some other place t secure peace to the people.

Kistnapatrika,
Masulipatam,
March 22nd, 1907.

Mr. Parsons' administration of the Kistna district.

12. A correspondent to the *Kistnapatrika*, of the 22nd March 1907, commenting upon Mr. Parsons' administratio of the Kistna district, writes:—

(1) In spite of the rule that a non-offici should be appointed as Municipal Chairman, Mr. Parsons, the Collecto appointed Mr. Pandita Nagesa Rao, a public servant, as Chairman of th Masulipatam Municipality. But having been reprimanded by his superior he had to appoint a non-official Chairman after one year. Even in th instance he had not recommended a proper man.

(2) When the Avanigadda division was inundated by floods and there was a great loss of crops, the Collector and his subordinates were indifferent and they did not render any necessary help to the people. The Collector, in spite of the appeal of the Kistna District Association, did not grant sufficient remissions, but on the contrary made unnecessary remarks in a letter to the Board against certain pleaders who were supposed to have furnished the Kistna District Association with information.

(3) When the Kistna District Association presented an address to the Governor during his visit and made a reference in it to the Kistna floods, the Iskapally project, and remissions, the Collector remarked that the said references were mere "effusions" of the pleaders and thus prevented any benefit resulting from the address to the people.

(4) Having first desired the Assistant Collector, Mr. Bhore, to enquire into the charge of bribery brought against Mr. P. Venkataramanayya, the Sub-Magistrate of Avanigadda, and having been informed by Mr. Bhore that there were strong grounds to proceed against the Sub-Magistrate, the Collector framed certain charges against Mr. Venkataramanayya, but he subsequently withdrew them, and managing to get another report from Pandita Nagesa Rao, transferred Mr. Venkataramanayya to the Huzur office. Why has not, then, the Collector asked Mr. Venkataramanayya to proceed against the complainants for damages?

(5) Though the Collector allowed "affidavits" to be filed against Mr. P. Nagesa Rao, Deputy Collector, Masulipatam Division, and though he was requested to transfer some cases from the file of the Deputy Collector to his own file for securing proper justice, the Collector did not interfere in the matter. He ought to have enquired into the allegations and punished the perjurers if the allegations proved to be false, or transferred the Deputy Collector if they were found to be true.

(6) When charges were preferred against Mr. U. R. Bhashyam Aiyangar, Overseer, Avanigadda, that he misappropriated moneys due to the ryots as temporary compensation and forged their receipts, and when petitions also were presented to the Collector stating that the Overseer should not be tried by Mr. Nagesa Rao, the Collector "being unable to say" anything before the pleaders, dismissed the petition after some days. Why did he not enquire into the charges mentioned in the "affidavits"? How can the people then have confidence in him or his subordinates?

(7) It does not appear that the Collector has pronounced judgment even in a single criminal case after having himself duly examined witnesses. He could not grasp arguments put forth by pleaders even in revision petitions. Pleaders say that the Collector generally confirms the decisions of the lower courts.

(8) It is to be doubted whether the Collector has at any time examined the calendars of Magistrates subordinate to him. People here are of opinion that the Collector, who is responsible for the proper administration of justice in criminal cases, has not discharged the duties he ought to have performed as the Chief Magistrate in the district.

(9) Though the Collector is praised by the Government for his ability in collecting revenue and in seeing that the income-tax and other taxes are not on the decrease, yet he does not appear to be capable of "writing able reports" on any matter to the Board.

(10) How the Collector gave promotion to his subordinates is a well-known fact. He is one of those that discouraged the subordinates that did their work duly and regularly. As there are many instances known to all people, they need not be published.

(11) No doubt we should feel grateful to Mr. Parsons for his getting subscriptions from zamindars for constructing the Bandar Town Hall, because to collect money from zamindars is like "extracting blood from stones". Some two or three days ago, when the executive committee resolved to transfer the hall and the library to Government, and while the citizens protested against it, the Collector did not care to respect the people's

opinions even at the time of his departure from the district. From the above facts it is quite plain that he did but little good to the people, and that justice and the people's rights have suffered much during his *régime*.

Shams-ul-Akhbar,
Madras,
March 25th, 1907.

His Royal Highness the Prince of Wales and the descendants of the Delhi family.

13. The *Shams-ul-Akhbar*, of the 25th March, mentions with great pleasure that during the recent Royal visit to India the descendants of the Royal family of Delhi submitted a petition to His Royal Highness asking for the grant of pensions on the score of poverty, and that their requests have since been sympathetically complied with.

Qasim-ul-Akhbar,
Bangalore,
March 25th, 1907.

Indian Budget Estimate.

14. The *Qasim-ul-Akhbar*, of the 25th March, refers to the Budget Estimate recently presented by Mr. Baker, and is glad to note that the revenues of India are on the increase. In this connection the *Qasim* advises the people of India to be grateful to Government for what they have received, and to patiently wait for further grants, and not to complain that they are not consulted as regards the financial condition of India, etc.

IV.—Native States.

Nadegannadi,
Bangalore City,
March 30th, 1907.

Outbreak of cholera in the district of Mysore.

15. The *Nadegannadi*, of the 30th March, referring to a serious outbreak of cholera in the district of Mysore, observes that these frequent outbreaks of cholera during the past three years have been the cause of greater mortality than even plague. The Government twice inquired into the causes of the epidemic, but it never resorted to the means of preventing it. Because, it says, the present state of its finances does not permit the undertaking of any measures, though, we see, it has funds enough to grant promotions and various allowances to the higher officials. Admittedly, the disease is essentially the result of the want of a proper supply of good water and there are not a few villages in the district of Mysore which are suffering for want of pure drinking water, as the wells are mostly in a very dilapidated condition. It will be found that during the week ending the 22nd March, the number of deaths from cholera in the district of Mysore alone was more than five times that caused by plague in all the eight districts together. The Government has yet to realise what effect such heavy mortality will have on the state of its finances. It is believed that unless His Highness the Maharaja personally inquires into the deplorable condition of the people and reprehend the responsible authorities, they will not do their duty properly.

Vrittanta
Chintamony,
Mysore,
March 27th, 1907.

Regulation to establish a Legislative Council in Mysore.

16. The *Vrittanta Chintamony*, of the 27th March, referring to the Regulation to establish a Legislative Council in Mysore, says that though the notification announces that not less than two-fifths of the nominated members will be (non-official) ratepayers, only five out of the fourteen nominated are non-official members. It is desirable that the notification should be strictly given effect to. Again, as the annual election of members for the Representative Assembly, the district boards and the local fund boards has made the people fully acquainted with the importance and responsibilities of the powers of election, the reservation by the Government of the right of nominating members of the Legislative Council is not particularly commendable. Again, there are no Muhammadans among those already nominated. The Government may not have noticed the fact, but as the regulation will not come into force for the next three months, and if the Government meanwhile intends to nominate the maximum number of official members which has been fixed at fifteen, the rules will then admit five more non-official members representing the people. If these additional five be chosen from among the Muhammadans, the European planters and the members of the Representative Assembly, the existing discontent in this respect will be removed to a great extent.

The *Mysore Star*, of the 25th March, referring to the above subject, says that it would have been well to appoint an equal number of official and non-official members. The Government has probably followed the principle of the British Government which, however, nominates the majority of the members. But it is a subject of constant prayer there to increase the number of non-official members. It is doubtful whether the British Government will approve of the Maharaja stealing a march over themselves. We have to be content therefore with the existing method of nomination.

The *Vrittanta Patrika*, of the 28th March, referring to the same subject, remarks:—It is expected that the Legislative Council will, no doubt, accomplish the object for which it has been established, namely, to ascertain the wants, wishes and feelings of the people, as regards the legislative measures that are from time to time being introduced into the State. For the present, the number of official and non-official members is 9 and 4 respectively. The maximum number is 12 and 6 respectively. It may be complained that the representatives of the people are too few and that even these are to be nominated by the Government. But we do not think it safe to entrust these powers to the people all at once. The establishment of the present Council is itself an instance which proves that the Government will grant the people greater privileges as they advance.

NADEGANNADI,
Bangalore City,
March 30th, 1907.

The reduction of taxes.

17. The *Nadegannadi*, of the 30th March, says that in the course of a discussion in the Supreme Legislative Council, a member on behalf of the Government said that all the taxes are paid by the richer classes except the salt tax which is the only one paid by all classes of people and that it must not therefore be abolished. In support of Mr. Gokhale's reply to this, the paper contends that the poorer classes pay in fact a proportionately larger amount than the rest and that it is unjust therefore to refuse to abolish the salt tax on this ground. The paper finally remarks that while it is the custom everywhere to reduce burdensome taxes whenever there is any surplus of revenue, the Mysore Government, unfortunately, has not been known to have made any reduction whatever under similar circumstances.

SURYODAYA PRAKASIKA,
Bangalore,
March 25th, 1907.

A letter from the Mysore Government.

18. The *Suryodaya Prakasika*, of the 25th March, reports:—Relating to an article which we published in our columns of the 4th February last on the subject of "His Highness the Maharaja's tour to Calcutta," we have to-day received a letter from the Mysore Government which we have to withhold from our readers for the present for want of space as well as time. We shall publish the same in our next issue.

SHAMS-UL-AKHBAR,
Madras,
March 25th, 1907.

Hyderabad Exchequer and Mr. Walker.

19. The *Shams-ul-Akhbar*, of the 25th March, has an item probably from a correspondent, which runs thus:—Advice and criticism appear to have no effect on Mr. Walker, who keeps the exchequer of the State wide open for his own countrymen and wastes the public money. He has recently sanctioned without question a proposal for Rs. 10,000 for the purchase of whistles for the police submitted by Mr. Hankin, who imagines himself a district king without a crown. There is another proposal for sanction, viz., motors for the use of European officers in the performance of their duties. This is indeed unique. It is understood that expenses of some European officers when visiting theatres have been charged to the exchequer. All this is attributed to the neglect, cowardice, want of concord and self-interestedness of the State and its lack of foresight, and attention ought to be given to it at once.

VI.—MISCELLANEOUS.

INDIA,
Madras,
March 16th, 1907.

The Englishmen in Burma.

20. A correspondent from Burma to the *India*, of the 16th March, writes:—The Indians find little patronage in any branch of the public administration; and Englishmen of moderate capabilities receive comparatively larger salaries. These latter caution their brethren to be wary of the congressmen, and make

efforts for the formation of Burma as a separate colony, fighting for the scheme whenever opportunity arises. Lord Curzon's refusal to lay a railway line between East Bengal and Burma, his grant of a license to the Australian whites and not the Americans for working the petroleum wells in Burma, his forbidding the immigration of the Japanese coolies into that country and last, the forced partition of Bengal, go to confirm our suspicions about the attitude of the Government in regard to this matter. Even as the Englishmen in India try to stir up party feelings between the Hindus and the Muhammadans, those in Burma are endeavouring to sow seeds of discord between the Burmese and the Indian settlers, as for instance by the article that appeared in the *Rangoon Gazette*, of the 12th February last, from the pen of an Anglo-Buddhist *phoongi*. No doubt it will be futile for us to think of preventing the separation of Burma from India, when six millions of our countrymen were not able to stop the partition of Bengal; but anyway it is better for the Indians to be on their guard and take precautions.

SWADESAMITRAN,
Madras,
March 25th, 1907.

Lord Minto and eminent Indians.

21. The *Swadesamitran*, of the 25th March, speaks in approbation of the policy of Mr. Morley and Lord Minto in endeavouring to obtain the views of eminent Indians in regard to public questions, but observes that though such men as Mr. Gokhale and Mr. Bannerjea will never say anything against the common good of this land, such interviews can never be construed as efficient or equal substitutes for representative government, for the opinions of the representatives of the people give satisfaction only when they are uttered in public speeches, under the fear of public criticism and not in private interviews in which it is possible that they may utter what is expedient, without much reflection. This paper therefore exhorts the Indian leaders not to desist from their efforts to obtain self-government, for the ventilation of grievances should be as a matter of right, and not held merely as a privilege from any one's favour.

SWADESAMITRAN,
Madras,
March 30th, 1907.

The Indian Civil Service.

22. The *Swadesamitran*, of the 30th March, observes:—Mr. Gokhale remarked that the Indian Civil Service is a clique or caste whose great wish is to safeguard the privileges of its members and which forms a bulwark of opposition to reforms of any kind in this country. Sir Harvey Adamson replied that the Indian Civil Service is looking after the welfare of the 300 millions in this land. This reply speaks much for his tact, though it does not cover its sophistry. For if it were true, why should they stand against the reforms urged for by the educated Indians? Are these latter the enemies of their own people? Are they unmindful of their interests? We can cite a few instances of the interest taken by the Civil Service in the welfare of the Indian people. In 1893 while this country was groaning under a severe famine, the members of the Civil Service had their salaries raised on the ground that the rupee had depreciated in value. In their selfish arrangement, they forgot that the poor Indian will be forced to sell his rupee-worth of silver for only ten annas. If there had been any good for the country, it is the result of the clamour and cry of the educated section, than of the sympathy of the Civil Service. Is it at their instance that the salt tax was reduced? Is the police reform the outcome of their proposals? How about the land tax they impose, which breaks every bone of the poor Indian's frame? Still they would claim credit for kind thoughts and good deeds to the poor of this land.

MYSORE STAR,
Mysore,
March 25th, 1907.

A haváldar arrested at Allahabad.

23. The *Mysore Star*, of the 25th March, reports that at a *swadeshi* meeting held by the students of Allahabad, a *haváldar* named Gulabsingh, belonging to the native regiment there, took part in the debate and, on his return to the camp, was arrested as if he were a criminal.

NADEGANNADI,
Bangalore City,
March 30th, 1907.

The Victoria Hostel at Madras.

24. The *Nadegannadi*, of the 30th March, says that there is a general complaint of the students of the Victoria Hostel at Madras that there is no adequate return for the payments they have to make, and that the accounts are being very

irregularly kept, and that the students are in consequence rebellious. The institution has long been under the supervision of a European authority and an effort is now being made to place Professor Rangáchári or Professor Hanumantha Rao at its head. It is astonishing to see that an institution in such an enlightened town has been allowed to be mismanaged.

BHARATA BANDHU,
March 23rd, 1907.

Dissatisfaction with the British administration.

25. The *Bharata Bandhu* publishes the following in its issue of the 23rd March:—"'Jugandar' in a leader states as follows: We do not desire to transgress the laws made by the English. They have framed laws for their good and they have a desire also to weaken (ruin) us. Such being the case we are not bound to obey such laws. 'Brute force' is the basis of the law of the English. To free ourselves from it, we have to use brute force. It is impossible to obey the law always. The law should be amended here just as in other countries. There is no means of political life (*sic*) except through death. The English should not be allowed to plunder us and enjoy this property always. Let them be aware that a robber's life is not safe in this country. If we are determined we can drive out the British Government in a single day. Sacrifice your life to liberty, the tutelary deity. Is it not a fact that Kali will not be propitiated without blood?"

[Issued, 6th April 1907.]

CONFIDENTIAL. No. 14 of 1907.

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 6th April 1907.

CONTENTS.

LIST OF NEWSPAPERS.

ENGLISH PAPERS OWNED BY NATIVES.

Nil.

VERNACULAR PAPERS.

I.—FOREIGN POLITICS.

PAGE

Turkey and England 104

II.—HOME ADMINISTRATION.

(*a*) *Police*—
- Police administration in the Bombay Presidency .. *ib.*

(*b*) *Courts*—
- Remarks on the Anantapur murder case .. .. *ib.*

(*f*) *Land Revenue and Settlement*—
- Land assessment 105

(*h*) *Railways*—
- The Government and the Indian railways .. .. *ib.*

(*j*) *Salt and Abkári*—
- Reduction of salt tax to be notified by beat of tom-tom in rural parts .. .. *ib.*

II.—HOME ADMINISTRATION—*cont.*

PAGE

(*k*) *General*—
- A District Munsif's Court for Nannilam 105
- The salt tax 106
- The sun-rise of patriotism .. .. *ib.*
- Why has our country passed to others? 107
- Improved sanitary measures .. .. .. *ib.*

IV.—NATIVE STATES.

Compulsory segregation in Mysore .. .. *ib.*

The Legislative Council of Mysore 108

Rumours relating to His Highness the Maharaja's tour to Calcutta .. .. *ib.*

Unsatisfactory administration of the present Diwan of Travancore .. .. *ib.*

VI.—MISCELLANEOUS.

Sir Arthur Lawley and Christianity .. .. *ib.*

No.	Names of newspapers.	Place of publication.	Number of copies ordinarily issued.	Dates of papers received and examined during the first quarter of 1907.
	ENGLISH.			
	Monthly.			
1	"Indian Review"	Madras	2,500	Jan., Feb. and March 1907.
2	"Patriot"	Vellore	250	Jan. and Feb. 1907.
	Weekly.			
3	"South Indian Mail"	Madura	320	7th, 14th, 21st and 28th Jan.; 4th, 11th, 18th and 25th Feb.; and 4th, 11th, 18th and 25th March 1907.
4	"People's Guardian"	Tinnevelly	575	7th Jan. 1907.
5	"East Coast News and Advertiser"	Visagapatam	400	3rd, 10th, 17th, 24th and 31st Jan.; 7th, 14th, 21st and 28th Feb.; and 7th, 14th, 21st and 28th March 1907.
6	"Wednesday Review"	Trichinopoly	510	2nd, 9th, 16th, 23rd and 30th Jan.; 6th, 13th, 20th and 27th Feb.; and 6th, 13th, 20th and 27th March 1907.
7	"United India and Native States"	Madras	300	5th, 12th, 19th and 26th Jan.; 2nd, 9th, 16th and 23rd Feb.; and 2nd, 9th, 16th, 23rd and 30th March 1907.
8	"Cochin Argus"	British Cochin	200	
9	"Malabar Herald"	Do.	300	
10	"Muslim Patriot"	Madras	600	3rd, 10th, 17th, 24th and 31st Jan.; 7th, 14th and 21st Feb.; and 7th, 14th, 21st and 28th March 1907.
11	"Liberal"	Do.	2,000	6th, 13th, 20th and 27th Jan.; 3rd, 10th, 17th and 24th Feb.; and 3rd, 10th, 17th, 24th and 31st March 1907.
	Bi-weekly.			
12	"West Coast Spectator"	Calicut	700	2nd, 5th, 9th, 12th, 16th, 19th, 23rd, 26th and 30th Jan.; 2nd, 6th, 9th, 13th, 16th, 20th, 23rd and 27th Feb.; and 2nd, 6th, 9th, 13th, 16th, 20th, 23rd and 27th March 1907.
13	"Muhammadan"	Madras	600	3rd, 7th, 10th, 14th, 17th, 21st, 24th, 28th and 31st Jan.; 4th, 7th, 11th, 14th, 16th, 21st, 25th and 28th Feb.; and 4th, 7th, 11th, 14th, 18th, 21st, 25th and 28th March 1907.
14	"Travancore Times"	Nagercoil	300	12th, 16th, 19th, 26th and 30th Jan.; 2nd, 6th, 9th, 13th, 16th, 20th, and 26th Feb.; and 1st, 5th, 8th, 12th, 15th, 19th and 26th March 1907.
	Tri-weekly.			
15	"Western Star"	Trivandrum	500	3rd, 5th, 8th, 10th, 12th, 15th, 17th, 19th, 22nd, 24th, 26th. 29th and 31st Jan.; 2nd, 5th, 7th, 9th, 12th, 14th, 16th, 19th, 21st, 23rd, 26th and 28th Feb.; and 2nd, 5th, 7th, 9th, 12th, 14th, 16th, 19th, 21st, 23rd, 26th and 28th March 1907.
16	"Evening Mail"	Bangalore	350	
17	*"Malabar Daily News and Trivandrum Telegraph."	Calicut	500	
	Daily.			
18	"Hindu"	Madras	2,285 (Daily, Tri-weekly and Weekly included.)	Issues of all the dates of January, February and March 1907, excepting Sundays and holidays.
19	"Madras Standard"	Do.	1,700	
20	"Indian Patriot"	Do.	1,200 (Daily and Tri-weekly included.)	
21	"Daily Post"	Bangalore	550	
	VERNACULAR.			
	TAMIL.			
	Monthly.			
22	"Viveka Chintamani"	Madras	800	Nov. and Dec. 1906.
23	"Bhuloka Vyasan"	Do.	520	Jan., Feb. and Mar. 1907.
24	"Chakravartini"	Do.	500	Dec. 1906 and Jan. and Feb. 1907.
25	"Vaikarai"	Do.	Not known.	Jan. and Feb. 1907.
26	"Vyavasaya Dipika"	Saidapet	1,650	Oct., Nov. and Dec. 1906, and Jan. 1907.
27	"Vyavasaya Vardhani"	Tanjore	470	Oct., Nov. and Dec. 1906.

* The issue of the 28th March of the *Malabar Daily News* and *Trivandrum Telegraph* was not examined.

No.	Names of newspapers.	Place of publication.	Number of copies ordinarily issued.	Dates of papers received and examined during the first quarter of 1907.
	TAMIL—*cont.*			
	Bi-monthly.			
28	" Bhuloka Nanban "	Madras	180	30th Mar. 1907.
29	" Satyavartamani "	Pasumalai	400	1st and 15th Jan.; 1st and 15th Feb.; and 1st and 15th Mar. 1907.
30	" Coimbatore Kalanidhi "	Coimbatore	About 200	1st and 15th Jan.; 1st Feb.; and 1st and 15th Mar. 1907.
31	" Vijayakesari "	Chidambaram	Not known.	15th Mar. 1907.
	Weekly.			
32	" Dravida Dipam "	Madras	650	8th, 22nd and 29th Jan.; 8th, 15th and 22nd Feb.; and 8th, 15th, 22nd and 29th Mar. 1907.
33	" Lokopakari "	Do.	1,400	18th Jan. 1907.
34	" Prapanchatarakai "	Do.	1,000	15th and 22nd Feb. 1907.
35	" Vikata Dutan "	Do.	750	5th, 12th and 26th Jan.; 2nd, 9th, 16th and 23rd Feb.; and 2nd, 9th and 16th Mar. 1907.
36	" India "	Do.	300	5th, 12th, 19th and 26th Jan.; 2nd, 9th, 16th and 23rd Feb.; and 2nd, 9th, 16th, 23rd and 30th Mar. 1907.
37	" Dakshanadipam "	Salem	1,230	29th Dec. 1906; 5th, 12th, 19th and 26th Jan.; 2nd, 9th and 16th Feb.; and 2nd, 9th, 16th and 23rd Mar. 1907.
38	" Desabhimani "	Cuddalore	350	12th, 19th and 26th Jan.; 2nd, 9th, 16th and 23rd Feb.; and 2nd, 9th, 16th, 23rd and 30th Mar. 1907.
39	" Jananukulan "	Tanjore	1,000	2nd, 9th, 12th, 19th and 26th Jan.; 2nd, 9th, 16th and 23rd Feb.; and 2nd, 9th, 16th and 23rd Mar. 1907.
40	" Nagai Nilalochani "	Negapatam	200	21st and 28th Jan.; 18th and 25th Feb.; and 11th Mar. 1907.
41	" Travancore Abhimani "	Nagercoil	200	23rd Nov. 1906; 11th, 18th and 25th Jan.; 1st 15th and 22nd Feb.; and 1st and 21st Mar. 1907.
42	" Vande Mataram "	Tinnevelly Town	381	4th Jan.; 22nd Feb.; and 1st Mar. 1907.
	Bi-weekly.			
43	" Hindu Nesan "	Madras	570	2nd, 5th, 9th, 12th, 16th, 19th, 23rd, 26th and 30th Jan.; 2nd, 6th, 9th, 13th, 16th, 20th, 23rd and 27th Feb.; and 2nd, 6th, 9th, 13th, 16th, 20th and 30th Mar. 1907.
44	" Swadesi "	Do.	800	2nd, 5th, 9th, 19th, 23rd, 26th and 30th Jan.; and 20th and 23rd Feb. 1907.
	Daily.			
45	" Swadesamitran "	Madras	Daily 970; Tri-weekly 1,050.	All the days of Jan., Feb. and Mar. 1907, Sundays and holidays excepted.
	TELUGU.			
	Monthly.			
46	" Aryamathabodhini "	Cocanada	750	Dec. 1906 and Jan. and Feb. 1907.
47	" Bhumanandaprakasika "	Cuddapah	500	Jan., Feb. and Mar. 1907.
48	" Hindu Sundari "	Kanteru	800	Dec. 1906.
49	" Kalavati "	Rajahmundry	150	Dec. 1906 and Jan. and Feb. 1907.
50	" Kameswary "	Vizianagram	500	Dec. 1906.
51	" Krishi "	Penukonda	500	Sept., Oct., Nov. and Dec. 1906.
52	" Manorama "	Rajahmundry	600	Jan. 1907.
53	" Messenger of Truth "	Madras	5,500	Jan., Feb. and Mar. 1907.
54	" Ryot "	Do.	..	Dec. 1906; and Jan. and Feb. 1907.
55	" Savitri "	Cocanada	..	Jan. 1907.
56	" Suvarnalekha "	Tanuku	500	Nov. and Dec. 1906; and Jan. 1907.
57	" Vidyavati "	Madras	Not known.	Dec. 1906.
	Bi-monthly.			
58	" Kistna Patrika "	Masulipatam	500	1st and 15th Jan.; and 1st and 15th Feb. 1907.
59	" Vysya "	Guntúr	Not known.	1st Jan.; 15th Feb.; and 1st Mar. 1907.
	Weekly.			
60	" Andhrakesari "	Rajahmundry	Not known.	15th and 22nd Mar. 1907.
61	" Desabhimani "	Bezwada and Guntúr	600	5th, 12th, 19th and 26th Jan.; 2nd, 9th, 16th and 23rd Feb.; and 2nd and 9th Mar. 1907.
62	" Kistnapatrika "	Masulipatam	500	1st, 8th, 15th and 28th Mar. 1907.
63	" Ravi "	Cocanada	850	27th Dec. 1906; 3rd, 10th, 17th, 24th and 31st Jan.; 7th, 14th, 21st and 28th Feb.; and 7th, 14th and 21st Mar. 1907.

No.	Names of newspapers.	Place of publication.	Number of copies ordinarily issued.	Dates of papers received and examined during the first quarter of 1907.
	TELUGU—*cont.*			
	Weekly—cont.			
64	"Vande Mataram"	Rajahmundry	Not known.	6th, 13th and 20th Mar. 1907.
65	"Voice of Truth"	Rajahmundry up to 2nd Jan. 1907 and then Cocanada.	450	5th, 12th and 19th Dec. 1906; 2nd Jan.; 10th, 17th and 24th Feb.; and 3rd, 10th, 17th and 24th Mar. 1907.
	Bi-weekly.			
66	"Andhraprakasika"	Madras	600	29th Dec. 1906; 5th, 9th, 12th, 16th, 19th, 23rd, 26th and 30th Jan.; 2nd, 6th, 9th, 13th, 16th, 20th, 23rd and 27th Feb.; and 2nd, 6th, 9th, 13th, 16th, 20th, 23rd and 27th Mar. 1907.
67	"Sasilekha"	Do.	500	1st, 4th, 8th, 11th, 18th, 22nd, 25th and 29th Jan.; 1st, 5th, 8th, 12th, 15th, 19th, 22nd and 26th Feb.; and 1st, 5th, 8th, 12th, 15th, 19th and 26th Mar. 1907.
	Daily.			
68	"Desabhimani"	Beswada and Guntúr	600	11th, 12th, 13th, 14th, 15th, 17th, 19th, 20th, 21st, 22nd, 23rd and 25th Mar. 1907.
	CANARESE.			
	Monthly.			
69	"Vikatapratapa"	Bangalore	2,000	July, Aug., Oct., Nov. and Dec. 1906; and Jan. and Feb. 1907.
70	"Avakasha Thosini"	Mysore	500	Jan. and Feb. 1907.
71	"Shri-krishna-sukti"	Udipi (South Canara)	350	Jan. and Feb. 1907.
72	"Nudigannadi"	Madras	1,000	Jan., Feb. and Mar. 1907.
	Weekly.			
73	"Nadegannadi"	Bangalore	930	5th, 12th, 19th and 26th Jan.; 2nd, 9th, 16th and 23rd Feb.; and 2nd, 9th, 23rd and 30th Mar. 1907.
74	"Mysore Star"	Mysore	2,000	7th, 14th, 21st and 28th Jan.; 4th, 18th and 25th Feb.; and 4th, 11th, 18th and 25th Mar. 1907.
75	"Suryodaya Prakasika"	Bangalore	500	7th, 14th, 21st and 28th Jan.; 4th, 11th, 18th and 25th Feb.; and 4th, 11th and 25th Mar. 1907.
76	"Vrittanta Patrika"	Mysore	5,100	3rd, 10th, 17th, 24th and 31st Jan.; 7th, 14th, 21st and 28th Feb.; and 7th, 14th, 21st and 28th Mar. 1907.
77	"Vrittanta Chintamani"	Do.	Weekly 650 Bi-weekly 200	29th Dec. 1906; 2nd, 9th, 12th, 16th, 19th, 23rd, 26th and 30th Jan.; 2nd, 6th, 9th, 13th, 16th, 20th, 23rd and 27th Feb.; and 2nd, 6th, 9th, 13th, 16th, 20th, 23rd, 27th and 30th Mar. 1907.
78	"Satya Deepika"	Mangalore	1,050	4th, 11th, 18th and 25th Jan.; 1st, 8th, 15th, and 22nd Feb.; and 1st, 8th, 15th, 22nd and 29th Mar. 1907.
	MALAYALAM.			
	Bi-monthly.			
79	"Varthamana Patrika"	Challassery	..	22nd Dec. 1906; 13th Jan.; and 11th Feb. 1907.
	Tri-monthly.			
80	"Kerala Chintamani"	Trichur	800	4th, 13th and 23rd Jan.; 7th, 16th and 27th Feb.; and 8th Mar. 1907.
81	"Kerala Mitram"	Cochin	120	1st, 11th and 21st Jan.; 1st, 11th and 21st Feb.; and 1st, 11th and 21st Mar. 1907.
82	"Sarodayam"	Nadapuram	360	30th Dec. 1906; 10th and 30th Jan.; 10th and 20th Feb.; and 10th Mar. 1907.
	Weekly.			
83	"Kerala Patrika"	Calicut	650	5th, 12th, 19th and 26th Jan.; 2nd, 9th, 16th and 23rd Feb.; and 2nd, 9th and 16th Mar. 1907.
84	"Kerala Sanchari"	Do.	650	2nd, 9th, 16th, 23rd and 30th Jan.; 6th, 13th, 20th and 27th Feb.; and 6th, 13th and 20th Mar. 1907.
85	"Manorama"	Do.	500	4th, 11th, 18th and 25th Jan.; 1st, 8th, 15th and 22nd Feb.; and 1st, 8th and 15th Mar. 1907.

No.	Names of newspapers.	Place of publication.	Number of copies ordinarily issued.	Dates of papers received and examined during the first quarter of 1907.
	MALAYALAM—*cont.*			
	Weekly—cont.			
86	"Malayali"	Tangasseri	927	5th, 12th, 19th and 26th Jan.; 2nd, 9th, 16th and 23rd Feb.; and 2nd, 9th and 16th Mar. 1907.
87	"Kerala Tharaka"	Kóttayam	697	25th Jan.; 1st, 8th, 15th and 22nd Feb.; and 1st, 8th and 15th Mar. 1907.
88	"Keraliya Ranjini"	Moovathupuzha	600	1st, 8th, 15th, 22nd and 29th Jan.; 5th, 12th, 19th and 26th Feb.; and 5th, 12th and 19th Mar. 1907.
89	"Nasranai Dipika"	Mannanam	500	1st, 8th, 15th, 22nd and 29th Jan.; 5th, 12th, 19th and 26th Feb.; and 5th, 12th and 19th Mar. 1907.
90	"Sujananandini"	Paravoor	900	2nd, 9th and 30th Jan; 27th Feb.; and 6th Mar. 1907.
91	"Subhashini"	Trivandrum	1,280	21st Dec. 1906; 18th Jan.; 1st and 26th Feb.; and 8th Mar. 1907.
92	"Bharata Bandhu"	Palghat	350	1st, 18th and 26th Jan.; 2nd, 9th, 16th and 23rd Feb.; and 2nd, 9th and 16th Mar. 1907.
93	"Swadesabhimani"	Vakkam	825	26th Dec. 1906; 2nd, 9th, 16th and 23rd Jan.; 6th, 13th, 20th and 27th Feb. 1907.
94	"Muhamadiyamitram"	Calicut	..	29th Jan.; 12th and 19th Feb.; and 5th Mar. 1907.
	Bi-weekly.			
95	Malayala Manorama	Kóttayam	1,200	29th Dec. 1906; 2nd, 5th, 9th, 12th, 16th, 19th, 23rd, 26th and 30th Jan.; 2nd, 6th, 9th, 13th, 16th, 20th, 23rd and 27th Feb.; and 2nd, 6th, 9th, 13th, 16th and 20th Mar. 1907.
	HINDUSTANI.			
96	"Shams-ul-Akhbar"	Madras	450	7th, 14th, 21st and 28th Jan.; 4th, 11th, 18th and 25th Feb.; and 4th, 11th, 18th and 25th Mar. 1907.
97	"Jaridah-i-Rozgar"	Do.	500	5th, 12th, 19th and 26th Jan.; 2nd, 9th, 16th and 23rd Feb.; and 2nd, 9th, 16th and 23rd Mar. 1907.
98	"Alhami"	Do.	50	24th Dec. 1906; 1st, 8th, 16th and 24th Jan.; 8th Feb.; and 1st, 8th, 16th and 24th Mar. 1907.
99	"Mukhbir-i-Dakhan"	Do.	700	9th, 23rd and 30th Jan.; 13th, 20th and 27th Feb.; and 6th, 13th, 20th and 27th Mar. 1907.
100	"Naier-i-Asafi"	Do.	375	27th Dec. 1906; 10th, 24th and 31st Jan.; 7th, 14th, 21st and 28th Feb.; and 7th, 14th, 21st and 28th Mar. 1907.
101	"Aftab-i-Dakhan"	Do.	120	24th Dec. 1906; 3rd and 10th Jan.; 7th, 14th, 21st and 28th Feb.; and 7th and 14th Mar. 1907.
102	"Mukhtar"	Do.	200	3rd, 10th, 17th, 24th and 31st Jan.; and 14th, 21st and 28th Feb. 1907.
103	"Tilisim-i-Hairat"	Do.	..	20th and 25th Feb.; and 8th Mar. 1907.
104	"Mahbub Gazette"	Hyderabad	150	18th Mar. 1907.
105	"Qasim-ul-Akhbar"	Bangalore	575	24th Dec. 1906; 3rd, 7th, 17th, 21st and 24th Jan.; 4th, 7th, 11th, 14th, 18th, 21st, 25th and 28th Feb.; and 4th, 7th, 11th, 14th, 18th, 21st, 25th and 28th Mar. 1907.

ENGLISH PAPERS OWNED BY NATIVES.

Nil.

VERNACULAR PAPERS.

I.—FOREIGN POLITICS.

MUKHBIR-I-DAKHAN,
Madras,
April 3rd, 1907.

Turkey and England.

1. The *Mukhbir-i-Dakhan*, of the 3rd April, mentions that a learned and influential Englishman named Mr. Wayman, writing of the relations between Turkey and England, deplores that England has not the influence in Turkey she once had there, that the fruits of the trees planted by the English are enjoyed by others, and that, if this state of affairs continues, England will suffer still more. The writer advises the English to strengthen the bonds of friendship with Turkey. The *Mukhbir*, with reference to the above, observes that any friction between Turkey and England wounds the feelings of the Mussalmans in general, and hence they pray that Almighty God may establish the most cordial and friendly relations between these countries.

II.—HOME ADMINISTRATION.

(*a*) *Police.*

NADEGANNADI,
Bangalore City,
April 6th, 1907.

Police administration in the Bombay Presidency.

2. The *Nadegannadi*, of the 6th April, observes that the annual report for last year shows that the Police administration of several districts in the Bombay Presidency was exceedingly unsatisfactory. There are officers in the department who have not reported a single case during the last three or four years together. The pages of the diary are however filled up with false accounts. The Inspectors seem to be afraid of disclosing the faults of their subordinates, lest they should themselves be betrayed. Even the European officers seem to have lost all sense of duty. They seldom conduct any local investigation personally. The paper finally asks the readers to judge for themselves how far the interests of the people will be safeguarded by such a police force.

(*b*) *Courts.*

KERALA PATRIKA,
Calicut,
April 6th, 1907.

Remarks on the Anantapur murder case.

3. A leader in the *Kerala Patrika*, of the 6th April, referring to the injustice done to the accused in the Anantapur murder case in which two of the accused were sentenced to be hanged and four others to be transported for life, says that it is a pity that the Madras Government and the Viceroy refused to interfere in the matter, notwithstanding the fact that the people in public meeting assembled submitted a memorial to the Madras Government and the Viceroy explaining the irregularities in the investigation of the case and the suspicious circumstances under which the murder took place, and requesting the Government to grant pardon to the accused.

The article observes that village munsifs and station-house officers should not be entrusted with the preliminary investigation into such serious crimes, as these officers, it is alleged, do not scruple to make true cases false and false ones true. It is further suggested that the law regarding the cases tried by jury should be amended as is proposed to be done in England, so that when it is found that a miscarriage of justice has happened in any case, an appeal may be preferred to a higher tribunal.

(f) *Land Revenue and Settlement.*

ANDHRAKESARI,
Rajahmundry,
March 29th, 1907.

Land assessment.

4. The *Andhrakesari*, of the 29th March, commends Justice Subramanya Aiyar, though a Government servant, for his courage in having declared at a recent public meeting in Madras that the land assessment is the chief cause of the poverty of India, and that it is improper that the Government should treat the land as its own property instead of admitting it to belong to the ryots.

(h) *Railways.*

SWADESAMITRAN,
Madras,
April 1st, 1907.

The Government and the Indian railways.

5. The *Swadesamitran*, of the 1st April, writes:—We may say that the British exercise their authority in India for laying railways more than for any other purpose. They would cite them as the foremost advantage conferred upon this country by their administration. Though it is true that the people derive some benefit and convenience from these railways, their chief benefits are enjoyed by the foreign British Government, and the foreign capitalists and traders. They afford great facilities to the former, in the transfer of Government officials, the massing of the Police or troops and the transport of mails. Far greater are the advantages to the foreign traders. They are able to take to the nooks and corners of this land their fancy goods to captivate foolish minds, and thence to take the grain, nuts and other products in an easy manner to the ports for shipping to other countries. In addition, the great iron masters, wood-work traders and large dealers in paints in England find a ready market for their goods in connection with the existing and ever increasing railway systems in India. Hence, the patronage of the Government goes to enrich these and the high Anglo-Indians who become Directors of these railways during their retirement in England. We may say as much as from 15 to 20 crores of rupees find their way out of the Indian Exchequer in this manner every year. The Government even borrows money if this be not enough. Enormous profits flow from these railways to the capitalists and Directors, but the good or comfort resulting to the people who chiefly travel on them is comparatively small.

(j) *Salt and Abkári.*

KERALA PATRIKA,
Calicut,
April 6th, 1907.

Reduction of salt tax to be notified by beat of tom-tom in rural parts.

6. A sub-leader in the *Kerala Patrika*, of the 6th April, regrets to notice that although the salt tax has been reduced, no reduction in the price of salt is to be found in several places and it is stated that the masses do not seem to know that such a reduction has been made at all. The benefit of the reduction is now enjoyed by the merchants and not by the people, especially those in the country parts. The article, therefore, suggests that village officers should be instructed to notify the reduction by beat of tom-tom in their villages and make it known to all classes of people inasmuch as the publication in the Official Gazettes and in the newspapers will not reach the uneducated.

(k) *General.*

SWADESAMITRAN,
Madras,
April 1st, 1907.

A District Munsif's Court for Nannilam.

7. A correspondent to the *Swadesamitran*, of the 1st April, suggests the establishment of a District Munsif's Court in the Nannilam taluk, alleging that the litigants in this taluk are now obliged to travel great distances and incur large expenses. He states that Valangiman, only 4 miles

from Kumbakónam, has a Munsiff's Court, while a big taluk like Nannilam has none, and contends that it will be more advantageous if either that Court be transferred to Kodavasal, a big station in this taluk, or a new Court be opened there.

SWADESAMITRAN,
Madras,
April 2nd, 1907.

The salt tax.

8. The *Swadesamitran*, of the 2nd April, observes:—Mr. Baker in his Budget Speech stated that the salt tax was the only burden on the poor. But this view cannot be correct. The income-tax, which is the only tax that affects the well-to-do subjects of this land, does not yield more than 2¼ crores, and the taxes on professions also yield only a small share of the whole revenue. The major portion of the revenue of this country is therefore borne by the poor agriculturists, who form the bulk of the population.

In connection with the above tax, a correspondent to the *Hindu Nesan*, of the 3rd April, remarks that it is not much good reducing the salt tax and cheapening salt, if the food grains required along side of it are not easily procured, and that the land tax, which has swelled in the past and threatens to do so in the future, contributes to the increase in the prices of the food grains. This correspondent hopes that in view of the Amir's recent visit and the amicable relations between the British and Afghan powers, the frontier army expenditure may be reduced, and this reduction and the present large surplus in the treasury taken into consideration to lighten the land tax now weighing heavily on the people.

ANDHRAKESARI,
Rajahmundry,
March 29th, 1907.

The sun-rise of patriotism.

9. The *Andhrakesari*, of the 29th March, writes thus:—"It is an established fact known to all readers of history that India is the only country which suffered from want of union. The chief reason for it is the fact of the people not realising what 'service to country' is. The people of England and America believe that serving their country is a most important duty. This is why those countries are at the very height of civilization. They enjoy their natural liberty unrestrainedly. The people of India who do not know what service to country is, are groaning under slavery having lost mental and bodily strength. The devil of poverty is harassing them. In India which consists of people that are dead though living, there are signs of the morning sun of patriotism rising. Declarations of social reformers in books and lectures that unless religious and social reforms are made, knowledge will not improve and sorrow will not disappear, are arousing us from sleep in the early morning like the proverbial cock. Our country is every day declining. Taxes are increasing. Famines are occurring more frequently. The mental and bodily strength has been lost. The morning star of the National Congress that urges the necessity of trying to improve the country discloses to us our condition and foreshadows our future. It influences the opinions of other countries. The darkness of slavery that has enveloped our hearts is wavering fitfully. Students are going to other countries to be acquainted with their traits of character, such as perseverance, courage, enthusiasm and yarning for liberty, with a view to obtain *swaraj*. Wake from the deep sleep brought on by lack of union and do your duty. As more and more editors of newspapers go to prison for declaring that the sleep will be otherwise a long one, just as the birds of air flying aloft with fluttering wings and loud noise get involved in nets, the lamp of truth, liberty, justice and courage will burn in the hearts of the people of the country and dependence, ignorance and envy will vanish."

Do not be afraid that your attempts may meet with disappointments. Be ready every moment to sacrifice your money and life for your country. You will not be freed from slavery and attain salvation except by self-help and self-exertion. With the morning light of this new spirit, the people are going in for articles of their own country giving up foreign articles. They believe that this is the proper goal. Dadabhoy Nowrojee, who proved that *swaraj* is the goal, said "work with courage and enthusiasm till *swaraj* is attained." By his nectar-like words the morning sun of patriotism has risen.

Why has our country passed to others?

10. The same paper says: "Our country has been famous for its heroes who died a glorious death on the battle-field to save the honor and independence of their country. There were many Maharajas who governed a larger area, who wielded a greater power and who were surrounded by greater splendour than rulers in Europe who style themselves emperors. It is the Hindus that lit the lamp of knowledge when Europe and the rest of the world were immersed in the darkness of ignorance. Our country is not wanting in population. There are 30 crores of people in India in spite of famines and plague, etc. Though it is not wanting in any respect, why is it that it has fallen into the hands of foreigners? The answer is simple. It is simply because there was no union amongst us. Otherwise, could it be possible for 4 crores of people living in a small island, 10,000 miles off, to govern 30 crores of people celebrated for civilization, learning and wealth? Could it be possible for those that came at first as traders and had to wait upon the chieftains of those times for favours with hats off and humble salams, to govern the country and grant pensions to Padshas, Nabobs and Maharajas? By lack of union alone our country passed into the hands of foreigners from the very beginning. It was want of union that brought about the great war of the Mahabharata. Alexander was invited to invade Magadha by Chandragupta. Jaya Chandra, the Raja of Kanyakubja, induced Mahammad Ghori to invade Delhi governed by his own son-in-law. Just as the Hindus surrendered their country into the hands of the Muhammadans, the Muhammadans and the Hindus gave it over to the European powers. White men understand the advantages of union, but we do not. As one shepherd boy can drive a thousand cattle, so one lakh of white men have wonderfully 30 crores of black men under their subjection.

Improved sanitary measures.

VRITTANTA CHINTAMONY,
Mysore,
April 6th, 1907.

11. Referring to Mr. Gokhale's proposal in the Supreme Legislative Council that a portion of the annual surplus of revenue may be spent on sanitary measures, the *Vrittanta Chintamony*, of the 6th April, observes:—It is found that the total number of deaths from plague in India during the last week exceeds fifty thousand. In spite of all extravagance in the administration, there have been large surpluses during the last nine years, which together amount to 82 crores of rupees and which the Government intends to spend on railways. By means of improved sanitary measures the present heavy rate of mortality, which is the result of plague, cholera and such other preventible diseases, could be greatly diminished. It is hoped that the British Government will accept Mr. Gokhale's proposal and thereby set an example to the Native States.

IV.—NATIVE STATES.

Compulsory segregation in Mysore.

NADEGANNADI,
Bangalore City,
April 6th, 1907.

12. Referring to the Plague Regulations concerning compulsory segregation enforced in certain parts of Mysore, the *Nadegannadi*, of the 6th April, observes: Several memorials appear to have been submitted by the people to His Highness the Maharaja regarding the injustice of such a measure. But no replies have been vouchsafed to them as yet. Indeed, the Mysore Government has been adopting very curious methods of administration of late. Memorials sent to His Highness seldom reach his hands. The authorities, however, by virtue of their office, become blinded with pride and completely ignore the distress of the people and great discontent exists in the country in consequence of this indifferent attitude. Neither the Resident nor the Government of India nor the Secretary of State hears an appeal against the decisions of the Native States, and their only reply is that they cannot interfere with the internal administration of the Native States. Nor will they allow any representatives of the people to exercise control and supervision over the acts of the State. It is difficult to understand how the high-handedness of the authorities can be checked. It is submitted that unless His Highness personally inquires into the matter, the interests and welfare of the people will ever remain unprotected.

VRITTANTA CHINTAMONY, *Mysore.* April 3rd, 1907.

The Legislative Council of Mysore.

13. The *Vrittanta Chintamony*, of the 3rd April, remarks:—We should not be sorry if the Legislative Council fails to be an influential body so long as it does us no harm. But in its present state there can be no doubt that it will prove to be an injurious element in the State. The members, on the whole, are persons who wish to be in the good graces of the Diwan. There are few who would fight bravely in the cause of justice. Besides they are all nominated by the Diwan and consequently the people have no hold upon them. But it would be otherwise in the case of members elected by the people. It is regrettable that the Diwan, in nominating all the members himself, has ignored the interests of the people, and thereby deprived them of much of the usefulness of the institution. Under these circumstances it is astonishing to see several newspapers speak of this institution as a great boon from the Diwan.

SURYODAYA PRAKASIKA, *Bangalore,* April 1st, 1907.

Rumours relating to His Highness the Maharaja's tour to Calcutta.

14. The *Suryodaya Prakasika*, of the 1st April, while acknowledging the receipt of a letter from the Mysore Government saying that the rumours connected with His Highness the Maharaja's tour to Calcutta are groundless, observes:—While Mr. Nair was addressing the student population of Mysore, the Government authorities appear to have put various obstructions in his way and it is probable that the people who were devotedly attached to Mr. Nair originated this rumour. It was first published in an English newspaper in December last. The attempts of the British Government to take over certain portions of land round the cantonment for purposes of the British Regiment, probably formed its basis. It is strange that the Government took no notice of this. While it was causing great commotion among the people, it happened that His Highness went on a tour to Calcutta together with his Diwan and the suspicion gained strength by the Diwan's return very shortly after. All these incidents naturally enough furnished matter for fresh conjectures, and we were obliged to publish it in our columns with a view to ascertain its truth. We however took care to note that we gave the rumour for what it was worth. And again, in our issue of the 11th ultimo, we desired the Government to remove the apprehensions of the people in this respect by publishing a true account. We are glad that the Government at last found occasion on last Monday to announce that the rumours were groundless. The indifference of the authorities is alone responsible for their prevalence so long and it is believed that the Government will take a good lesson from the past incidents and check the spread of rumours in good time.

KERALA PATRIKA, *Calicut,* April 6th, 1907.

Unsatisfactory administration of the present Diwam of Travancore.

15. A leader in the *Kerala Patrika*, of the 6th April, referring to numerous articles which appeared in almost all the papers published in Travancore expressing great dissatisfaction at the administration of the Travancore State by the present Diwan Mr. Rajagopalachari, is at a loss to understand how the administration of a Diwan who does not attach any value to the opinion of the press and the people of the State, can be beneficial to the people of the State. Mr. Rajagopalachari is said to have often declared that he did not care for the opinion of the press or of the people, and if Mr. Rajagopalachari, who was till recently a Judge and has no administrative experience, does not care for the opinion of the people over whom he is now called upon to rule, they are sure to be put to great hardship and sufferings.

VI.—MISCELLANEOUS.

INDIA OF MADRAS, 6th April 1907.

Sir Arthur Lawley and Christianity.

16. The *India*, of the 6th April, has a cartoon in reference to the speech made recently by His Excellency the Governor and the Lord Bishop of Madras, at the anniversary of the S.P.G. High School in this city. It pictures them both as fowlers, the Lord Bishop asking the help of the

Governor in trying to catch the Hindu birds in his net, but the Governor, though very sympathetic, yet refusing compliance with this request on the score that he would offend his elders, meaning thereby that he was not permitted to espouse publicly the cause of the Christian faith and work for its propagation.

ERRATUM.

On page 96 of the report, in the paragraph numbered 22 before the words "than of the" in line 17 *insert* the word "rather."

[Issued, 12th April 1907.]

CONFIDENTIAL. **No. 15 of 1907.**

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 13th April 1907.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

Nil.

VERNACULAR PAPERS.

II.—HOME ADMINISTRATION. PAGE

(a) *Police—*

A suggestion for the retirement of aged head constables. 112

(b) *Courts—*

The Sub-Magistrates in the Tanjore district .. .. *ib.*
The District Magistrate of Durbhanga 113

(d) *Education—*

Primary education .. .. *ib.*

(k) *General—*

The Indian Army .. .. *ib.*
India's poverty and its causes 114
Mortality due to wild beasts and snake-bites .. .. *ib.*
Review of the Financial Statement for 1906-07 .. *ib.*
Frequent transfers of hospital assistants .. .. *ib.*
British and Turkish principles of administration .. *ib.*

IV.—NATIVE STATES. PAGE

The Mysore Diwan's salary 115
The Legislative Council of Mysore .. .. *ib.*
The introduction of industrial education in village schools in Mysore 116
Land for the Indian Institute of Science .. .. *ib.*
The hard lot of the village schoolmasters in Mysore .. .. *ib.*
The oppressiveness of the Police .. .. *ib.*
The grievances of Postal servants in Mysore 117
British Government and the Government of the Nizam .. *ib.*
The appointment of Europeans in Hyderabad .. .. *ib.*
Mr. Casson Walker .. .. *ib.*

VI.—MISCELLANEOUS.

The Government and some native papers in Calcutta .. 118
The *Punjabee* case .. .. *ib.*

ENGLISH PAPERS OWNED BY NATIVES.

Nil.

VERNACULAR PAPERS.

II.—Home Administration.

(*a*) *Police.*

SHAMS-UL-AKHBAR,
Madras,
April 8th, 1907.

A suggestion for the retirement of aged head constables.

1. The *Shams-ul-Akhbar*, of the 8th April, says that there are head constables in the Police department, whose ages exceed 55 years, and some are all but 60 years of age and with the exception of some experience they possess no special qualifications. Hence it suggests the advisability of retiring such men and of appointing qualified men in their places.

(*b*) *Courts.*

SWADESAMITRAN,
Madras,
April 10th, 1907.

The Sub-Magistrates in the Tanjore district.

2. In connection with one of the resolutions of the recent Tanjore District Conference, viz., that the public have lost confidence in the Second-class Magistrates, the *Swadesamitran*, of the 10th April, observes: As all the magistrates of this class are Indians, in close contact with the people in their every-day life, their position affords them great facilities for doing much good or evil, and certainly those who lose the confidence of the people cannot be considered as doing good. It is a matter for surprise that such men could be in office even in the present times. If only the people were actuated by feelings of unity, independence and self-respect, the mischievous tendencies and wayward fancies of this section of the public service could be easily curbed. Of course, corrupt and wicked officials meet with their deserts some day or other, and instances are not wanting to prove this truth. If any one in a village incurs the Sub-Magistrate's displeasure, he is thereafter the victim of his malice, and some trumped up case secures his conviction. These evils can be checked and put down only if the people be united amongst themselves. A good portion of the Sub-Magistracy in the Tanjore district is composed of the natives of that district, and it is desirable that they should be transferred elsewhere. It is said that Mr. Bannerjea had his eye on the wayward and the wicked of this group of officers. The corruption and mischief of officers in the lower grades is, we may say, largely due to the incapacity of the superior officers. If these latter do not listen to the complaints of the people, the former get emboldened and think that they can set at naught the opinion of the people. The district authorities should have sent to the Sub-Magistrates a copy of the resolution referred to above, especially as it was a complaint voiced publicly in the District Conference, and warned them; or the Collector should have summoned them to his presence and told them that those who lose the confidence of the public are not fit to continue in office. Then they would know that the Collector watched them, and would behave with sense and caution.

ANDHRAPRAKASIKA,
Madras,
April 10th, 1907.

The District Magistrate of Durbhanga.

3. The *Andhraprakasika*, of the 10th April, referring to the District Magistrate of Durbhanga, Bengal, who imposed a fine with the alternative of two weeks' imprisonment on a temple priest on a charge of "public nuisance" for ringing the temple bell while he was encamped near the temple, says that the Sessions Judge remarked on appeal that the Magistrate had misunderstood the law, and adds that the Magistrates in Bengal are more unjust and superstitious than those in the other parts of the country. In Bengal, where Civilians generally hold the appointment of Lieutenant-Governor, it is discreditable to Government and dangerous to the public to appoint as Magistrates persons like the said Magistrate who have no experience of the world, and who are ignorant of law. Although in this part of the country the Civilians have no chance to hold any office above that of the High Court Judge and of the Member of Council, they do their work with caution and fear and without infringing the law. Some of the Civil officials of Bengal being subject to the "disease of authority" act like wind to the "fire of discontent" already prevailing in the Province. Do not instances of such injustice on the part of the Civilians of Bengal, asks the paper, give rise to the necessity of the separation of the Executive and Judicial powers now exercised by one and the same officer?

(*d*) *Education.*

ANDHRAPRAKASIKA,
Madras,
April 6th, 1907.

Primary education.

4. The *Andhraprakasika*, of the 6th April, referring to the subject of free primary education, says that it is not only necessary to make primary education free in the existing schools, but it is also necessary to start new schools. The poverty of the masses is not the only reason why the primary schools have not thriven well. The non-establishment of schools near the villages is also another reason. The proposals of the Government of India will remove only one of the several impediments to the spread of primary education. The pay of the primary school teachers is very low. It is desirable to increase the minimum salary, which is Rs. 8 now, to Rs. 10 in the case of teachers in villages, and to something more in towns.

(*k*) *General.*

SWADESAMITRAN,
Madras,
April 8th, 1907.

The Indian Army.

5. The *Swadesamitran*, of the 8th April, writes: Of the vast sum wrung as revenue from the poor of this land, as much as thirty crores, the sum paid by the agriculturists, is spent annually on the army. We have two objections to this kind of appropriation. First, such a large army as is now maintained is not required for the safety of India. The reason alleged before, viz., the fear of a Russian invasion cannot now hold good, as that country is now weak from its internal dissensions and recent defeats. If the army is maintained for the defence of the world-wide British Empire, the British Exchequer must pay half of the expenditure. The second objection is, that of the 225,000 men in the army in India, a full third are British troops, and all offices of command are given to Englishmen. The Indian officer, however brave and capable, is seldom entrusted with any responsible command. The Ghurka and Sikh sepoys are as good as, if not better than, the British soldiers. It is the Indian troops that have to suffer and fight in the heat and the cold; but they must be in the ranks under the British officers, for whom only are large salaries and luxurious comforts intended. Also, the Indians are never given any posts in the artillery. So much want of confidence do the British display towards us. Is it likely, then, that we Indians shall come to have a perfect trust in them? That India should be charged with the full expenditure of these troops maintained for the protection of the whole of the British Empire, but that still its sons should not be permitted to enjoy the high posts and privileges in the military service is an argument for the assertion that the British consult their own interests first and next the interests of India and its people.

ANDHRAKESARI,
Rajahmundry,
April 5th, 1907.

India's poverty and its causes.

6. The *Andhrakesari*, of the 5th April, observes that though India is blessed by nature with large rivers, wide forests, high mountains, mines with rich minerals, and crops yielding food-grains sufficient to feed "millions and billions of people for hundreds of years," the people are oppressed by famine, and remarks that the recurrence of famines is due to the people not being able to help themselves. They can neither dig the mines nor use the water of the rivers nor retain the produce of the soil in the country. Thirty-three crores of rupees leave India because the Indians are not able to manufacture their cloths from the cotton that grows in the country. So long as money continues to leave this country, the poverty of the people will last. Even now if the people wake up and manufacture all the articles that they want, and send men to foreign countries to learn how machines are made and used there and have those machines in this country, they may have enough to eat and clothe themselves with. The goddess of wealth that left India and embarked for foreign countries will then return by the same ship that took her away there.

NADEGANNADI,
Bangalore,
April 13th, 1907.

Mortality due to wild beasts and snake-bites.

7. The *Nadegannadi*, of the 13th April, observes that the total mortality due to wild beasts and snake-bites in the Madras Presidency during last year has been found to be 1852. Besides a large number of cattle has been lost. The Government by allowing the use of arms for purposes of protection could prevent the loss of so many lives. Almost the same number is lost every year and in every presidency. No doubt, the Government made a grant of Rs. 14,565 as a reward for the destruction of wild beasts, but the mortality has not been appreciably lowered.

SATYADEEPIKE,
Mangalore,
April 12th, 1907.

Review of the Financial Statement for 1906-07.

8. The *Satyadeepike*, of the 12th April, after reviewing the Financial Statement of the Government of India for 1906-07 and expressing gratitude for the liberal concessions made, such as the reduction of the salt tax, the reduction in the postal charges, the contribution for famine relief, etc., finally remarks that these large surpluses would have made feasible a reduction in the rate of land assessment, and this would have been more largely appreciated than anything else. The present high rate of assessment has reduced the agricultural classes to the point of starvation. It is hoped that our benign Government will take into consideration the miserable condition of the ryots.

MANORAMA,
Calicut,
April 12th, 1907.

Frequent transfers of hospital assistants.

9. A correspondent in the *Manorama*, of the 12th April, referring to the frequent transfers of hospital assistants from place to place and the consequent inconvenience and loss to which those officers and Government are put, says that it is very inadvisable to transfer a medical officer from a place by the time he becomes acquainted with the people, local peculiarities, disease prevailing there, etc., to another place where he will be new. The correspondent suggests that Government should, in the interests of the public, issue strict orders to the effect that a hospital assistant should not be transferred from a place unless there are complaints against him, and that such officers should, as far as practicable, be retained in their native districts.

SHAMS-UL-AKHBAR,
Madras,
April 8th, 1907.

British and Turkish principles of administration.

10. The *Shams-ul-Akhbar*, of the 8th April in drawing a contrast between the British and Turkish principles of administration, says that—

Turkish principles.	British principles.
(*a*) Every man can get high appointments in the Turkish Empire without distinction of caste, creed or colour.	(*a*) Most of such appointments are reserved for the white.
(*b*) Many Turkish Ambassadors, Ministers, Governors are Christians.	(*b*) Britain does not confer such appointments on any but Europeans.
(*c*) Taxes are remitted on the occasion of Royal Jubilee, accessions and birth days in Turkey.	(*c*) Such practices are not in vogue under British rule.

Turkish principles.	British principles.
(d) Turkey does not levy heavy taxes on its subjects.	(d) Different taxes and home charges are forcibly collected in India, owing to which famine and poverty are prevalent.
(e) Stipends and salaries are granted to Native Christian leaders in Turkey.	(e) The British Government destroys the rights of Islamic priests, viz., Qazis.
(f) The Government of Turkey maintains Christian endowments.	(f) The British Government has usurped many endowments of Hindus and Muhammadans.
(g) The Turkish Government constructs churches and synagogues for Christians and Jews.	(g) The British Government has occupied some of the mosques of Mussalmans as for instance a mosque in Vellore has been converted into a Post office, and another at Bijapoor has been given over to an Engineer to be used as his residence.
(h) The Turkish Government has provided choultries and alms houses for travellers, and the needy, etc.	(h) The British Government has provided no such institutions for the needy owing to the want of which lepers wander about.

These are matters in which the British Government can take advantage by adopting Turkish principles, but it is a matter for regret that the British Press do not pay any attention to Turkish virtuous acts. "They do not see the beam that is in their own eye but behold the mote that is in the eye of their Turkish brethren."

IV.—NATIVE STATES.

NADIGANNADI,
Madras,
March, 1907.

The Mysore Diwan's salary.

11. The *Nadigannadi* for March, in the course of commenting on the increase of the Diwan's salary to Rs. 4,000, observes:—While there is as yet no good done to the people, but, on the other hand, some oppressive measures such as the Mining Regulations have been allowed to be passed, an increase of the Diwan's salary, for no reason whatever, is certainly rousing feelings of great discontent in the minds of the people. Seeing that the cost of administration is increasing year by year and the condition of the ryots is growing more and more impoverished, the Mysore Government organized a "Retrenchment Committee". The increase of the Diwan's salary under these circumstances is altogether unjustifiable. In the course of digging up the official soil, as it were, with such an instrument as the Retrenchment Committee, the worm-like minor officials were wiped out of existence, bringing at the same time the higher officials more towards the surface. Is this statesmanlike? Did the higher officials find themselves unable to make a living without the promotion? How heartrending it is to see so many poor clerks deprived of their only means of livelihood! Here are a few of the more pressing measures that demand the serious attention of the Diwan:—(1) Providing free and compulsory primary education, (2) sending Mysorean youths to Japan for industrial education, the establishment of a few more technical schools and the employment of Japanese experts in them, (3) increasing the pay of the village schoolmasters, (4) the extension of railways so as to afford increased facilities for traffic, (5) supplying improved machinery to agriculturists out of the State funds, (6) lowering the rate of land assessment, (7) stopping all undue expenditure during the reception of the Viceroy, the Governors and such other high personages from outside, (8) preventing the higher officials from fattening at the expense of their subordinates, (9) repealing the Mining Regulations. The paper finally hopes that the Diwan by carrying into effect the measures above proposed will earn the gratitude and good wishes of the people.

VRITTANTA CHINTAMONY,
Mysore,
April 10th, 1907.

The Legislative Council of Mysore.

12. The *Vrittanta Chintamony*, of the 10th April, says that all the newspapers unanimously find fault with the Mysore Government for making no provision for introducing into the Legislative Council some members of the Representative Assembly, and representatives of the

Muhammadans, merchants, planters, and mineowners. The institution would have been more popular if the wishes of the people had been consulted and their objections heard beforehand by publishing a draft of the regulations of the same. It is believed that the Diwan will now at least take into consideration the proposals of the various newspapers and frame a new set of rules.

VRITTANTA CHINTAMONY,
Mysore,
April 10th, 1907.

The introduction of industrial education in village schools in Mysore.

13. The *Vrittanta Chintamony*, of the 10th April, says that the British Government have resolved to provide free primary education in their territories and that a similar provision is under contemplation in Mysore. But besides the three resolutions, it is necessary to provide industrial education of some kind or other as this will make the people more self-reliant. No doubt His Highness has for this purpose established various industrial schools at different places. But it would be well at the same time to introduce in every village school some industry that is best suited to the locality.

VRITTANTA CHINTAMONY,
Mysore,
April 13th, 1907.

Land for the Indian Institute of Science.

14. The *Vrittanta Chintamony*, of the 13th April, referring to the grant of nearly 300 acres of land made by the Mysore Government for locating the late Mr. Tata's Indian Institute of Science, says that the demand of the British Government for the complete surrender of the full jurisdiction over this land has occasioned great discussion and regret among the people of Mysore. When His Highness made a liberal contribution in addition to this grant of land, it was too ungenerous on the part of the British Government to have demanded such exclusive rights. Under the circumstances, it will be well that the two Governments have a joint interest in the property.

The *Nadegannadi*, of the 13th April, expresses the same views on the above subject, and says that in acquiring this land it is astonishing to see that the British Government after announcing that it has no desire to take any territory from Mysore, now insisted upon such a complete surrender.

MYSORE STAR,
Mysore,
April 8th, 1907.

The hard lot of the village schoolmaster in Mysore.

15. The *Mysore Star*, of the 8th April, observes that the pay of the village schoolmasters is not only inadequate to their pains but is insufficient to cover even half their expenses. The prices of food-stuffs are at famine rates even in ordinary seasons, and the poorest family can hardly subsist on less than Rs. 10 per month. It is shameful that these schoolmasters, who are working in a line of life which forms the very basis of national prosperity, should, by the constant exercise of their brains, fail to get even the wages of a cooly for his mechanical labour. After congratulating the Government on the abolition of the *halat* duty on (*supari*) arecanut, the paper finally appeals to the feelings of the Diwan to improve the lot of this miserable class of Government servants.

NADEGANNADI,
Bangalore,
April 13th, 1907.

The oppressiveness of the Police.

16. The *Nadegannadi*, of the 13th April, animadverting upon the inefficiency of the Police organisation in Mysore, remarks: (1) that in this department the Hindu element forms a minority, (2) that it chiefly consists of uneducated people, (3) that of all the departments it is the most overworked, and (4) that its rank and file consists of ill-paid and half-starved people who sometimes resort to the most heinous and revolting practices which are a frequent source of annoyance both to the Government and the subjects. It says that these evils can be got over (1) by enhancing the pay of the lower ranks of the police and by taking in educated people into its ranks, (2) by making frequent transfers among the lower staff to different stations in every district, taluk and village, just as is now done among the higher officials, (3) by requiring the Civil Surgeons to visit the police lock-up twice a day so that the police may not tease and levy blackmail from the persons who have been arrested on suspicion and placed in custody temporarily in such lock-up.

The grievances of Postal servants in Mysore.

17. A correspondent of the *Nadegannadi*, for March, subscribing himself as one interested in the department, writes that the postal servants who get only Rs. 7 or 8 per mensem find it very hard to get on in these days when the price of food-stuffs is very high. Though the authorities may not find it possible to grant the very high rate of Rs. 15—30 as they do in the Bombay Presidency to these servants, it is hoped that they will increase their pay by at least two or three rupees.

NADEGANNADI,
Madras,
March 1907.

British Government and the Government of the Nizam.

18. The *Shams-ul-Akhbar*, of the 8th April, says that in former days conquerors used to set apart only a small number of State appointments for the conquerors, and would levy very small taxes on the subjects whose trade, art and industries suffered but little loss, they sometimes improved under the change of rulers. Unfortunately the English are traders and so Indian art suffers and the market of Indian manufactures is getting dull. India's money is drained for the benefit of England under the principles of trade. The authorities copy the Jews in the matter of enhancing and collecting taxes. This state of affairs has brought on general restlessness, poverty, want of employment and famine in India. The above principles are in the main part of the Imperial policy. England pursued the annexation policy until the time of Lord Dalhousie, but gave it up after the mutiny. At present England's power has reached its zenith. Political officers in Native States have unlimited power. The Resident considers himself the only son of the Imperial Government just as Christians consider Jesus the only son of God. The Government of the Nizam helped the British Government in establishing itself in the country and at other critical times, such favours cannot be repaid. With a view to ensure the help of the ruler of Afghanistan against the Russians the British Government show him respect and try to gain him over yet though the Government of the Nizam has helped them, and though the British have not suffered loss in Hyderabad as in Afghanistan they treat the Nizam with scant justice. He wishes to maintain his Postal department and the Mint, but the pity is that the Imperial greed is great, and for the hope of a small pecuniary gain they must interfere. Forty Post offices have been established in the Nizam's Dominions and therein the power of the Nizam has been curtailed not to mention the loss His Highness sustains. Such behaviour by Britain to a friend and ally is astonishing.

SHAMS-UL-AKHBAR,
Madras,
April 8th, 1907.

The appointment of Europeans in Hyderabad.

19. The *Mukhbir-i-Dakhan*, of the 10th April, says that the reason why the administration of the State of Hyderabad, though conducted on the British lines, is not satisfactory is that the Government of the Nizam confers administrative appointments on Europeans on the open and secret suggestions of the Government of India and the Residency owing to which it suffers great pecuniary loss and gains but little from an administrative point of view. The British Government will itself admit that such appointments are not of benefit to the State because those who are appointed are members of the Supreme Government. They do not perform their duties as efficiently and faithfully as they do under their own Government. They lack knowledge of the customs and habits of the State as well as of its language. They disregard its orders and instructions. Moreover they introduce incompetent dependants into the service. A European on Rs. 5,000 cannot perform a work so efficiently as a native on Rs. 1,000. It is on this account that Lord Curzon was of opinion that the administration of Native States could be conducted by natives under the necessary instructions from the Government of India. Such appointments have not only set aside the rights of natives but have also decreased them and have brought about the passing of the age rule, owing to which restlessness and disaffection appear in the State.

MUKHBIR-I-DAKHAN,
Madras,
April 10th, 1907.

Mr. Casson Walker.

20. The *Shams-ul-Akhbar*, of the 8th April, says that the new hero of Hyderabad, Mr. Casson Walker, wants to spend the summer at Ootacamund owing to the pressure of heavy work, so that he may recuperate himself by enjoying

SHAMS-UL-AKHBAR,
Madras,
April 8th, 1907.

the cool air of Ootacamund. The hot climate and food of Hyderabad appear to have affected his delicate mind and health. The Government of the Nizam ought to grant leave to this loyal, well-wishing, painstaking officer. He will be put to great inconvenience if he is ordered to do his duty at Ootacamund, and it will be costly to Government if an establishment accompanies him for the purpose. Hence it were better if Mr. Haideri be appointed to act for him during his absence.

VI.—MISCELLANEOUS.

SWADESAMITRAN,
Madras,
April 12th, 1907.

The Government and some native papers in Calcutta.

21. The *Swadesamitran*, of the 12th April, says: If the rumour that the Police Commissioner of the City of Calcutta desires to prosecute for sedition all the native papers there which voice the sentiments and hopes of the new party, and has even reported to the Government to that effect, and is now awaiting its sanction and a suitable opportunity, be true, we may feel assured that greater good is in store for India; for persecution and affliction will kindle and keep alive the patriotic spirit amongst the Indian people. The partition of Bengal has borne fruit in the *Swadeshi* and *Swaraj* impulses. And if the Government be inclined to prosecute and put down the native papers, it cannot be for the injury of mother India, but only for her good and welfare.

NADEGANNADI,
Bangalore,
March 1907.

The *Punjabee* case.

22. The *Nadegannadi* for March, referring to the *Punjabee* case, says: When the accused were released on bail, large crowds of people had gathered together at the court to receive them. But the accused were ordered to be taken by a different route from that by which they were expected to be taken. But the prisoners on being told by a man, who went to them running and panting for breath, that there were thousands of people on the other road eager to have a look at them, turned towards them and were received with an ovation and cries of "Bande Mataram." The more enthusiastic student population had been at this time shut up in a hall on the pretext of holding an examination. Indeed, it is impossible to overrate the patriotic zeal of these people. The Bengalees have made "Bande Mataram" the catchword to cry out against bureaucratic methods of Government. But the inhabitants of the Punjab, namely, the warlike Sikhs, who quelled the mutiny caused by Nánáráo and whose valour retained for the English this Indian Empire and secured for them both honour and territory in the Boer war, will on the least provocation cry out *Mar! Mar!* strike! strike! instead of "Bande Mataram."

[Issued, 20th April 1907.]

CONFIDENTIAL. **No. 16 of 1907.**

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 20th April 1907.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

Nil.

VERNACULAR PAPERS.

I.—FOREIGN POLITICS.

PAGE

The Powers and Musselmans of Crete 120

II.—HOME ADMINISTRATION.

(*b*) *Courts*—

The case of the *Punjabee* .. .. *ib.*
To appoint a native as the Seventh Judge of the Madras High Court 121

(*g*) *Forests*—

Government firewood depots in Guntúr .. .. *ib.*
The ryots and firewood .. .. *ib.*

(*k*) *General*—

The Government's Financial Statement 122
Postage stamp vendors .. .. *ib.*
The "Swaraj" .. .. *ib.*
'Government and its people" .. .. *ib.*
Trade in foreign goods 123
The *Punjabee* case .. .. *ib*
The 15-rupee clerk in Government employ .. .. *ib.*

II.—HOME ADMINISTRATION—*cont.*

PAGE

(*k*) *General*—cont.

Remarks about the fishing industry in the Presidency . 124
The Amir's visit to England .. .. *ib.*
Mr. Ghokale and the concord between Hindus and Muhammadans .. .. *ib.*
The papers criticising the authorities .. .. .. *ib*

IV.—NATIVE STATES.

The chattrams and wells in Travancore .. .. .. *ib.*
The sanitation of the Cities of Bangalore and Mysore .. 125
The formation of a "National Fund" in Mysore .. *ib.*
The Civil Service Rules in Mysore .. .. .. *ib.*
Bribery in Travancore 126
The Viceroy and the Maharaja of Mysore .. .. *ib.*
Aged Europeans and the Nizam's service .. .. *ib.*
Inefficient men in the service of the Nizam .. .. *ib.*

VI.—MISCELLANEOUS.

The Pachaiyappa's College Anniversary 127
A statue for Lord Clive .. .. *ib.*
The Colonial Conference .. .. *ib.*

ENGLISH PAPERS OWNED BY NATIVES.

Nil.

VERNACULAR PAPERS.

I.—Foreign Politics.

Qasim-ul-Akhbar,
Bangalore,
April 11th, 1907.

The Powers and Mussalmans of Crete.

1. The *Qasim-ul-Akhbar*, of the 11th April, gives an account of how Crete was taken over and placed under a Christian Governor and how many Mussalman inhabitants emigrated therefrom into Turkish provinces owing to Christian atrocities. It adds that the old state of affairs has been renewed and that the remaining Mussalman inhabitants are now oppressed, their lands and properties are wrested from them and they are looted and murdered. The authorities who are Christians do not mete out justice and the Consuls of European Powers turn a deaf ear to their complaints. It seems therefore that the wish of the Powers was merely to see Crete in the hands of Christians and that their sympathies are for Christians only. Such is the Gospel of Justice in Europe.

II.—Home Administration.

(*b*) *Courts.*

Swadesamitran,
Madras,
April 18th, 1907.

The case of the *Punjabee*.

2. The *Swadesamitran*, of the 18th April, says:—The decision of the Chief Court of the Punjab modifying the sentence of the Lower Courts in the case of the *Punjabee* appears to us, as not doing justice to the accused, whether the court wished to meet the wishes of the Government and give some punishment to the accused charged with publishing seditious matter, or really thought that simple imprisonment was sufficient punishment. The idea that the sentence of the Lower Court should not be wholly set aside seems to have guided the Chief Court, and we are led to infer that in India, even such high tribunals as Chief Courts and High Courts sometimes tune their decisions to suit the wishes of the executive. Of course there will be an appeal to the Privy Council. It cannot be assumed that the accused in this case wished to obtain notoriety by publishing seditious articles, and as they merely recorded an incident as it was reported to them, it was for the Government to investigate the matter instead of launching a prosecution and raising the present commotion in the Punjab. Even the decision of the Chief Court has not tended to smooth matters, and as the same misfortune is likely to overtake the editors and proprietors of other newspapers, it behoves the people of this country to consider the prosecution of the *Punjabee* a prosecution against the entire Indian Press and seek measures for the repeal of section 153 A of the Penal Code. The Judge is said to have expressed the opinion that he believed the accused guilty of a grave offence, though if they had avowed it and sought pardon, he might have been persuaded to modify the judgment. It is the guilty that should beseech pardon and not the innocent, and though it may not be anything unusual for a Feringhee to consult

expediency or policy it is not so with the residents of Lahore, so near Oudh, the famous seat of Harischandra of undying fame, as martyr to Truth in this land. We certainly admire the fortitude and courage of the accused in this matter.

Kerala Patrika,
Calicut,
April 20th, 1907.

To appoint a native as the Seventh Judge of the Madras High Court.

3. An article in the *Kerala Patrika*, of the 20th April, referring to the rumour that the Secretary of State has sanctioned the appointment of a Seventh High Court Judge, says that if the rumour is true there seems to be little chance for Mr. Sankaran Nair to get a Judgeship at present. There is no provision for another native Judge under the existing rules till Sir S. Subramaniya Aiyar retires. The only way of accommodating another native on the bench would be by appointing a native Civilian. As there is none in the Indian Civil Service deserving the post, one from the Statutory Civil Service which has equal claims with the Indian Civil Service might be selected. Mr. K. C. Manavedan Raja, who, in experience, ability and integrity, may compare well with any Civilian Judge, would be the proper man.

(*g*) *Forests.*

Desabhimani,
Guntúr and Bezwada,
April 12th, 1907.

Government firewood depots in Guntúr.

4. The *Desabhimani*, of the 12th April, says that much annoyance and inconvenience are caused by the Government selling firewood in their depots. The Government do not issue permits to retail sellers of firewood or to those that take it in carts. The public therefore have no choice but to go to the depots established by the Government for the purchase of firewood. But the depots are not sufficiently numerous and they are not located in convenient places to enable the public to obtain firewood easily and at any moment. For instance, there has been a depot in Guntúr for the last two or three years. It is situated in Kottapeta in a corner of the town, a mile and-a-half from some parts of it, and is not easily accessible to all people. The paper adds that the depots should be established in each and every peta of the town at a convenient place. The mills and factories in Guntúr require a large supply of firewood, and as soon as firewood is brought into the town, it is purchased for those factories and the people are greatly inconvenienced thereby. Immediately after firewood waggons arrived at the station, the firewood was at times sold away within the station limits and it was not even taken to the depot, which exists only in name. Besides many private dealers have taken to firewood trade. They buy firewood wholesale from Forest officers and sell the same in retail at a higher rate. It sometimes happens that no firewood is procurable even at the station. The people are then necessitated to buy it at the high rates demanded by retail dealers. The paper remarks that more evil than good has resulted from the establishment of depots by the rulers, and adds that the people will be greatly distressed if adequate provision be not at once made by the Government.

Desabhimani,
Guntúr and Bezwada,
April 13th, 1907.

The ryots and firewood.

5. The *Desabhimani*, of the 13th April, says that ryots are not only disallowed to take firewood from the forest but are also disabled to fell the trees standing upon their own lands, without observing certain inconvenient formalities. They have to fill in a printed form, obtain the signature of the village munsif, get the firewood inspected by the thanadar and then use it. If the thanadar is not forthcoming, the firewood, the cart, the bullocks and the man in charge will have to be in the custody of the village munsif. Although there are District Forest officers, rangers, deputy rangers, foresters, guards, watchers and thanadars to guard the Government forests, yet obstacles are thrown in the way of the ryots taking wood from their own lands. It is obvious, then, that the staff of the Forest department is inefficient. The depots being situated only in big villages, the inhabitants of small villages are indescribably helpless. How could they get firewood at all? The paper regrets to hear that, for some time past, the ryots have been refused licenses

to fetch even small twigs from the forest and that therefore the villagers have been obliged to use fodder as firewood. If the ryots should use fodder and dried cowdung cakes as firewood, the cattle would be deprived of sufficient fodder and the lands of sufficient manure. The people will surely be inconvenienced still more if the Government does not take these facts into consideration and make the necessary rules.

(*k*) *General.*

SATYAVARTHAMANI,
Pasumalai,
April 15th, 1907.

The Government's Financial Statement.

6. The *Satyavarthamani*, of the 15th April while congratulating the Government and the people on the prosperity of the country evinced by the Financial Statement, writes in English:—"There is one boast of Government in this budget which we regret to see: and that is its pride in the excise revenue. As an increase in this revenue means an increase in drunkenness and wickedness, we trust that the State will change its ideas and policy and seek rather the reduction of this trade and revenue than their increase."

DESABHIMANI,
Guntúr and Bezwada,
April 15th, 1907.

Postage stamp vendors.

7. The *Desabhimani*, of the 15th April, writing about the new postal regulation that a cover of a greater weight than before may be sent for the same postage, observes that as stamp vendors will not be given any commission for selling postage labels, and as they may not therefore sell them, people will be put to great trouble and inconvenience in having to go to the post office direct. If stamp vendors are appointed for the convenience of the people, the paper thinks that they ought to be given commission as before so that vendors may be available.

DESABHIMANI,
Guntúr and Bezwada,
April 16th, 1907.

The "Swaraj."

8. The *Desabhimani*, of the 16th April, writes thus "By *swaraj* it is not at all meant that all the Hindus should join together, take up arms, prepare for war, fight against our present English rulers, kill them and bear the burden of Government. It is a mistake to suppose so and to court it is a sin. The ideal of those who speak of *swaraj* is the granting (by Government) of powers and privilges (1) for imposing taxes on ourselves, (2) for framing our own laws, and (3) for securing self-government. By the first boon both the people and the ruler will be prosperous and happy and the contentment of the people will tend to the ruler's reputation. Unless the second is obtained by having more native gentlemen who are best acquainted with the needs of the people in the Legislative Council, it cannot be possible to secure full justice. By the third boon of self-government it is meant that the people should themselves, under the management of their rulers, collect taxes and spend the money collected for meeting necessary demands. So, we pray that our Government may give us the '*swaraj*' that we ask them for."

ANDHRAKESARI,
Madras,
April 12th, 1907.

"Government and its people."

9. The *Andhrakesari*, of the 12th April, writes as follows: "The relation between a king and his subjects is that of the Soul and the body. The subjects are the body and the king the Soul. The king and his subjects must be helping each other. When the body is in a bad state, the Soul will also be bad and when the Soul is affected, the body will also be affected. Similarly, if the king is virtuous and happy, the people also will be happy and when the subjects are happy possessing cattle and fields, the king will also be happy. The subjects must be patriotic and loyal and the king must be affectionate to his subjects and take care of the country. If the king is self-willed and vain on the presumption that he has the essence of God in him according to the Hindu saying 'He that is not *Vishnu* is not a king,' and that no man should therefore contradict him, his subjects will hate him. Whoever puts a load on a man's head must consider previously as to how much weight he can carry. He must not crush him under the weight. Similarly, when kings impose taxes on their subjects, they must see whether the subjects are able to bear them. The money which the subjects give the

king must be used by the king for the benefit of his subjects and not for his own personal comforts. Just as the Sun taking water from the sea in the form of vapour during the summer gives it back in the shape of rain during the rainy season, kings ought to spend the money taken from their subjects for works which contribute to their welfare. Just as the subjects that do not treat their king with honour are disloyal, the kings that ill-treat their subjects are considered false to them. In the east the Emperor of Japan adopting the institutions of the west accorded to his subjects privileges that were not enjoyed by them before. The Emperor of China did the same. Following their example, the Shah of Persia granted certain privileges to his subjects. In every country in the world people are obtaining some privileges from their kings. The people of India alone are not getting any privileges though attempts were made to obtain them."

DESABHIMANI,
Guntūr and Bezwada,
April 15th, 1907.

Trade in foreign goods.

10. The *Desabhimani*, of the 15th April, writes as follows: "Countries that were in a much worse condition than India have now improved themselves. India is eclipsed by the Rahu (Rahu is supposed to swallow the Sun at eclipses) of foreign goods. As the actual touch of certain things is prohibited according to the Hindu religion at the time of an eclipse, certain things, viz., foreign goods, are to be avoided in the said eclipse of India. As during a lunar or solar eclipse, so in this eclipse of India also, certain incantations are to be pronounced to drive away the Rahu of foreign goods and to check the indifference of the people. The *japas* or religious meditations on the occasion of an eclipse should be loud. So the said incantations that have to be adopted as regards the eclipse of India are the speeches of Mr. Bala Gangadhar Tilak, etc., and the stories of the country which inspire patriotism. It is by their 'policy of dissimulation' that the foreign traders brought our country to the present miserable plight, so, if we do not similarly behave towards them, we will become worse still. The westerns are greater dissemblers than *Sambara* and *Māya* (the great conjurers of the Hindu mythology). Unless we apply the same dissembling processes we shall be mocked at."

NADEGANNADI,
Bangalore,
April 20th, 1907.

The *Punjabee* case.

11. The *Nadegannadi*, of the 20th April, commenting on the *Punjabee* case, says:—The conviction in this case has caused great indignation in all parts of the country. It is astonishing how comments on the conduct of an individual European officer could be construed into an offence against the Government. Is every European officer our king? The British Government probably expects the Indians to pay royal honours to every European officer in this country. But it has been common enough of late to criticise the conduct of such officers whenever they acted against the interests of the people. Again, the administration of India is carried out in a very curious manner. The responsible authorities are six thousand miles away from the country they govern, and the misbehaviour of officials in India is seldom brought to their notice. Consequently, there can be no justice as between Europeans and Indians in this country. The growing feeling of discontent caused by such unjust decisions of Government against the Indians, following one another in rapid succession can eventually result in no good to either and unless the Government changes its methods the Punjab will soon be in the same perturbed condition as Bengal. It reflects great discredit on the Government that India should be governed by a code of laws so widely different from that of England. The accused in the *Punjabee* case could never be convicted under the English law. It is useless for the Government to expect respect and reverence from the people unless it changes its methods.

SWADESHABHIMANI,
Mangalore (South Canara),
April 16th, 1907.

The 15-rupee clerk in Government employ.

12. The *Swadeshabhimani*, of the 16th April, deplores the miserable condition of clerks in Government employ on Rs. 15 per mensem. It observes that this class of persons who are in superior service cannot possibly live decently, however simple they may be with less than Rs. 30 in the Presidency towns and Rs. 25 in the moffusil. It is not clear what the Government has to say in reply to a question asked by the *Hindu*,

namely, that if the Government found it reasonable to enhance the rate of assessment on the ground that the price of foodstuffs had risen during the last thirty years, why did it not increase on the same ground the rates of pay of these poor clerks, which were fixed at a time when rice was at Rs. 1½ or 2 per mura, though the price has now risen to Rs. 5½? It finally exhorts all youths of the country to seek out more independent means of livelihood by taking to mercantile or industrial pursuits and thereby avoid the drudgery of a Government office.

KERALA PATRIKA,
Calicut,
April 20th, 1907.

Remarks about the fishing industry in the Presidency.

13. A leader of the *Kerala Patrika*, of the 20th April, referring to the recommendations of Sir Frederick Nicholson regarding the measures to be adopted for the improvement of the fishing industry in the Presidency, says that though the measures proposed by the Government will prove useful to the people, yet as they will be under the management of Government, special care should be taken that they do not work against the interests of the general public. Though such undertakings on the part of Government are prompted by good motives the rules by which they are worked are oppressive to the people. The authorities concerned must give some thought to this aspect of the question and try not to make it a monopoly of Government enterprise like the Âbkâri Department.

QASIM-UL-AKHBAR,
Bangalore,
April 15th, 1907.

The Amir's visit to England.

14. The *Qasim-ul-Akhbar*, of the 15th April, says that the visit of the Amir to India seems to have given great pleasure to His Majesty, and that it has been the harbinger to his proposed visit to England. It adds that during his recent visit the Amir expressed a desire to visit England. This has been communicated to the King-Emperor through the Secretary of State for India and His Britannic Majesty has very gladly welcomed the proposal. The Amir will leave for England next year with his son. This visit will give him an opportunity to judge of the power of England personally. The editor concludes the item with the remark that it is no wonder if the Amir thus realises the desire of his late father in regard to having an Afghan envoy at His Britannic Majesty's Court.

Mr. Ghokale and the concord between Hindus and Muhammadans.

15. The same paper, of the 15th April, says that Mr. Ghokale has in many places delivered lectures on the benefits of concord between Hindus and Muhammadans. The editor of the *Qasim* admits the usefulness of the suggestion, but asks, will difference of religion and language, lies and self-interestedness bring about this concord?

The papers criticising the authorities.

16. The same paper says that certain Northern India papers and two Anglo-Indian papers of Mysore have for some time past made unfair criticisms or given exaggerated accounts both in the bestowal of praise and awarding of blame. The country can derive no benefit from such writings and hence it is a pity they give offence to the authorities.

IV.—NATIVE STATES.

TRAVANCORE ABIMANI,
Nagercoil,
April 18th, 1907.

The chattrams and wells in Travancore.

17. The *Travancore Abimani*, of the 18th April, writes: Two things in this State require the attention of the Diwan—one, the public chattrams which at present are held as the property of some sect or caste to the exclusion of other classes or castes, though they have been founded and maintained by taxes contributed by all; and two, the scarcity of good wells and tanks. In some places private individuals have not been able to dig to the great depths required, and these sources of water-supply being at great distances from one another the suffering in times of scarcity can be very well imagined. It is hoped that the Diwan will kindly arrange for help in this matter to private individuals in addition to providing new tanks and wells at the public expense.

NADEGANNADI,
Bangalore,
April 20th, 1907.

The sanitation of the Cities of Bangalore and Mysore.

18. The *Nadegannadi*, of the 20th April, observes that the sanitary condition of the Cities of Bangalore and Mysore has been growing worse and worse during the last 10 or 12 years, and it is strange that the Government takes no steps to inquire into and remove the causes of the alarming increase in the rate of mortality. The Government probably will not concern itself with those things so long as it gets its revenue regularly. The census of these cities for 1901 shows that the population is much less than what it was ten years ago. It is alleged that the decrease is due to the invasion of plague in 1898. The fact is that the number of deaths caused by plague is comparatively small, and that the increase in the rate of mortality was due to causes other than plague. Again it will be found that the total number of deaths during the second week of March was 105 and the number of births 25, so that the population was decreased by 80 in a single week. Should it continue at this rate the population will be decreased by nearly 4,000 in a year or by 40,000 in ten years, so that in the course of a single decade the whole population of Bangalore might be wiped out of existence. The figures for the next several weeks point to similar results. Should the authorities persist in their attitude of indifference it will not be long before the two principal cities will fall into ruins. It is hoped, therefore, that in view of the impending danger, His Highness the Maharaja will personally inquire into this matter.

VRITTANTA
CHINTAMONY,
Mysore,
April 20th, 1907.

The formation of a "National Fund" in Mysore.

19. The *Vrittanta Chintamony*, of the 20th April, referring to the attempts in Mysore to organize a "National Fund" (chiefly through the efforts of Mr. Nair) by raising contributions from all classes of people at the rate of one pie in the rupee per month out of their income, for promoting technical education in the country, says that it is extremely regrettable that the Diwan at the instigation of some evil advisers expressed his disapproval of the movement and thereby damped the spirits of the people in this noble cause. It is not clear how contribution towards the "National Fund" for purposes of promoting scientific and industrial education in the country and thereby acting in concert with the Government could be construed as disloyalty. Still, it is understood that such an opinion has emanated from the present Diwan. Instead of acting on such biased opinions of persons who were actuated by their personal grudge against Mr. Nair, if Mr. Madhava Rao had heard Mr. Nair as well, he would have avoided all public criticism. Mr. Madhava Rao is clearly to blame in not hearing both the parties. The National Fund would have by this time turned out a considerable amount of work for the benefit of students. It is hoped that the Diwan will, now at least, change his opinion and entertain a more sympathetic view of the whole movement and offer the same encouragement which His Highness has given in this respect.

VRITTANTA
CHINTAMONY,
Mysore,
April 17th, 1907.

The Civil Service Rules in Mysore.

20. The *Vrittanta Chintamony*, of the 17th April, referring to some recent changes made by the present Diwan in the Civil Service Rules of Mysore, remarks that the Diwan designed them to bring his own people (the Madrasis) more to the front in the public service to the prejudice of more deserving natives of Mysore. The new rules provide that officers drawing a salary of Rs. 450 or upwards shall be designated officers of the Assistant Commissioners' and Senior Assistant Commissioners' grade and that the amount of their present pay in excess of Rs. 450 shall be considered as personal allowance. The object of the new rule is clearly to bring nearly 23 Mysoreans, who are seniors of great distinction and whose salary is nearly that of the Deputy Commissioners' grade, to the level of his own people who are juniors and eventually to enable the latter to supersede the former. It is extremely regrettable that the Diwan even after securing for himself a salary which is more than proportionate to his merit and an allowance in addition should be so solicitous to provide high offices to all his kith and kin and persistently ignore the claims of the Mysoreans, bringing his own good name into disrepute. There are many more objections to these new rules which we shall publish in our next issue.

MALAYALEE,
Calicut,
April 13th, 1907.

Bribery in Travancore.

21. The *Malayalee*, of the 13th April, in its editorial on the "Prevalence of bribery in Travancore," says that among the causes of bribery are—

First, the undue power and influence growing with the advance of years of His Highness' favourites. The chief fault of the present Diwan is that he yields to their influence, and his administration for the last eight months goes to show that this allegation is not quite baseless. There is a popular impression that except through them no appointment or promotion can be obtained in the State. The truth of this is corroborated by the attitude of the Government towards the remarks on the matter made by a High Court Judge in his judgment.

Secondly, the large employment of non-Travancoreans in the State service. There is a great probability that those who go to Travancore from outside simply for the sake of official emolument will not scruple to take bribes. While natives of the State who will settle down in the State after their term of office is over are not likely to do so.

Thirdly, the inadequate salary given to B.A.'s, B.L.'s, M.A.'s, etc. When their pay is insufficient to meet their costly habits acquired from foreign travel and English education the temptation to receive whatever is offered to them is not easily resisted.

Fourthly, the character of some of the officials themselves.

Fifthly, the undue authority wielded by Judges and Magistrates owing to the absence of the system observed in civilized countries of trial by jury or with the assistance of assessors.

Lastly, the indifference of the superiors to take necessary action. The inattention of the Diwan, Peishkars and the High Court to the opinion of the public ventilated in the columns of the papers is a pregnant incentive to bribe-takers.

QASIM-UL-AKHBAR,
Bangalore,
April 15th, 1907.

The Viceroy and the Maharaja of Mysore.

22. The *Qasim-ul-Akhbar*, of the 15th April, mentions that rumour has it that when the Maharaja paid a visit to the Viceroy in December last, His Excellency asked His Highness to make over Bangalore and Kolar districts in lieu of British districts of the same extent, and that the Resident cast down his eyes when the Maharaja turned to the Resident in this connection, but the Yuvaraj, brother of the Maharaja, rose and said in reply: "the whole State belongs to the British and if you want you can take it."

This rumour was published by the Canarese paper *Suria Adhia*, but it being a false one the paper has since been taken to task.

SHAMS-UL-AKHBAR,
Madras,
April 15th, 1907.

Aged Europeans and the Nizam's Service

23. The *Shams-ul-Akhbar*, of the 15th April, says that aged officers in British India are pensioned to enable them to spend the remaining portion of their lives in ease and comfort, and asks how can such old and decrepit pensioned officers who are neither acquainted with the court language nor with the people of Hyderabad be expected to carry out responsible duties in that State. It adds that Europeans seem to have great liking for the service of the Nizam, and so they do not quit His Highness' service in spite of the hot climate in the State. Mr. Dunlop (a pensioned officer of the British Government) is very old but is still retained in the service in spite of the fact that there is an efficient officer in the person of Maulavi Abd-ur-Rahman in the Revenue Department. The retention in the service of such useless officers throws a heavy burden on the exchequer.

Inefficient men in the Service of the Nizam.

24. The same paper complains that inefficient Christians, Parsee, Hindu and Brahmin vagabonds from the Punjab, Bombay and Madras are taken in and that men on frontier duty are cowardly, illiterate and inexperienced and the sort that are afraid of British servants however menial they may be. Moreover they have no regard for the welfare of the State and its people, hence it advises the State to replace such men by efficient and experienced men of moral courage.

VI.—MISCELLANEOUS.

The Pachaiyappa's College anniversary.

SWADESAMITRAN, Madras, April 15th, 1907.

25. In connection with the remarks made by His Excellency the Governor when he presided at the anniversary meeting of Pachaiyappa's College, comparing Pachaiyappa, the founder, with Mr. Cecil Rhodes of South African fame, the *Swadesamitran*, of the 15th April, observes that the latter with his imperial ideas, full of schemes for British supremacy, and pursuing all kinds of methods for the attainment of that end, cannot be considered the equal of the mild Indian with his overflowing good-will and generosity for the poor of his land, and concurs in the opinion of Dr. Nair who said in a meeting on the next day, that if there should be any in the whole English world, to be suggested as a noble ideal for Indian youths to admire and follow, it was the late Mr. Gladstone and none else.

A statue for Lord Clive.

SWADESAMITRAN, Madras, April 18th, 1907.

26. The *Swadesamitran*, of the 18th April, deprecates the proposal of Lord Curzon to erect a statue for Lord Clive, as one very much calculated to kindle racial animosity in Bengal. It observes that the character and methods pursued by Lord Clive do not deserve such honourable recognition, and that earlier historians and writers did not speak highly of him and try to whitewash his character, though modern-day writers have endeavoured to draw a veil over the treachery, wickedness and avarice of the early empire-builders in India, lest they should spoil the esteem in which Englishmen are held. If a statue for Lord Clive is considered a proper distinction, this paper says, the Bengal Indians may raise one for Raja Nandkumar, for Clive had committed the very offence for which Nandkumar was sent to the gallows. It cites as an instance the stout resistance made by the Irish Members in Parliament to the proposal of a statue in Ireland for Cromwell whose name was very unwelcome to the Irish people, as the man who had perpetrated many cruelties when he conquered and crushed their country.

The Colonial Conference.

SWADESAMITRAN, Madras, April 19th, 1907.

27. In reference to the Colonial Conference held at present in London, the *Swadesamitran*, of the 19th April, says: On an occasion like this, it is natural for the English to feel elated and joyous that their people and prestige have spread throughout the world; but Britain does not get even one penny as profit from these Colonies and they are more often a source of anxiety and expenditure than anything else. India, on the other hand, contributes materially to the power and prestige of England, but still has not been thought worthy of having its own representative in this Conference. It is said that one Sir James Mackay has been selected and summoned by Mr. Morley to be present at the Conference when matters relating to India are discussed. Perhaps it is too great an honour for any Indian to be considered worthy of being summoned to be present at the Conference as the equal of the Colonial representatives or ministers. India is a subject country and can be no better than the ass which bears the spices which others adorn themselves with.

The *India*, of the 20th April, wonders what opinion the said Sir James Mackay is likely to have expressed in the Conference, as to the treatment accorded to the Indians in the British Colonies. He might, perhaps, have said that it was nothing improper to treat the Indians as beasts and not as human beings.

[Issued, 27th April 1907.]

CONFIDENTIAL. **No. 17 of 1907.**

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 27th April 1907.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

Nil.

VERNACULAR PAPERS.

II.—Home Administration. PAGE

(b) *Courts*—

The appointment of Mr. C. Sankaran Nair as Advocate-General .. 130
The *Punjabee* case .. *ib.*
To appoint a Native Civilian as the seventh High Court Judge .. *ib.*

(e) *Local and Municipal*—

The Coimbatore Municipal Council .. *ib.*

(k) *General*—

A strike among the sepoys .. 131
Civilians .. *ib.*
"The dawn of Swaraj" .. *ib.*
Great sensation among the Punjabis .. 132
A single hospital assistant for the Police Hospital and the Sub-Jail, Calicut .. *ib.*
Abolition of commission on the sale of postage stamps. *ib.*
A suggestion for the grant of higher military appointment to natives .. *ib.*

II.—Home Administration—*cont.* PAGE

(k) *General*—cont.

Postal inspectors .. 132

IV.—Native States.

The Mysore Police .. 133
The insanitary condition of Mysore .. *ib.*
Bribery in Travancore .. *ib.*
Art and industries of Hyderabad .. *ib.*
Appointment of a European as Pension Paymaster in Hyderabad .. 134

VI.—Miscellaneous.

India and the Colonies .. *ib.*
The *London Times* on the present discontent in India .. *ib.*
Mr. B. C. Pal and the students of schools and colleges .. 135
The Indians in South Africa .. *ib.*
Lord Clive .. *ib.*
Vadagalais and Tengalais .. *ib.*
Practising use of arms in Bengal .. 136

ENGLISH PAPERS OWNED BY NATIVES.

Nil.

VERNACULAR PAPERS.

II.—Home Administration.

(*b*) *Courts.*

Swadesamitran,
Madras,
April 23rd, 1907.

The appointment of Mr. C. Sankaran Nair as Advocate-General.

1. In regard to the appointment of Mr. C. Sankaran Nair as the Advocate-General of Madras, the first occasion that the post has been conferred permanently on an Indian, the *Swadesamitran*, of the 23rd April, says that, however gratifying the appointment may be from the above circumstance, it is regrettable that now, when seven Judges are to sit on the Bench of the Madras High Court, a Second Indian Judge is not found, though, when formerly there were only six Judges, two were Indians.

Kistnapatrika,
Masulipatam,
April 19th, 1907.

The *Punjabee* case.

2. The *Kistnapatrika*, of the 19th April, writing about the *Punjabee* case, observes that in no civilised country would such a hard punishment be inflicted for such a crime. If justice is to be impartially administered, editors of many English newspapers ought to be punished much more severely. "It is regrettable that the Government, while trying to disabuse the general notion that there is one law for the English and another for the Indians, should commit the very same blunder again."

Manorama,
Calicut,
April 26th, 1907.

To appoint a Native Civilian as the Seventh High Court Judge.

3. An editorial in the *Manorama*, of the 26th April, on "the High Court appointments," observes that with the sanction of a Seventh High Court Judge the numbers of the Civilian and Barrister Judges have by the statute to be fixed at three in each case and therefore Mr. Sankaran Nair cannot legally be appointed to the newly-created post. According to the present constitution of the Bench, the new vacancy should be filled up by a Civilian. The popular opinion that a Native Civilian should be selected to the post is worth the kind consideration of Government, and it is hoped they will recommend Mr. Manavedan Raja, a member of the Statutory Civil Service, who has long been in service and who possesses the necessary qualifications. That there should be two natives out of the seven High Court Judges will redound to the credit of the British policy and the Proclamation of 1858 and is of imperative necessity for the maintenance of justice.

(*c*) *Local and Municipal.*

Coimbatore
Kalanadhi,
Coimbatore,
April 15th, 1907.

The Coimbatore Municipal Council.

4. The *Coimbatore Kalanadhi*, of the 15th April, writes that in view of the fact that Mr. T. H. Govind Singh has been a Municipal Councillor for the past six years, and that now better qualified men willing to serve on the council are available, as for instance, Mr. Nagoji Rao, and

Mr. Ramaswami Aiyangar, the Collector has taken a step in the wrong direction, if as rumour says, he has recommended Mr. Govind Singh's continuance as a Municipal Councillor.

(*k*) *General.*

SWADESAMITRAN, *Madras*, April 25th, 1907.

A strike among the sepoys.

5. The *Swadesamitran*, of the 25th April, observes:—The Pathan sepoys of a certain regiment stationed at Jhelum are reported to have refused to serve, and struck work in consequence of the introduction of a Subadar from a different regiment, when there was in their own regiment a Subadar-Major eligible for promotion. For this, some suffered punishment, having been tried by court-martial, and some were dismissed the service. We have to say that such strikes are rare in sepoy regiments, though there have been instances of them in Railways, Workshops and the Postal Department. The British have much confidence in the sepoys, and are careful that among them there should arise no occasion for discontent or agitation. But one thing is to be noted. The soldiers of other nations fight for their country; while the sepoys are not moved by any patriotic spirit. The Indian sepoys are now mostly recruited from frontier tribes, not much civilized or enlightened, men who fight because they are brave and have an inherent love of fighting. That they should not be induced with any patriotic spirit seems to be the desire of our British rulers. If the sepoys be educated and patriotic, they may be attracted by and join forces with the congress and other such movements in the country. That the sepoys should not be very highly educated or have access to newspapers and come to share in the discontent and agitation prevalent among the other classes in this country, seems to be the aim of the Government. Therefore, in recruiting sepoys the rude frontier tribes are pitched upon in preference to the people in the interior. From the beginning, the British have based their strength in the diversity of race and religion in this land. But at present such differences are melting away gradually and unity of opinion and interests is coming into existence—a fact of which the British are utterly indifferent or ignorant.

SASILEKHA, *Madras*, April 23rd, 1907.

Civilians.

6. The *Sasilekha*, of the 23rd April, refers to a proposal to establish a college in Bengal for instructing Civilians in law, and asks why the authorities should not appoint Indian vakils and some European Barristers as Judges, assigning executive work only to Civilians.

KISTNAPATRIKA, *Masulipatam*, April 19th, 1907.

"The dawn of Swaraj."

7. The *Kistnapatrika*, of the 19th April, stating that in the literature of the present day politics the word 'Swaraj' and its application are new, and that it was only within the last three or four months, that the idea was implanted by Dadabhoy Nowrojee, the greatest of the patriots in the Indian National Congress, writes confusedly thus:—"The word 'Swaraj' in the science of politics does not mean ordinary independence. It is the 'possession of the administrative powers.' As *Bharatavarsha* (India) has been under the domination of foreign governments for a long time, we have not been able to know that that domination has been actually prejudicial to our national life. The idea that we are only children, that the English are our protectors and that they are administering our country for our sake, has been prevalent amongst us. And so there never was an occasion to 'manifest a difference of opinion' as to our loyalty to the British (throne). We entertained the belief that if India, being as it is under the British protection, should form a part of the British Empire, our prosperity would be ensured. Even now some say that we may achieve our salvation by being under the British power. If we wish to attain salvation of our national life by dependence on, and association with, foreigners, it is like expecting a tamarind tree to yield mango fruits. Just as a man who does not understand what is the soul and what is not the soul, cannot gain the knowledge of *Brahmam* and cannot therefore attain salvation, so, unless one distinguishes between self-government and foreign

government, one cannot understand 'Swaraj' and cannot therefore be fit to secure it. According to the law of the wasp and the caterpillar, we must train ourselves in our national ways, awaken our dormant powers, make a vow to take (possession of) our country with the help of 'self-determination,' burn in the fire of salvation our apathy, slavery and dependence and have the future national glory fixed in mind, true to thought, word and deed. Then the 'Swaraj' will again dawn in *Bharatavarsha* and by the spread of its light we shall get power with immense wealth and complete independence."

Suryodaya Prakasika,
Bangalore,
April 22nd, 1907.

Great sensation among the Punjabis.

8. The *Suryodaya Prakasika*, of the 22nd April, referring to the *Punjabee* case, says: If the publication of the article which was the subject of the charge against the accused in the above case amounted to an offence, the European officer aggrieved thereby would naturally have taken action against them. When he himself has not a word to say against it, it is extremely regrettable that the local magistrate should have construed the publication into an offence against the State on the plea that it was designed to promote feelings of hatred between the Europeans and the Indians. It is impossible to overrate the discriminative capacity of this magistrate. It is perhaps the magistrate's opinion that all Europeans in India together form, as it were, one incorporated body. We must admit that every Indian owes a deep debt of gratitude to His Majesty, and it is treason all the same whether we raise the sword or the pen against the Emperor. But is every foreigner who wears a hat our Emperor? It is difficult to make out how far the magistrate is justified in charging the accused with an offence against the State.

Kerala Sanchari,
Calicut,
April 24th, 1907.

A single hospital assistant for the Police Hospital and the Sub-Jail, Calicut.

9. The *Kerala Sanchari*, of the 24th April, referring to the arrangement of a single hospital assistant to work both in the Police Hospital, Calicut, and the Sub-Jail, says that though he is paid only by the Police department for which he has enough work to do, he has to work in the sub-jail also without any remuneration or even a carriage allowance. Considering the additional work he has to do and the additional responsibilities devolving on him, the Jail department should either contribute towards the increase of his pay and carriage allowance or consider the expediency of appointing a separate hospital assistant for the department.

Abolition of commission on the sale of postage stamps.

10. The same paper, referring to the abolition of the commission hitherto allowed on the sale of postage stamps, observes that it will affect injuriously the supply of stamps as the vendors will not care to undertake any concern that will not pay them for their trouble. Government should consider the great inconvenience to the public that such a step is bound to lead to.

Jaridah-i-Rozgar,
Madras,
April 20th, 1907.

A suggestion for the grant of higher military appointments to natives.

11. The *Jaridah-i-Rozgar*, of the 20th April, is glad to note that His Excellency Lord Kitchener has on the application of Brahmin Subha, sent a European officer to Rawalpindi to find out if the Brahmin is fit for military service. The paper adds that the Hindus of the Punjab especially those of the North-Western part of the Province are very anxious to get into this service. The people of India will be grateful to Government if higher military appointments were given them. Such a step, the paper thinks, would remove the difficulty of recruiting and give further proofs of British justice.

Shams-ul-Akhbar,
Madras,
April 22nd, 1907.

Postal inspectors.

12. The *Shams-ul-Akhbar*, of the 22nd April, writing of Postal inspectors, says that each of them is placed in charge of a district more or less, and has to tour for inspection purposes for not less than 25 days in a month and yet they get pay ranging from Rs. 60 to Rs. 100 only. The paper thinks that the pay is quite insufficient, and hence asks Government to remedy it.

IV.—NATIVE STATES.

The Mysore Police.

VRITTANTA CHINTAMONY, *Mysore*, April 24th, 1907.

13. Referring to the death of an under-trial prisoner while in police custody in Mysore, the *Vrittanta Chintamony*, of the 24th April, remarks:—Whatever may have been the real cause of the death, it cannot be denied that it took place while he was in the charge of the police. Even the City Police are becoming more and more oppressive. The people are afraid of criticising the conduct of the Deputy Commissioner (Mr. Kántharájearasu) as he is closely related to His Highness the Maharaja, lest they should wound His Highness' feelings. Even the Councillors do not refer to it for the same reason. As it is necessary that a Deputy Commissioner should be a person thoroughly acquainted with his work and endowed with patience and sympathy towards the people and the present Deputy Commissioner is particularly lacking in these qualities, it is considered necessary that Mr. Kántharájearasu should be transferred to some other district, where his capacity would be less taxed, and a more efficient person appointed in his stead. The Superintendent and a few others also have taken to despotic ways, and it would be well to transfer these also. It is hoped that His Highness' Government will take due precautions to have the above case tried by persons of proper authority as well as ability. It would be well to appoint a special commission consisting of a bench of one European and two Indian Judges as it is feared that it will otherwise end in a miscarriage of justice. It is further suggested that those officers on whom strong suspicion rests may well be kept under suspension till the completion of the trial.

The insanitary condition of Mysore.

VRITTANTA CHINTAMONY, *Mysore*, April 27th, 1907.

14. The *Vrittanta Chintamony*, of the 27th April, observes that the total number of deaths from preventible diseases during the last six years was 8 lakhs. Out of the 8 lakhs of the people thus lost 5 or 6 lakhs at least must have been the earning members of large families and engaged in some industry or other, so that their deaths must have reduced a large number of dependents to destitution. As the taxes are paid by the people primarily with the object that the public health and safety may be protected, sanitary measures ought to be the first care of the Government. It is necessary, therefore, that a definite portion of the revenue should be set apart for undertaking improved sanitary measures which should not be confined to the city of Mysore alone, but should be extended to all the towns and villages in the State in order that these untimely deaths may be prevented. It is hoped that His Highness' Government will take the above into kind consideration.

Bribery in Travancore.

MALAYALEE, *Calicut*, April 20th, 1907.

15. An article in the *Malayalee*, of the 20th April, referring to the steps to be taken to prevent bribery in Travancore, suggests a searching inquiry, in the first place, into the state of affairs which was commented on in a recent High Court judgment and also into the general conduct of the State favourites. The separation of the Temple from the Revenue affairs will go far to mitigate the evil, and it will also afford greater facilities for the employment of Native Christians and Ezavas in the Revenue department. Another effective check on bribery will be the introduction of the popular element into the administration of the State in the shape of the election of non-official Members to the Legislative Assembly, trial by jury, etc.

Art and industries of Hyderabad.

SHAMS-UL-AKHBAR, *Madras*, April 22nd, 1907.

16. The *Shams-ul-Akhbar*, of the 22nd April, complains that Hyderabad follows the British only in useless matters. The British Government, which professes to have no prejudice, protects the rights of its nation. In British India measures are adopted to benefit the British in trade in addition to the grant of territorial and political rights. The late Sir Salar Jung followed a like policy and never permitted the use of any but home-made paper in offices. The paper asks the Minister to adopt a similar policy to save the people of Hyderabad from becoming poor and to improve local arts and industries.

17. The same paper complains that the Minister has sanctioned a proposal of Mr. Walker for the appointment of a European as Pension Paymaster. The sanctioning of the proposal is attributed to the weakness of the ministry. The paper remarks that such appointments throw a heavy burden on the exchequer.

Appointment of a European as Pension Paymaster in Hyderabad.

VI.—Miscellaneous.

Swadesamitran,
Madras,
April 22nd, 1907.

18. In reference to a suggestion made by the *London Times*, that, if the colonists were given a share in the administration of India, it would go to cement the alliance between the Colonies and Britain their mother country, the *Swadesamitran*, of the 22nd April, says: There are many Englishmen who will echo the opinion of the *London Times*, as also that of Lord Milner who suggested that the many valuable sources of wealth in this country at present lying undeveloped should be rendered available for the industry and enterprise of the colonists. Perhaps, these think that the vast population of India is not entitled to be benefited by its resources, but that this country is the property of its white rulers. Is it an uninhabited land? Are not its people to get their livelihood? Is it fitting that foreigners should carry away like robbers the produce of its sons' labours? Well, how are the Indians treated in these Whitemen's colonies? They are treated as corpses are by ghouls. When we Indians go to the colonies, we have to go as bond-slaves, and when the period of bondage is over, we must perforce return old and broken to our Indian homes; for the colonists will not permit us to acquire property or settle permanently there. It is into the hands of these colonists that the *London Times* and Lord Milner recommend that India should be entrusted. Are we Indians to be blind still? Certainly, we should regard the colonists who come here as our direct foes. It will be an evil hour if the British give a hearing to this suggestion. Though Lord Elgin is not overkeen and we cannot say what he is likely to do, we are certain that Messrs. Morley and Bannerman know what they are about.

India and the Colonies.

The *India*, of the 27th April, writes much in the same strain and says that perhaps it is the opinion of the *Times* that the Civil Service Examination should be held in the chief cities of the colonies—a privilege the like of which India, in spite of twenty years' agitation, has not been able to get. This paper remarks ironically, that indeed the British rulers of India are in duty bound to provide all facilities for their colonial brethren to such India's blood!

Swadesamitran,
Madras,
April 23rd, 1907.

19. In reference to the opinion expressed by the *London Times* that there is growing discontent and agitation in India, as is evidenced by the Comilla and Lahore disturbances, and that it is time the Government bestir itself to see if it is proper to allow the continuance of this agitation, the *Swadesamitran*, of the 23rd April, writes:—The *Times* observes that, as the revocation of existing rights is impossible, the Government should see that they do not degenerate into irregularities. We cannot see how it can be otherwise if the executive officers prevent the enjoyment of existing rights. For instance, liberty of opinion is a privilege of the press; but if those who exercise it are punished with rigorous imprisonment for two years, what good can there be from the existence of such a right? Either the people should give it up, or irregularities must arise from their persistent adherence to it. It was so in East Bengal. As the law stands, there is nothing illegal in saying "Bande mataram" and the people are at liberty to do anything that is not illegal. They also have a right to hold meetings and conferences. Sir B. Fuller prevented the exercise of these two rights. Whether an act is the mere exercise of a right, or an irregular act, is for the people to decide and not for the officers, for they will call everything illegal or irregular which is not in accordance with their own views. The *London*

The *London Times* on the present discontent in India.

Times need not frighten the Indian people. Their days of fear are past, and not only will they stoutly maintain their existing rights, but they will surely succeed in obtaining new rights and that in the near future.

HINDU NESAN, *Madras*, April 24th, 1907.

Mr. B. C. Pal and the students of schools and colleges.

20. The *Hindu Nesan*, of the 24th April, deplores the means adopted by the extremists, and says that the true way to obtain favours and privileges is petition and prayer to Government. In connection with the recent sensation in the Rajahmundry College, consequent on the arrival of Mr. B. C. Pal there and the wearing of *Vande Mataram* lockets by the students of the college, this paper regrets that young people should be weaned away from their studies and legitimate work, but at the same time suggests that if the college authorities and others treat these demonstrations with indifference and pay no attention to the vagaries of the students, these movements will lose their importance in course of time, so far as the students are concerned.

The *Swadesamitran*, of the 26th April, on the other hand expresses a contrary opinion.

SWADESAMITRAN, *Madras*, April 27th, 1907.

The Indians in South Africa.

21. The *Swadesamitran*, of the 27th April, writes:—Our brethren in Natal and the Transvaal have now appealed to us, unable to bear the treatment accorded to them by the white rulers there. Even the Madras Mahajana Sabha has received an appeal, and it is our duty to do what we can in the matter. It is no use begging and petitioning the authorities in London. Even questioning in Parliament has proved of no avail. It is the meanness and narrow-mindedness of the colonists, coupled with their arrogance, that dictates to them this policy of driving out the Indians and other Asiatics from their colonies. If only the British statesmen are sufficiently strong-willed and exert themselves in the matter, the troubles of our Indian brethren will soon cease. If the colonists do not accede to the wishes of these statesmen, they must mete out in India to the colonists the treatment they accord to Indians in the colonies. Those colonists who seek to enter service in the Civil or Military Department in this country should be excluded; and those who solicit in mining and other commercial privileges here should be denied them. Then will the colonists come to see things in their proper light.

ANDHRAPRAKASIKA, *Madras*, April 20th, 1907.

Lord Clive.

22. The *Andraprakasika*, of the 20th April, referring to the proposal of Lord Curzon in the columns of the *Times* to erect a statue in Calcutta in memory of Lord Clive, states that if the facts recorded in History about Lord Clive are to be believed at all, it is plain that he was an inconsiderately bold, illiterate and immoral adventurer. That he was a cheat and a forger appears from the way in which he defrauded Omichund to the extent of 30 lakhs. When Watson refused to sign the document on the red paper, Clive forged Watson's name. He helped Mir Jaffer in the battle of Patna and accepted from him a reward of a *jaghir* yielding an annual revenue of 3 lakhs. Lord Curzon has erected a building in Calcutta to commemorate the Black Hole incident in order to proclaim to the world the wickedness of the Muhammadans. While historians deny that the incident has ever occurred, Lord Curzon alone thought otherwise in order to disgrace the Muhammadans. If the desire of Lord Curzon is to be fulfilled at all, it will be well, says the paper, to place the figures of Omichund and of Nundakumar on both sides of the statue.

Vadagalais and Tengalais.

23. The same paper, referring to the dispute between Vadagalais and Tengalais as to whether the idol of Vedanta Desikar at Srirangam should wear Vadagalai mark or Tengalai mark on the forehead, opines that there will be an end of all disputes, riots and litigations if an order is issued to put *tilakam* mark (found on the face of moveable idols representing God Vishnu) instead of either of the usual marks.

NADEGANNADI,
Bangalore,
April 27th, 1907.

Practising use of arms in Bengal.

24. The *Nadegannadi*, of the 27th April, says:—An English newspaper publishes a report that the people of Bengal are practising the use of latties, swords, knives, etc. Gymnasia exist in every country and it is only natural that all persons endowed with a strong constitution should show great interest in physical culture. Are people forbidden the practice of all manly exercises, merely because the British Government has prohibited the keeping of swords and fire arms? It is true that the people of Bengal have no great confidence in the British Government. But if the Government apprehends any danger from such practice, let it first examine its own methods and set right anything which may be amiss in its conduct and then there will be no room for fear. It is not clear why people's aiming at physical culture in Bengal should make the Government so ill at ease.

[Issued, 4th May 1907.]

CONFIDENTIAL.

No. 18 of 1907.

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 4th May 1907.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

Nil.

VERNACULAR PAPERS.

I.—FOREIGN POLITICS.

PAGE

The Colonial Conference and the Indians in the Transvaal .. 138
His Majesty the King-Emperor and the evacuation of Egypt .. .. *ib.*

II.—HOME ADMINISTRATION.

(*a*) *Police—*

The Police and *Swadeshi* lectures 139

(*b*) *Courts—*

The Madras High Court Bench .. .. *ib.*
A trial in Rawalpindi .. .. *ib.*
Mr. Braidwood, Sub-Collector, Rajahmundry .. .. *ib.*

(*d*) *Education—*

Prosecution of students 140

(*e*) *Local and Municipal—*

Sanitation in Salem .. .. *ib.*
Remarks on the administration of Mr. Knapp .. .. *ib.*

(*h*) *Railways—*

A suggestion regarding railways 141

II.—HOME ADMINISTRATION—*cont.*

PAGE

(*k*) *General—*

The Jamalpore riots 141
Re-survey of the Kurnool and Cuddapah districts .. *ib.*
Swaraj and *Swadeshism* .. .. *ib.*
Advantages of *Swaraj* 142
Remarks on the supply of provisions for the District officials on circuit .. .. *ib.*
Empire Day .. .. *ib.*

IV.—NATIVE STATES.

Licenses granting the use of arms and other protective weapons 143
The attacks of the Mysore Press against the Government officers of the city .. .. *ib.*
A suggestion by the Government of India for the appointment of a European as Minister of Khairpoor .. .. *ib.*

VI.—MISCELLANEOUS.

The sad death of an Indian coolie 144
Discontent in India .. .. *ib.*
The Indians in the Transvaal .. .. *ib.*
Vande Mataram 145
History of *Vande Mataram* .. .. *ib.*
Associations for physical culture .. .. *ib.*

ENGLISH PAPERS OWNED BY NATIVES.

Nil.

VERNACULAR PAPERS.

I.—FOREIGN POLITICS.

SWADESHABHIMANI,
Mangalore,
May 1st, 1907.

The Colonial Conference and the Indians in the Transvaal.

1. The *Swadeshabhimani*, of the 1st May, referring to the Colonial Conference and the condition of the Indians in the Transvaal, observes:—These are in fact harder days for the Indians in the Transvaal under the English than under the Boers who were more tolerant because they feared that the English would otherwise interfere. The present Government however has no such fear of foreign interference. It is strange that the English who fought against the Boers on the ground of ill-treatment of the Indians should now themselves offer a worse treatment. It is stranger still that a people who claim that their social laws have reached an unequalled stage of advancement should treat their equals in every respect (with the exception of colour) as worse than Pariahs. It is still more strange that the same people who flatter the Indians as fellow-subjects while levying taxes should deny them the common rights of every civilized race, namely, the right to unrestricted trade and acquisition of property in the land. In the conflict of interests between the colonists who are trying to oust the Indians from the Transvaal and of the Indians who claim to be treated like every other civilized race, though the righteousness of our claim cannot be denied, the Colonial Secretary to Government still favours the view of the former. And why? Because the Transvaal has self-government. When there was a similar revulsion of feeling against the Japanese in America President Roosevelt urged his countrymen to conciliate them. It is needless to say why our neighbours alone have that exalted position. The art of diplomacy is beyond the pale of equity, or else why should the whiteman oust the original inhabitants of Africa and America. It is not until we prove our fitness for *Swaraj* and obtain it, that we can expect to command respect.

SHAMS-UL-AKHBAR,
Madras,
April 29th, 1907.

His Majesty the King Emperor and the evacuation of Egypt.

2. The *Shams-ul-Akhbar*, of the 29th April, has a translation of an extract from the *Al-Liva* of Cairo which runs thus:—It is a well-known fact that Edward VII takes a great interest in history and that when His Majesty pays a visit to any school he puts a number of questions on this subject. As, for instance, the King recently paid a visit to a school in England when His Majesty asked the boys "who is the greatest King of England? "The Empress Victoria" was the answer given by all the boys except one who, on the suggestion of his teacher, said "The most just and most sympathetic King is Edward VII." What are the deeds that entitle the King to this honour? asked the King. The boy could give no answer. "Never mind, dear boy, this is a question which I could not myself answer, as nothing worthy of mention has yet been done by the King you mention."

The *Shams* adds that by quoting this perhaps the *Al-Liva* means to imply that the deed which would make His Majesty the greatest of Kings would be an order granting freedom to Egypt.

II.—HOME ADMINISTRATION.

(a) *Police.*

SWADESAMITRAN,
Madras,
May 2nd, 1907.

The Police and *Swadeshi* lectures.

3. A correspondent to the *Swadesamitran*, of the 2nd May, complains of the obstacles thrown by the Police Inspectors in Madura in the way of *Swadeshi* lectures as if they were illegal or prohibited acts.

The *India*, of the 4th May, asks in this connection, if this be the case in big cities like Madura, what it would be in villages where the people are mostly illiterate or timid? This paper also exhorts the people to oppose the Police authorities whenever they attempt to interfere and check them in acts which it is lawful for them to be engaged in, and while they are doing it in a lawful manner, that is, while they are within their rights, for these authorities are the servants and not the masters of the public

In the issue of the 3rd May of the former paper, a correspondent from Kumbakónam writes of what he calls the high-handed and unwarranted conduct of the Police Inspector of the town in calling upon a local sweetmeat seller who had advertised a particular kind of sweetmeat as the "*Vande Mataram* sweetmeat," to remove his advertisement board, and points out to the Inspector that though *Swadeshi* lectures and *Vande Mataram* shouts are becoming common every day, the Government has not openly condemned them or issued orders for their prohibition.

(b) *Courts.*

DESABHIMANI,
Cuddalore,
April 27th, 1907.

The Madras High Court Bench.

4. The *Desabhimani*, of the 27th April, writing of the fact that the High Court Judgeship was not bestowed on Mr. C. Sankaran Nair, writes in English:—"We very much regret that taking shelter under a doubtful interpretation of the provisions of the charter, the Secretary of State has done us a positive wrong. His interpretation is of questionable soundness and untenable, as has been pointed out by the *Madras Mail* last year. Assuming the interpretation to be correct, we do not quite see why steps should not have been taken to amend the charter if such a course was necessary . . . .

"Last year Mr. Morley said 'Sympathy is the key-note of our administration and the secret of our power' . . . And yet in this instance he was wanting in sympathy."

HINDU NÉSAN,
Madras,
May 4th, 1907.

A trial in Rawalpindi.

5. The *Hindu Nesan*, of the 4th May, writing of the trial, in the Assistant Commissioner's Court at Rawalpindi, of a European charged with an offence under section 377 of the Indian Penal Code, to a Sikh lad, who was examined in private, while an Afghan Sirdar related to the Amir was examined in public when tried for an offence under the same section, says that this will show that distinctions are made between persons accused by reason of differences in race and colour.

DESABHIMANI,
Bezwada and Guntúr,
April 29th, 1907.

Mr. Braidwood, Sub-Collector, Rajahmundry.

6. The *Desabhimani*, of the 29th April, referring to the incident that Mr. Braidwood ordered an F.A. student who sat in his court wearing a *Vande Mataram* locket to leave his court, observes that it shows how some of the English people misunderstand the Indians. Though it has been explained by many that *Vande Mataram* merely expresses the patriotic spirit of the people and is neither an offence nor an indication of disloyalty, some English people are not able to understand it. Why? Because of their stupidity or obstinacy to grasp the meaning. Would the Roman Catholic or Protestant priests, who wear the cross, which the non-Christians do not like,

give it up if they are asked to do so, and would they keep quiet if a native officer orders them to get out of his presence for wearing it? If the authorities do not take note of Mr. Braidwood's conduct and issue proper orders, they would not only be causing unnecessary provocation to the people, but would have to blame themselves, if any disturbances take place in consequence of such thoughtless acts. It is an undisputed fact that the people of India are loyal. The officers of Government should not try to make them disloyal.

(*d*) *Education.*

KISTNAPATRIKA,
Masulipatam,
April 26th, 1907.

Prosecution of students.

7. The *Kistnapatrika*, of the 26th April, learning that some students who were being trained in the Rajahmundry Training College were dismissed from the college, and that 164 students of the Government Arts College were expelled for having worn *Vande Mataram* medals, remarks that in these days of conflict between indigenous and foreign articles, persons like Mr. Hunter are helping to throw the country into confusion by their imprudence and inconsiderate obstinacy. As Mr. Hunter has for some time been behaving arbitrarily towards the students, the paper thinks that his conduct should be reproved. It says, "O! students, don't be discouraged. Justice is with you. We have to sacrifice our interests still more in the service of our country. Nationalism must take its rise in the middle of the fire of self-sacrifice and spread itself all over the country. You were the pioneers of social reform in Southern India. There are indications that you will by the dispensation of Providence be leaders in the establishment of *Swaraj* also".

(*e*) *Local and Municipal.*

DAKSHANADIPAM,
Salem,
April 27th, 1907.

Sanitation in Salem.

8. The *Dakshanadipam*, of the 27th April, complains of the insanitary condition of that town, alleging that the Municipal employees seem to have divided the town into high class and low class quarters, and pay scanty attention to the needs of the latter. This paper adds that though all the four sanitary inspectors are passed men three of them cannot boast of much experience; that every one of them, being a Brahman, finds it perhaps inconvenient to do his rounds in the streets and quarters of other classes; that, as they confine their inspection to the main roads and streets, it is no wonder that in the low class quarters, *i.e.*, places occupied by the less respectable people, the fifth is allowed to accumulate; and that complaints are not uncommon that the public latrines are not properly looked after by the menials and that sometimes the public lamps are not lit even in dark nights. This paper concludes that, as the municipal councillors do not seem to be alive to the necessity of reform in this matter, the District Sanitary officer at least should take steps for the improvement of the sanitary condition of the town.

BHARATHA BANDHU,
Calicut,
April 27th, 1907.

Remarks on the administration of Mr. Knapp.

9. The *Bharatha Bandhu*, of the 27th April, in an article dealing with the District Board Administration of Mr. Knapp, says that if out of the three and-a-half lakhs of rupees set apart for the repairs of 1,400 miles of road, half the amount had been properly spent on them, the roads would not have been in their present deplorable condition. The contracts for road repairs were originally given to Europeans. The A system contract abolished by Mr. Pinhey has been reintroduced by Mr. Knapp; but the contracts at Tellicherry have been given to natives for want of European contractors there. It behoves the Madras Government to make enquiries as to the amount spent during the last four years in Mallappuram and Palghat divisions and as to the value of the contracts given to natives. The Assistant Engineer of Palghat division being a conscientious worker has been transferred to Tellicherry where there are no European contractors. It is a novel arrangement to allow the European contractor to select a portion of a big road for himself and to leave the other portion to a native contractor. The European contractors generally have recourse to sub-contracts.

This is clear loss to the District Board which can be avoided by a direct dealing with such sub-contractors. The Public Works Department has given up the practice of inviting tenders. The contract for the construction of the Chooriattu Bridge in the Mallappuram Division is in point. The roads repaired by the European contractors are in no way better than those repaired by the natives. Probably Mr. Knapp is not aware that the Arbuthnot crash has affected the natives as well as Europeans. The Local Fund administration is looked upon by the natives as a matter of amusement. Will some one of the Honourable Members interpellate the Government on these matters?

It is also inexplicable why Mr. Blacke should have been exempted from passing the vernacular examination and confirmed in his appointment.

(*h*) *Railways.*

A suggestion regarding railways.

Swadesamitran, *Madras*, May 2nd, 1907.

10. The *Swadesamitran*, of the 2nd May, alluding to the recent attempt at outrage by a Feringhee guard on an Indian woman on one of the Bengal Railways, approves of the suggestion made by a Bengal Association called the "Railway Passengers' Association," for the appointment of female guards for the night passenger trains.

(*k*) *General.*

The Jamalpore riots.

Swadesamitran, *Madras*, May 1st, 1907.

11. In reference to the Jamalpore riots, the *Swadesamitran*, of the 1st May, observes:—The fact that the persons arrested in connection with these riots have been refused bail and the people were not allowed to see or speak to them, impels us to cry out "Is this the course of British justice?"

The same paper, of the 2nd May, writes:—The excesses committed by the Muhammadans do not appear to have been checked or stopped by the English authorities; on the other hand, they seem to have been encouraged by those whose duty it is to put them down. If, as it is said, the Police Superintendent and others were present while the Muhammadans were giving vent to their bestial and barbarous inclinations, we can clearly see that all justice and law is in abeyance so far as Muhammadan offenders are concerned.

The *India*, of the 4th May, says in this connection that as the Muhammadan rioters now go about armed with swords, shields, etc., through the streets and the Government officials also keep company with them, while the Police Commissioner seldom appears on the scene to put down the disturbances, and the Governor is enjoying himself in his summer resort, unmindful of the troubles of the Hindus, we should infer that from the Governor downwards all the Government officials are favourable to the Muhammadans and connive at their excesses.

Re-survey of the Kurnool and Cuddapah districts.

Sasilekha, *Madras*, April 26th, 1907.

12. The Havalagi (Gooty taluk) correspondent to the *Sasilekha*, of the 26th April, referring to the re-survey of the Kurnool and Cuddapah districts, says that it is published in the District Gazette that changes among the occupants of lands should be reported to the Special Assistant Settlement officer either personally or through agents or by petitions. When petitions were accordingly submitted, orders were passed to the effect that the petitioners should personally represent the matter to the Revenue officers. While the intention of the Government is no doubt to study the convenience of the people, such orders of such officers cause trouble and loss to pattadars and inamdars. The paper requests the Government to see that such orders are not issued hereafter.

Swaraj and *Swadeshism.*

Sasilekha, *Madras*, April 26th, 1907.

13. The *Sasilekha*, of the 26th April, after stating that Mr. Dadabhoy Nowroji as President of the last Congress required the Indians to try to attain *Swaraj*, says that *Swaraj* does not mean that the English should leave the country at once and that the Indians should take their place. It means that the Indians should qualify themselves to administer the country, and that therefore the Government should help them and try to grant them the privileges and independence

enjoyed by the people in the Colonies. The Government should believe that that is the intention of the Indians. Under the British rule, the various indigenous arts have deteriorated and the Indians have solely to depend on foreign countries for every thing. So they have become poor and suffer from want of food, etc. Some say that the people should not only be advised to use indigenous articles, but also to give up foreign articles. The paper sees no harm in doing so. It is no sedition to improve the commerce of the country. The expression *Vande Mataram* is interpreted in a wrong way. The paper requests the Government not to listen to any wrong interpretation of it. Stating that the Government should know that the Indians are very loyal to the rulers, the paper requests the Government to help the people by all means.

DESABHIMANI,
Bezwada and Guntúr,
April 27th, 1907.

Advantages of *Swaraj.*

14. A correspondent, Chinna Reddi Naidu of (French) Yanam, to the *Desabhimani*, of the 27th April, writes:—O! Sons of Bharata (India), give up your appointments. With the help of what money you have engage yourselves in some trade, cultivate lands or attend to your own caste-profession. It is for the good of the country that such patriots as Dadabhoy Nowroji, Gokhale, etc., are at work. Could they have not got employment under Government if they wanted it? Help them and without being disloyal, think of bringing our country soon under our own rule.

Look at Yanam, a French possession in India. The Government is a Republic, that is, the people's Government. The land assessment is only Rs. 37-8-0 on a piece of land producing a candy of grain, and even that is levied on cultivated lands only, while waste lands are not assessed. Water is supplied to lands without extra cost. A house-tax of only Rs. 2 is charged for an upstair building, however large it may be, while thatched houses are exempted from paying any tax. No court fee more than 4 annas is levied, however big a suit may be. People are granted scholarships and educated. The profession-tax is not more than 4 annas on an income of Rs. 1,000. The helpless poor are paid a pension of one rupee each. Owing to such beneficial acts, the revenues of the town amounting to Rs. 25,000 are insufficient to meet the expenditure and so the forest income is also utilised. Why is such a thing done? Because it is *Swaraj* (people's own Government). Do you now realize the advantages of *Swaraj?* Would that your Government were like our Government. O! Sons of Bharata! Long for *Swaraj.* That only is beneficial, that only gives happiness and health, and that only makes a heaven of this world. May God induce the English people to give us our government! May He remove our troubles! May we have our money with ourselves!

KERALA PATRIKA,
Calicut,
April 27th, 1907.

Remarks on the supply of provisions for the District officials on circuit.

15. An article in the *Kerala Patrika*, of the 27th April dealing with the practice of subordinate officials supplying the provisions necessary for the chief officials of the district when on circuit, observes that this practice would be proper only if the superior paid for what he receives. But it is rare that the value of the articles supplied is realised and very often only a fraction is paid. And there are some who feel offended when the actual cost is demanded and the displeasure thus aroused is as harmful as the favour secured by those who meet the whole expense from their own pockets is beneficial. This practice is thus productive of great injustice. The village officials undertake to supply the Collector or Divisional officers on circuit, and there have been instances of late of inadequate payment on their part also. The practice is rife in the Police and Salt departments. The suppression of this practice will be conducive to general good.

QASIM-UL-AKHBAR,
Bangalore,
April 25th, 1907.

Empire Day.

16. The *Qasim-ul-Akhbar*, of the 25th April, commenting on the Empire Day which has been fixed and celebrated on the 24th May every year throughout British Empire, says that Her late Majesty's name has become a household word in India the people of which love the worship of Kings. The Hindus believe that the King for the time being is a god whose sight paves the way to salvation.

IV.—NATIVE STATES.

Licenses granting the use of arms and other protective weapons.

NADEGANNADI,
Bangalore,
May 4th, 1907.

17. The *Nadegannadi*, of the 4th May, observes:—It has been the policy of the British Government to restrict the use of arms and weapons probably from want of faith in the loyalty of the Indians and the pursuance of a similar policy probably at the bidding of the British Government can be noticed in Mysore. It will be noticed that in a single district (namely, Hássan) nearly 700 licenses were withheld during last year. It is cruel thus to render the subjects helpless against the attacks of robbers, dacoits and wild beasts. It is idle to say, and no sane man would hold it, that the 5,000 police can effectually guard the lives and property of 50 lakhs of people. To protect the public safety nothing can be more easy than to allow each individual the means of self-defence. Besides, it is regrettable in the extreme that a recent enactment whilst denying the privilege of using arms to the native subjects, provides special privileges to Europeans. The hill tribes who hitherto lived on wild animals, birds and fish were thus deprived of their means of livelihood in order to preserve game for Europeans. Under the new enactment the total number of licenses granted during last year was 239 out of which the Europeans got 174 and the natives only 65. The fact that 174 out of 4,000 Europeans and only 65 out of the 50 lakhs of native subjects could obtain licenses amply shows the regard which the Government has for equity and justice. It is urged that it is altogether unjust to grant licenses to Europeans for purposes of *Shikhar* and thus allow them to reap the advantage of the measure the object of which was to prevent the destruction of wild animals. It is much to be regretted that the Government not satisfied with withholding 700 licenses for possession of arms in a single district in a year, brings about further hardships on its own subjects by denying them even *Shikhar* licenses. Will not this suicidal policy shake the confidence of the people in the Government? This mode of preferential treatment is deemed to reflect great discredit on the administration of Mysore which is often spoken of as a model State. It is believed that this will receive the attention of the responsible authorities and lead to the grant of equal privileges to Europeans and Indians alike.

The attacks of the Mysore Press against the Government officers of the city.

MYSORE STAR,
Mysore,
April 29th, 1907.

18. Referring to the huge outcry recently raised in some of the English newspapers of Mysore against some Government officials of the city urging their transfers, the *Mysore Star*, of the 29th April, observes that there are two real motives underlying these attacks, namely, the increase of the *nonthrimathastha* (not belonging to the *Smárthá Vaishnava or Veeravaishnava* communities) element in the Government service and the acquittal of Devarajaurs and a few other non-Brahmins who were accused of an offence against some Brahmin youths and the non-prosecution of the police who were involved in a recent case of death (viz., of Anantha Chetty while in the custody of the Police). Several offices in the city (such as those of the Deputy Commissioner, the Additional Sessions Judge, the Civil Surgeon and his Assistants, the Health Officer, the Police Superintendent, the Police Inspector, the Chief Constables, etc.) are all held by the *nonthrimathastha* class and the *Thrimathasthás* who cannot bear the sight of these rivals urge that they should be transferred to some other place. Again, seeing that a recent charge against the police did not result in conviction, their opponents are urging their transfer. Beyond this there can be no grounds for these attacks.

A suggestion by the Government of India for the appointment of a European as Minister of Khairpoor.

SHAMS-UL-AKHBAR,
Madras,
April 29th, 1907.

19. The *Shams-ul-Akhbar*, of the 29th April, has an extract from the *Pisa Akhbar* of Lahore which is to the effect that the Government of India has suggested to the Mir of Khairpoor to appoint a European as Minister of the State. The suggestion is not likely to give satisfaction to the Mussalmans as it is prejudicial to their interests. The *Pisa* adds that if this suggestion is

intended to benefit a European then there would be no harm, but if it has been made on the supposition that there are no qualified Mussalmans for the post of Minister, Government should kindly see the list of qualified Mussalmans again.

VI.—MISCELLANEOUS.

SWADESAMITRAN,
Madras,
May 1st, 1907.

The sad death of an Indian coolie.

20. The *Swadesamitran*, of the 1st May, writing in reference to the death of an Indian coolie who was kicked by a European, a jute mill manager at Barnagore in Bengal, observes that, while such assaults and deaths are not rare occurrences, it is a wonder how the Judiciary in the Punjab decided that it was a grave offence to report them, and on that ground convicted the editor and the proprietor of the *Punjabee.*

SWADESAMITRAN,
Madras,
May 2nd, 1907.

Discontent in India.

21. The *Swadesamitran*, of the 2nd May, writes:—As it is seen that the recent disturbances in East Bengal have been confined to the lower classes, while the upper classes of both the Hindu and Muhammadan communities are friendly to each other as of old, we are obliged to think that it is due to the incitement of the Anglo-Indians, who are our common enemies. The predominance of the Muhammadan population in that province renders easy the oppression of the Hindus by the Muhammadans, and it certainly does not become the Government to be partial to the latter in its desire to put down the aspirations of the former. Even as in East Bengal, there is discontent in Bombay, in consequence of the irregularities in connection with the Municipal elections, while Poona, once the capital of the independent Peshwas, has been always discontented. We find symptoms that the mild Madrassees also have appeared on the scene. For they have now come to realise the ways in which they are governed, the poverty of the country and the arrogance of the white people. The Government and its officers are cautious enough not to give any occasion for any outburst on the part of the people. They are unwilling to adopt stringent measures, and at the same time they are unwilling to allow things to run their own course as they believe it not consistent with the principles of efficient administration. Thus they are on the horns of a dilemma. The Bengal Government is in such a situation and other Provincial Governments are gradually becoming alive to this fact, and the Madras Government has allowed people to go their own way. The independence displayed by the students of the Rajahmundry College and the cordial reception accorded to Mr. Bipin Chandra Pal in Madras, reveal in a way the present trend of public opinion in this Presidency. It is not advisable for the Government to follow the counsel of the Anglo-Indian papers to put down this discontent by a free use of muskets and batons. The removal of the grievances which lie at the root of such discontent is the best way to restore peace in the country.

SWADESAMITRAN,
Madras,
May 3rd, 1907.

The Indians in the Transvaal.

22. The *Swadesamitran*, of the 3rd May, writes in praise of Lord Ampthill for the trouble he took to introduce Sir Henry Cotton, Sir John Jardine, Sir M. Bownuggree and Mr. Amir Ali to General Botha, with a view to their appealing to him for the better treatment of the Indians in the Transvaal, and observes that it is not often that retired Governors and Lieutenant-Governors display so much sympathy towards the people of this land. But, in its issue of the 4th May, it regrets that in spite of the good offices of these gentlemen, and their interviews with Mr. Morley and General Botha, Lord Elgin, the Colonial Minister, has obtained the sanction of the King to a piece of legislation fraught with oppression and disadvantage to the Indians in the Transvaal on the ground that it was not fair that the Parliament of that country should be checked or controlled in any matter that it had resolved upon, as an independent constitution had been granted to that country. Thus, says this paper, the troubles of the Indians in the Transvaal will increase more than ever and their position will become unbearable.

Vande Mataram.

KISTNA PATRIKA,
Masulipatam,
April 26th 1907.

23. Chimalakonda Sūryanārāyana, a correspondent to the *Kistna Patrika*, of the 26th April, writes as follows:—The excellence of the union of the two words in *Vande Mataram* cannot be adequately praised. See how it instils enthusiasm, enterprise, courage and independence into the hearts of the Indians inhabiting the country between the Himalayas and the Cape Comorin. While the people are thus enlightened by the union of two inanimate words, is it a wonder that two men who are animate, and can do any hard task, will achieve far greater results, if only they join each other? The readers themselves may conceive what enormous achievements could not be effected by the co-operation of the thirty crores of people in India. Therefore the Hindus, the Muhammadans, the Christians and the other religionists in India will do well to join, pay their respects to our native land, the mother Bharata, by hailing *Vande Mataram*, find ways and means to avoid the difficulties under which she and we, her sons, are labouring, use indigenous articles, give up the use of foreign articles, revive the old industries and remove the disabilities of our mother, *Bharatakhandam* (India).

History of *Vande Mataram*.

KISTNA PATRIKA,
Masulipatam,
April 26th, 1907.

24. The *Kistna Patrika*, of the 26th April, writing about the expression *Vande Mataram*, says that it is not known which sage brought it into existence. Bankim Chandra Chaterjee of illustrious fame is its *guru*, priest, preceptor and propagator. A sacred hymn not only gives us knowledge but also strength. By the efficacy of hymns, weakness disappears and a surprisingly great power is generated. By meditating on a hymn, we gain knowledge and by uttering it we gain strength. Without uttering a hymn, one's meditation of it is of no avail, while a mere utterance without meditation is useless. The relation between a word and its meaning is that of Prakriti (matter) and Purusha (the supreme soul) and the very same relation exists between the utterance and the meditation of a hymn. By the combination of utterance and meditation, power springs into existence and knowledge shines. So, the hymn *Vande Mataram* is the main root of the modern life of Bharatavarsha (India), and it is the quintessence of the modern poetry, arts, sciences and social and political activities. It has given new knowledge, new power and new beauty, and will be the cause of the future prosperity of our country and of the establishment of *swaraj*.

Associations for physical culture.

KISTNA PATRIKA,
Masulipatam,
April 26th, 1907.

25. The *Kistna Patrika*, of the 26th April, writing about the formation of societies for physical culture in Bengal, observes that if such societies increase throughout the country, the qualities of courage, intrepidity, vigilance and service for the country, that have been so long decaying, will again revive, and the country will undoubtedly gain back wealth and complete liberty.

ERRATA.

(1) On page 131 of the report, in line 16 of the article numbered 5, *for* "induced" *read* "imbued."

(2) On page 134, in line 30 of the article numbered 18, *for* "such" *read* "suck."

(3) On page 135, in line 15 of the article numbered 21, *omit* the word "in" between the words "solicit" and "mining."

[Issued, 11th May 1907.]

[illegible] Patrika, [illegible], April 26th, 1907.

[illegible], a correspondent to the [illegible] of the 26th April, writes as follows:—The [illegible] significance of the union of the two words, in [illegible] cannot be adequately praised. See how it instils enthusiasm, courage and independence into the hearts of the Indians inhabiting the country between the Himalayas and the Cape Comorin. While the people are [illegible] by the [illegible] of the [illegible] words, is it a wonder that [illegible] and can do any [illegible], will achieve far greater [illegible] other? The readers themselves may conceive what [illegible] achievements could [illegible] the [illegible] of the thirty crores of people in India. Therefore the Hindus, the Muhammadans, the [illegible] and the other communities in India will do well to join, pay their [illegible] to our native land, the mother [illegible], by making [illegible] that [illegible] to avoid the [illegible] under which she and we [illegible], use indigenous articles, give up the use of foreign articles, [illegible] and remove the [illegible] of our mother, [illegible].

[illegible] Patrika, [illegible], April 26th, 1907.

[illegible], of the 26th April, writing about the expression [illegible], says that it is not known [illegible] which were brought into existence [illegible] the [illegible] of illustrious [illegible] and [illegible] not only [illegible] but also strength. [illegible] great power is [illegible] meditating on a [illegible] knowledge and by uttering [illegible]. Without [illegible] is of no [illegible] without [illegible] is useless. The relation between [illegible] and its meaning is that of [illegible] (mother) and [illegible] the very same relation exists between the utterance and the [illegible] of a hymn. By the [illegible] of utterance and meditation [illegible]. So, the [illegible] is the main root of the [illegible] of Bharatavarsha (India), and it is [illegible] of the modern [illegible] arts, sciences and social and political [illegible] new power and new [illegible] will [illegible] of our country and of the [illegible].

[illegible] Patrika, [illegible], April 26th, 1907.

[illegible], of the 26th April, writing about the [illegible] physical [illegible] observes that [illegible] courage, [illegible] and service [illegible] that have been so long [illegible] will [illegible] revive, and the country will automatically gain [illegible] and complete liberty.

ERRATA.

1. On page 1[illegible] of the report, in line [illegible] of the article numbered 5, for [illegible] read "[illegible] natural."

2. On page [illegible], in line 30 of the article numbered 16, for "such" read "much."

3. On page 1[illegible], in line 10 of the article numbered 27, [illegible] the word [illegible] between the words "which" and "raising."

CONFIDENTIAL. **No. 19 of 1907.**

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 11th May 1907.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

Nil.

VERNACULAR PAPERS.

I.—FOREIGN POLITICS.

	PAGE
Resignation of Lord Cromer	148
Turkey and England	*ib.*
Demands of the Egyptian patriots	*ib.*
Political lectures by a Bengalee Babu in Madras	149
An open memorandum to the King-Emperor	*ib.*
The present attitude of the people of India	151

II.—HOME ADMINISTRATION.

(*a*) *Education*—

Students and politics	*ib.*
The Rajahmundry College	152

(*b*) *General*—

Famine prices	*ib.*
Tax on tatties in Ichchhápuram (Ganjám district)	*ib.*
"Swadeshi and Swaraj"	*ib.*
To establish a new Sub-Registry office at Chanthera in the South Canara district	153
A suggestion for the continuance of the full stipend of a deceased Carnatic stipendiary to her husband	*ib.*

IV.—NATIVE STATES.

	PAGE
Agricultural Banks in Mysore	154
Partiality towards European officials in Mysore	*ib.*
Christian Missionaries in Hyderabad	*ib.*

VI.—MISCELLANEOUS.

The Anglo-Indians and the present situation	*ib.*
The unrest in Bengal	155
The troubles in the Punjab	*ib.*
Students and politics	156
Babu Bipin Chandra Pal	*ib.*
"Mr. Pal's triumphal progress in the Circars"	157
"The *Times* on the present unrest"	*ib.*
An association for the political education of the masses in Lahore	*ib.*
"Vande Mataram"	*ib.*
The cries of "Swaraj" in Northern India	158
Affairs in Eastern Bengal	*ib.*
Riots between Hindus and Muhammadans in Bengal	*ib.*
A suggestion for the appointment of a commission to check the Native Press	159

ENGLISH PAPERS OWNED BY NATIVES.

Nil.

VERNACULAR PAPERS.

I.—Foreign Politics.

Aftab-i-Dakhan,
Madras,
May 2nd, 1907.

Resignation of Lord Cromer.

1. The *Aftab-i-Dakhan*, of the 2nd May, says that Lord Cromer, against whose severity and harsh measures the Egyptians were complaining, has at last resigned his post, and that Great Britain has declared that it would continue the policy of Lord Cromer. The paper prays to God that the change may prove beneficial to Egypt and its people.

Turkey and England.

2. The same paper says that Egypt accepted British protection in the belief that England was a true friend of Turkey but that the British policy has assumed a different aspect, and is now viewed with suspicion and disappointment by the Mussalman world. England has taken the lead among those who are against Turkey, not knowing that such an attitude tends to wound the feelings of the Mussalman world, whose religious head is the Sultan of Turkey. It was England who was foremost in taking Crete from Turkey and now England takes the front place in the attempt to place Macedonia under European powers. It is a matter of great surprise that England, renowned for superiority and justice, should thus try to oppress an Empire which is single-handed, without regard to the fact that the feelings of its Mussalman subjects are wounded thereby. Had England been friendly to Turkey the Cretan question would not have assumed its present aspect, and European Powers would not have interfered in Macedonian matters.

Qasim-ul-Akhbar,
Bangalore,
May 6th, 1907.

Demands of the Egyptian patriots.

3. The *Qasim-ul-Akhbar*, of the 6th May, mentions, on the authority of Egyptian papers, that the Egyptian patriots have petitioned their Government to accede to the following demands:—

(1) release of the Denshadi prisoners;
(2) conferment of higher appointments exclusively on the Egyptians;
(3) establishment of a Parliament in Egypt;
(4) refusal to grant further indulgences to outsiders holding capitals in the country;
(5) abolition of restrictions on intending pilgrims to the Hedjaz and the grant of permission to the Egyptian mail company to convey native pilgrims;
(6) amendment of the courts and rules affecting the personal honour of Mussalmans;
(7) establishment of a native Municipality for the native town of Cairo;
(8) to impart instruction in Arabic in Government schools;
(9) establishment of factories;
(10) substitution of Egyptian coins for British sovereigns.

The *Qasim* observes that in the above list there is not a single demand calculated to displease the British authorities.

Shams-ul-Akhbar, Madras, May 6th, 1907.

Political lectures by a Bengalee Babu in Madras.

4. The *Shams-ul-Akhbar*, of the 6th May, reports that a Bengalee leader named Baboo S. Pal has been delivering lectures in Madras before large gatherings on the seashore. In a lecture on the *Swadeshi* movement the Baboo has forcibly pointed out the dark side of the British administration and the independent attitude, self-interestedness, evil intentions and oppression of the authorities. This lecture seems to have had such an effect on the hearers that many of them took their English-made hats and burnt them. The present agitation shows that India will one day become a second Ireland, Crete, Armenia or Macedonia. The idea that the Hindus are devoid of martial spirit is erroneous. The Mahrattas, the Sikhs, the Rajputs and the Ghoorkas are in no way inferior to the Boers or the Irish in bravery. The English seem to believe that there is no concord between the Hindus and Muhammadans, and that therefore there is no danger to their empire and so pay no attention to the balance of power. Owing to the blind and biassed policy of Government the Mussalmans have been utterly ruined. Speaking of Southern India alone it may be said that the English have annexed many Mussalman States and jagirs—Cuddapah, Kurnool, Oodgir and Masulipatam, etc.—in spite of all treaty engagements. On the other hand, Hindu jagirs have not been touched. During the time of the Honourable East India Company higher executive and judicial appointments were granted to Mussalmans, but since then their rights have been overlooked on the plea that they possess no educational qualifications yet. What higher appointments have been given to those who have graduated? Many Madras Mussalman graduates have gone to Hyderabad in search of higher appointments because they do not hope for such in Madras. The Government has been partial and the evil effects of this is now being felt. It is hoped that matters will be mended soon and that the balance of power be restored.

An Open Memorandum to the King-Emperor.

5. The same paper has an extract from the paper called the *India*. The extract is in the shape of an appeal to His Majesty King-Emperor against the alleged oppression of the British officers. It runs thus—

"*From the Punjabi Shiwa Shambo, to the Mighty Emperor our Negligent King.*

"AN OPEN MEMORANDUM.

"Oh King! I regret I address you as 'Negligent'. 'Intoxicated,' 'Indifferent', 'Sinful', and 'Oppressive' would have been better terms to use with regard to thee. In short, whatever I say is too little. But I am afraid that your white Bahadurs (British officers), who are really the enemies of the State, will get displeased with me and take away from me my Dunda kundi (instrument for grinding an intoxicating drug called bhang). Otherwise it would not be out of place to call you a second Zahhak (a tyrant king of early days). Oh negligent King! It is not known in what neglectful sleep thou art, and which intoxicating liquor has made thee senseless. Thy Indian subjects are in great distress. Thy handful of whites have through short-sightedness driven them to such a plight that they now try to act on the adage 'necessity compels one to fight'. They are compelled to learn 'to use the stones against bricks.' Since demons who deserve kicks are not corrected by words. Oh King! Listen, listen attentively that from every nook and corner comes the vociferation of 'oppression', 'oppression', 'oppression,' but it is not known in what confidence thou art sleeping. Dost thou wish that thy old and sincerest well-wisher Shiwa Shambo should be compelled to communicate to thee any bad news. Oh negligent King! Perhaps the words which I address thee are contemptuous and severe. But art thou not negligent when thou knowest nought about thy mighty empire? Is it a mistake to call thee indifferent when thou art making thy most loyal and self-sacrificing subjects disaffected and displeased? Thou art a tyrant when thy subjects are oppressed, whether by Lord Minto or by Sir Rivaz or His Honour Mr. Knight his pupil. Thou art most sinful since thy forlorn, helpless and loyal subjects are in distress. I wonder how thou can'st sleep on soft coushions. Art thou made of stone to escape from the heart-rending sighs of thy distressed and starving subjects? Oh negligent King! Even if thou try to escape from their sighs they will surely have effect. Oh King! One ought to fear the sighs of an oppressed. Oh negligent King! I sincerely wish that thy reign may be perpetual. I am ever thinking of the measures that would tend to save thy reign from becoming weak and British justice from any stain. Hence thou seest that I openly declare even serious matters. Whether my statement be pleasing or not, what I say is nothing but truth. Oh King! I pray to God that the people of India may always be under British reign; but I entertain doubts in this respect owing to thy foolishness and indifference. See, whatever I say is for thy own good. Let it be known to thee that the king, whose subjects are in distress, is always in distress himself, and the king who displeases his subjects cannot be happy. Oh King! Think over this that very bad results emanate from oppression. Thou art not a child. God has given thee the sovereignty over one-third part of the world. The sun does not set over thy empire. This being the case dost thou desire that God become displeased with you and remove thee from the throne. Keep in mind that the result of this neglect will be serious. I tell you that if the present state continues in India, thou wilt become a second Czar. Then thou wilt repent but wilt get nothing. Now is the time to mend matters. Thy subjects have become sensible, and it is now very difficult to throw dust in their eyes. They cannot accept false promises of comforts. It is not known who advised thee to give higher education to the people of India. It is supposed that thou art also repenting, but what is the use? Now when the people of India understand and claim their rights it is foolish to deny them. Oh negligent King! Shiwa Shambo is a sincere well-wisher. Perhaps at this time his true statement may be displeasing to thee, and in consequence thou mayest issue orders to hang him; but everybody knows that Shiwa Shambo has to do with his Dunda kundi only and this will be with him even in the next world. It would be well if Shiwa Shambo be hanged. This will please him in two ways: (1) his national development will not thus be retarded; (2) his death will please a negligent king and a foolish friend, but this pleasure will only be temporary. Then thou wilt repent and remember my words and those who now appear to thee as thy friends and helpers will disappear. Those on whom thou hast placed thy reliance are thy real enemies. Get up from thy sleep and be sensible and personally see the difficulties of thy subjects and try to be saved of the sighs of the subjects. Listen to their grievances and redress them. Otherwise owing to the mistakes of thy foolish friends my nation will be greatly benefited. In the place where thy tents have been pitched for centuries past there will be concord in a minute owing to thy mistake. And those who do not even know the name of national love and service will collect under their nation's flag and get ready to shed their blood. They (the subjects) have come to know that a national building requires human sacrifice and so they will be ready to sacrifice their blood, bones and heads in place of water, chunam and bricks for the building. See that the usual mistakes committed by thy short-sighted and foolish friends, due to their self-interestedness, has awakened the country; and the whole of the people of India are now awake. See the names of mighty empires have been blotted out of the face of existence. You should not be proud of thy short reign and forget the next world. Take lesson from the history of tyrant kings. The Moghuls lost their empire when they began to practise tyranny and to-day the princes of this family get Rs. 4 or Rs. 5 as pension. They have been converted from kings into cooks. All this is written for thy information. Take a lesson from this and impress it on thy mind. If you wish the soul of the late Queen to rest at ease and your own too after you quit this world, then act according to my suggestion, for otherwise you will have cause to repent. Thou wilt be saved only when thy subjects are happy and this can be attained only when they are accorded equal treatment and when their grievances are redressed, and this without any representation from them, because thy Indian subjects consider that such representations are sinful. Oh King! Remember! To be suspicious of the subjects whose loyalty has been acknowledged for ages is very dangerous. Oh King! In my opinion thy Government commits a serious mistake in that it is suspicious of millions of king-worshipping and loyal subjects. What is the use of maintaining an army of seventy-two thousand white soldiers at the cost of poor India? Is it to save India from outside attack, or to strengthen the British army? In the latter case, even if the whole population of England come to India fully armed, thirty crores of the inhabitants of India can drive them out of India with sticks. Oh King! I will ask you repeatedly to place full reliance on India. This is the prescription which will keep the roots of British Raj firm in India. I now ask you to return the kingdom of India to the Indians or grant them self-government. If self-government is granted thou wilt continue to be their king as usual with the title of 'the generous and sympathetic King' instead of 'the tyrant' as you are now called. The grant of self-government is impossible. I would ask you to remove the words 'The British and the natives will be treated alike. May God grant us and the authorities under us power to fulfil these our wishes' from the Royal Proclamation of 1858 by burning the books containing the words, or by hanging those who remember them.

(Signed) "A sincere friend of the King but a foe of the nation,
SHIWA SHAMBO."

NAIER-E-ASIFI,
Madras,
May 9th, 1907.

The present attitude of the people of India.

6. The *Naier-e-Asifi*, of the 9th May, under a heading, "The Future of Tyrants is disastrous," writes of the present attitude of the people of India, and says that Western education has created mischievous and refractory ideas in the people. The public and the press appear to bear a defiant attitude against Government. Not a single corner of India is free from political agents. Certain new sections have sprung up whose ideas reach the verge of sedition. Every one seems to entertain a desire for rule and independence. Arbuthnot Company's insolvency has added fuel to the fire. The arrest of Sir George Arbuthnot has removed the impression that the company had been helped by Government in its action. The paper hopes that the generous Government will kindly do something for the sufferers.

II.—HOME ADMINISTRATION.

(*d*) *Education.*

DESABHIMANI,
Bezwada and Guntur,
May 9th, 1907.

Students and politics.

7. The *Desabhimani*, of the 9th May, writing about the recent order of the Government of India that students should not take part in politics, observes as follows:—"If Government servants issue any orders an appeal lies to the Government, but when they are issued by the Government itself people are powerless. They must either obey or have nothing to do with them. When we say that they must have nothing to do with them, it must not at all be supposed that we possess feelings of disrespect or disloyalty to Government. Our meaning is that when the orders are not favourable to us, we must manage our affairs in such a way that those orders may not apply to us. The Government seems to think that students have been taking part in politics only of late. But it is a mistake. The National Congress has been in existence for more than twenty years, and the students have been working as volunteers every year. This is no secret. The Government is not unaware of it. We believe that the Government, in issuing the said order, supposes that we cannot establish and maintain schools and educate our boys ourselves, and that we cannot live without Government employment. It is time for us to prove to the Government that that supposition is a pure mistake. We must open schools and educate our children at our own cost. We need not care for the

University examinations. If the Government wants our services, we shall be ready to offer them, but if they are not wanted, it may do as it pleases."

DESABHIMANI,
Bezwada and Guntur,
May 7th, 1907.

The Rajahmundry College.

8. A correspondent to the *Desabhimani*, of the 7th May, says that it must be admitted by all that it is silly of Mr. Mark Hunter to have unnecessarily disgraced the students simply because they wore *Vande Mataram* lockets. But it cannot be said that the students were wise when they, without consulting their guardians and without considering whether it was possible for them to carry out their object, took a vow not to rejoin the college, unless Mr. Mark Hunter apologised to them. The paper is of opinion that the enthusiasm of the Indians is like the effervescence of soda water, which appears and vanishes as soon as the bottle is opened. It is likely that many students will get re-admission into the college by tendering an apology or by paying fines. Is a National College possible at all in Rajahmundry? Those who can render pecuniary help are very rare in our country. Can any great work be pointed out as the result of a few Indians co-operating with one another? It is all a mere delusion. The correspondent fears that the students will be ruined and the famous college at Rajahmundry will decay.

(*k*) *General.*

VANDE MATARAM,
Rajahmundry,
April 17th, 1907.

Famine prices.

9. The *Vande Mataram*, of the 17th April, referring to the famine prices prevailing in the country, says that the people would not be alarmed at them if the Government should interfere and issue orders that rice and grains must be sold at reasonable prices, preventing, at the same time, their exportation to other countries. The famines of ancient days were not one-fourth so terrible as those of the present day. The people have become accustomed to famines just as they are innured to plague. When rice was sold at 11 seers, the then Collector of Gódávari issued orders that the bazaarmen should sell it at not less than 3 kunchas per rupee, and warned them against their bazaars being looted if they failed to do so. It is the misfortune of the people that the present Collector does not at all interfere. The paper prays that he will prevent the export of rice to foreign countries and order the merchants to sell it at least at 10 seers per rupee.

RAVI,
Cocanada,
May 9th, 1907.

Tax on tatties in Ichchhápuram (Ganjám district).

10. The *Ravi*, of the 9th May, says that the inhabitants of Ichchhápuram (Ganjám district) are suffering from the hot weather on the one hand and heavy rains on the other. Besides rice is selling at 6 seers per rupee and consequently the poor are emaciated. To add to this, the Union authorities are levying a new tax on tatties put up in the front of buildings for protection from the severe sun and heavy rain. There are many in this town who are houseless and who live under the shelter of these tatties. It is likely that they will leave Ichchhápuram to escape from these difficulties. The paper, therefore, prays to God to save them from their troubles.

KISTNAPATRIKA,
Masulipatam,
May 3rd, 1907.

"Swadeshi and Swaraj."

11. A correspondent to the *Kistnapatrika*, of the 3rd May, writing about the views of the moderate party and of the extremists among the Indians, observes that "the method of the extremists for attaining *Swaraj* is the right one. That of the moderate party is not the right one. The Congress has been held for so many years but to no purpose. Privileges are to be obtained in any country with great difficulty by pressing the authorities to grant the same. They would not sympathise with the people and give them. Did the Parliament in England obtain its present rights or powers easily? For how many centuries did the English people agitate? How many lives were lost? So, the notion that we can obtain *Swaraj* by means of Congress meetings is not maintainable. But the Congress is not without its own use. If there be no Congress, we cannot cherish the idea of union amongst us. The idea that we are of one country will not grow. Further, the existence of such a body is

necessary for us to learn to discuss political questions. We may communicate the resolutions of the Congress to the Government and such communication will not be in vain. For benefits are sure to accrue. We must, at the same time, encourage native industries and avoid the use of foreign articles thereby increasing the wealth of the country. Considering the present state of things, we cannot give up Government service. The country is suffering from poverty. So, unless we increase our wealth, our object will not be realised. There is not much difference of opinion as regards the encouragement of native industries, but certain mistaken notions prevail about 'boycotting' foreign goods. Unless foreign goods are 'boycotted', it is not possible to promote native industries. It is regrettable that even educated people entertain wrong notions as to boycotting foreign goods.

"We are not yet fit for *Swaraj*. If we, therefore, at the present stage discuss the subject whether the *Swaraj*, when granted, should take the form of Colonial Government under the suzerainty of England or it should assume the form of quite an independent Government, and create by such discussion ill-feeling towards one another, we shall surely be ridiculed. We cannot do anything unless we increase the wealth of our country. To attain this end, there is no other way than that of encouraging native industries and of boycotting foreign goods. Unless we are at one in all such matters without giving room for difference of opinion, we cannot attain *Swaraj*. If we cannot attain *Swaraj*, we will gradually decay and perish at last."

KERALA SANCHARI,
Calicut,
May 8th, 1907.

To establish a new Sub-Registry office at Chanthera in the South Canara district.

12. A correspondent in the *Kerala Sanchari*, of the 8th May, with reference to the renewed proposal for establishing a Sub-Registry office at Chanthera for the villages south of Karyangode ford, remarks that in addition to petitions presented more than once on former occasions to the authorities concerned, another signed by more than 200 prominent citizens was submitted to the Inspector-General on his recent return from Mangalore and a counter-petition was also submitted by the inhabitants of certain villages which are and will always remain outside the jurisdiction of the proposed Chanthera office under the inspiration of the Canarese copyists and out of selfish motive. Ever since the appointment, presumably in 1897, of Mr. Roberts, who was born and bred in Malabar as the Sub-Registrar of Hosdrug, the Malayalam documents for registration in the office have steadily been on the increase as will be evident from the fact that their number in the year preceding his appointment was about 30, but it rose in the year subsequent to his appointment to 140 and in the last year nearly to 900. This increase of work resulting often in the postponement of some documents to the next day in spite of the unusual exertions of the hard-working Sub-Registrar, the great inconvenience to these distant villagers and the peculiar customs and manners which prevent the Malayalee women from going to Hosdrug by crossing the ford, will appeal to the indulgent consideration of the Inspector-General of Registration and Government inasmuch as the establishment of a new Sub-Registry office at Chanthera will insure all convenience to the public as well as financial success.

SHAMS-UL-AKHBAR,
Madras,
May 6th, 1907.

A suggestion for the continuance of the full stipend of a deceased Carnatic stipendiary to her husband.

13. The *Shams-ul-Akhbar*, of the 6th May, reporting the death of Taibun Nisa Begam, a Carnatic stipendiary, thinks that her husband is legally entitled to her whole stipend. Under the Muhammadan law husband and wife become owner of each other's property. It was on account of this that Government continued the whole stipend of Carnatic stipendiary, the late Abdul Hai Sahib, to his widow though the deceased's sisters and brothers were alive. The same was the case on the death of the Nawab Oomdat-ud-dowla Bahadur and Najib-ullah Khan Bahadur. The editor asks Government to continue the whole stipend of the deceased lady in the name of her husband.

A correspondent, writing to the *Naier-e-Asifi*, of the 9th May, on the above subject, says that there is not a single instance in which a husband has been granted the whole stipend of his wife on her death. However the correspondent is of opinion that the sisters and the heirs of the elder sister of the deceased lady would not object, provided the husband does not get the whole but just some portion more than he is actually entitled to.

IV.—NATIVE STATES.

VRITTANTA CHINTAMANI,
Mysore,
May 8th, 1907.

Agricultural Banks in Mysore.

14. The *Vrittanta Chintamani*, of the 8th May, in the course of reviewing the report of the Revenue Commissioner on the Agricultural Banks in the Province of Mysore, says that the report is very unfavourable to the administration of Mr. Kantaraja Urs in the district of Mysore, of which he was appointed as Deputy Commissioner, because it is the largest and most important district in the province. But it is regrettable in the extreme that his efforts towards the betterment of these banks were not such as to show that he has realised the sense of the enormous responsibility which rested on him. It is strange that the Government takes no notice of this neglect of duty on his part. It is hoped that the Government will not give occasion for such regret at least in the future.

NADEGANNADI,
Bangalore,
May 11th, 1907.

Partiality towards European officials in Mysore.

15. The *Nadegannadi*, of the 11th May, observes that the Mysore Government is guilty of great partiality towards European officials in its service and cites two instances in support of this charge. The first is that Mr. Staley, six months after he retired from the State service, was granted privilege leave for three months and a bonus of Rs. 7,500 and odd. The procedure is declared to be exceedingly rare and novel. Again, Mr. Rice, when he retired from service and went to England, was granted exchange compensation allowance, calculated on the basis that the rupee is equivalent to 9*d*.

SHAMS-UL-AKHBAR,
Madras,
May 6th, 1907.

Christian Missionaries in Hyderabad.

16. The *Shams-ul-Akhbar*, of the 6th May, says that everybody is aware of the intentions and deeds of Christian Missionaries. It is also known that owing to Missionaries, China, Crete, Macedonia, Armenia, etc., have suffered a good deal of trouble. It was on account of this that the King of Afghanistan would not allow Missionaries to go to Afghanistan. Notwithstanding this it is a great pity that they are allowed to spread their poisonous influence in Hyderabad Dominions.

VI.—MISCELLANEOUS.

SWADESAMITRAN,
Madras,
May 7th, 1907.

The Anglo-Indians and the present situation.

17. The *Swadesamitran*, of the 7th May, writes:—To the Anglo-Indians, who are not filled with any great sense of responsibility, but are actuated by the thought of making money here, it matters not whether India is prosperous or ruined. If their living here is gone, they seek fresh fields and pastures new. Should the Government, yielding to the views and wishes of these birds of the air, indulge in stern and repressive measures, many evils may arise; for India is not in the state that it was in twenty years ago. A sense of patriotism, unity and independence has come into existence amongst its people; and it behoves a foreign Government to take note of this fact and govern wisely, preserving the public peace. In its issue of the 9th May, this paper says:—The Anglo-Indians of the present day grow wrathful as soon as we ask for *Swaraj*, which alone can effectually further the *Swadeshi* movement. The Government, finding that the students in other provinces were imitating and emulating their brethren in Bengal, in the matter of taking part in the *Swadeshi* and other public movements, has yielded to the cries of the Anglo-Indians and issued the order prohibiting schoolmasters and pupils from meddling in other things than their ordinary pursuits. Lord Minto is not going to stop with this. It is a weakness on the part of our countrymen to imagine that he is good and generous. On the occasion of the

anniversary of the Anglo-Indian Defence Association of Calcutta, one of the members of that association said that foreign sway should always be the lot of India; another urged that the Indian Press should be gagged; a third asserted that the Bengali papers were not to be believed; a fourth pointed out that, if self-government was to be given to India, the Europeans should have the chief share; and a fifth insisted upon the arrest of Messrs. Bipin Chandra Pal and Surendranath Bannerjea as the men responsible for the present position of affairs. One cannot say that the Government will not lend a favourable ear to these cries. Thus we see that the administration in India is guided not only by the British officers appointed for the purpose, but also by the traders and other men, who are merely birds of passage with no permanent interests at stake in this country.

In its issue of the 11th May, the same paper writes:—The Englishmen in India about sixty or seventy years ago had kind thoughts for the welfare and progress of their Indian subjects. They would even give them self-administration for that, they thought, would redound to the glory of Britain. There were not then so many of these birds of passage as at present. Now, one of these cries out that the common people get persuaded by the eloquence of their leaders, and also get to know their rights and begin to read newspapers, and, filled with discontent, agitate against the British Government. A second says that it is folly for the Government to allow things to go unchecked. A third suggests that the Andamans—the penal settlement for life convicts and the worst criminals—is the fittest place for Lala Lajpat Rai! Verily we have fallen into good hands! They will tear our flesh and drink our blood. It is these that now strengthen and shape the policy of Lord Minto and his advisers. Will it ever dawn upon their minds to be generous to the Indians and to grant them rights and privileges, crowning them by the gift of *Swaraj*!

The unrest in Bengal.

18. In reference to the suggestion in the *Englishman* of Calcutta, that as Babus Surendranath Banerjea and Bipin Chandra Pal, with their [illegible], are creating discontent and agitation amongst the people, they should be arrested and their mischief put an end to, the [illegible], of the [illegible] May, says that these gentlemen are leaders beloved and revered by the Indian people, and that, therefore, the suggestion evokes the indignation of all the Indians, and asks what the *Anglo-Indians* will feel and think if an Indian paper should write that the English bishops and priests should be arrested. This paper concludes by observing that it is the Anglo-Indian papers that rouse ill-feeling and work mischief, and that, if they be suppressed, there will be no discontent or agitation and the Indians are sure to be peaceful and happy. In reference to the [illegible] riots, the paper [illegible] of the *Statesman* as impartial, and, referring to [illegible] who says publicly that he was told by the Mahomedan [illegible] of the zamindars that the police constables and officers [illegible] the Mahomedan rioters in their excesses, asks whether there is any [illegible] about the part played by the Government officials in these riots.

The troubles in the Punjab.

19. In its issue of the [illegible] May, the [illegible], referring to the [illegible] in the Punjab, writes:—Under the British rule those who do not ventilate their grievances [illegible] and, therefore, to speak out [illegible]. There are restrictions imposed upon the public expression of grievances. There are none in England. When the people cannot freely express their grievances and troubles, they [illegible]. Under the British rule, we have [illegible] the wishes of the Anglo-Indian officials. [illegible] no redress. If it please the Government officials [illegible] we ought to be thankful for these small mercies. [illegible]

[illegible] of Government. We wonder when the British [illegible] of a Government having [illegible] its subjects for the present [illegible] they were very likely producing [illegible]

[illegible] Lala Lajpat Rai in its issue [illegible] the name of self-government that [illegible] The nation, who could [illegible] Lala Lajpat Rai, or excellently [illegible] to bring peace in the [illegible] And even if they give, [illegible] the cause to this that wrongs [illegible] our rights? Leave [illegible] of free ingress? When [illegible] that there should be no public [illegible] our grand. The right [illegible] of trouble has now become [illegible] Government does not incline its ear. [illegible] Now our own Anglo-Indian [illegible] to sorrow and dismay. How [illegible] can we comfort him? How can we [illegible] How can we retaliate [illegible] dismay us in this fashion? The [illegible] our brave without to help [illegible] Anglo-Indians have characterised the [illegible] though this system finds echo in [illegible] the atmosphere of alter the attitude [illegible] Anglo-Indian friends [illegible] that they are looking it through [illegible]

[illegible] that the deportation of Lala Lajpat [illegible] has struck terror and dismay in the [illegible] as there are others willing to work for the [illegible] that in the former case, certainly the talk [illegible] of public and [illegible], and that the [illegible] and do their commands; and [illegible] Lajpat Rais and Ajit Singhs arise in [illegible] the wisdom and valour of the [illegible] of the Government in imagining [illegible] by overawing them into submission.

India,
[illegible]
May 11th, 1907.

20. The *India*, of the 11th May, says in connection with the recent circular of the Government of India prohibiting pupils and teachers from participating in political movements, that if the order had been issued some time ago, it might have proved very effective, but now it will not be, as the political aspirations of the Indians are not at present confined to the students, teachers and lawyers, but have spread even to the common people. It points out that the [illegible] millions of this land are not all school-going people, but that many of them are engaged in diverse pursuits claiming no aid or patronage from the hands of the Government, and asks whether it is possible to prohibit all these from participating in public political movements, and concludes by saying that the Indians should persevere in their efforts, whatever be the trials or dangers that may beset those engaged in the attempt.

Students and politics.

Vande Mataram,
Rajahmundry,
April 17th, 1907.

21. The *Vande Mataram*, of the 17th April, referring to the concession granted to the Russians by their Emperor, viz., that they may propose and levy their own taxes without the interference of Government, writes:—"Our countrymen also are trying to obtain such a concession. But Mr. Bipin Chandra Pal

Babu Bipin Chandra Pal.

and others say that they do not at all want a Government and deliver long lectures. The wise cannot but say that there will be no advantage gained by these lectures. The Russians obtained the above concession after a struggle for 40 years. It is madness on the part of Mr. Pal to say that the Government should exist only in name. Should he not consider how much should be done first before he should be able to say so? Can his object be secured by such lectures? They only lead to quarrels. The Russian subjects are clever people. Our people go astray without knowing how they should gain any benefit.

KISTNAPATRIKA,
Masulipatam,
May 3rd, 1907.

"Mr. Pal's triumphal progress in the Circars."

22. The *Kistnapatrika*, of the 3rd May, referring to the warm welcome accorded to Mr. Pal in the Telugu country, observes that the respect and the hospitality with which the people entertained him and the eagerness with which they listened to his speeches are not signs of a temporary rise of feeling but they convey a special meaning underlying them all. They are the indications of a desire for independence and a longing for changes, lurking in the hearts of the people. The new spirit teaches a lesson to the Westerners who have a mania for extension of dominions and who wield terrible swords. The lesson will be taught not by arms nor by a war, but by a bloodless sacrifice. This is the secret of the new *dharma* (duty).

The *Times* on the present unrest.

23. The same paper, writing about the observations of the *Times* on the present unrest in India, remarks that it is true that the unrest referred to by the *Times* has been prevalent in India for some time past. But the people ought not to be blamed for it. India is bewildered with many questions which it never faced before. The seed of patriotism has just been sown and as it begins to sprout, several measures are adopted to destroy it. But such attempts, instead of discouraging the people, would only conduce to excite them. When the Russian *Duma* was crushed down by the Czar, Sir Henry Bannerman, the Prime Minister of England, remarked that the dissolution of the *Duma* meant its revival. The people rest themselves on self-respect and work with self-determination. It is no wonder that it should be understood as amounting to disloyalty and disaffection. But is self-preservation also disloyalty in the opinion of the *London Times?* In the East Bengal, where life and property are in danger, should the people perish like rats in holes without attempting to save themselves? The Government exists for the people and not the people for the Government. When the Government does not properly exercise the powers entrusted to it, the people, conscious of their natural right of self-preservation, defend their own homes. Which civilized Government can consider this an offence? It is no wonder that there should be unrest because the Government left the people helpless without performing its duties at Comilla. Mymensingh, Jamalpur and other towns. Had such a thing happened in any other country, it is needless to say that many difficulties would have arisen and many accidents would have occurred. The paper is surprised to see the *Times* cherishing ingratitude, instead of gratitude, to the Indians for their meekness, patience and endurance.

NADEGANNADI,
Bangalore City,
May 11th, 1907.

An association for the political education of the masses in Lahore.

24. The *Nadegannadi*, of the 11th May, reports that at a place called "Sángla" in Lahore the educated section of the Hindus, the Sikhs and the Muhammadans have formed an association under the name of the "Illiterate" with the object of making the ignorant masses see the grievances which they are suffering under the Government and also to rouse in them a sense of self-respect. They are taught to use *Vande Mataram* as a form of salutation when they meet one another.

SURYODAYA PRAKASIKA,
Bangalore,
May 6th, 1907.

"Vande Mataram."

25. The *Suryodaya Prakasika*, of the 6th May, in an article headed "*Vande Mataram*," says that this expression, which is only expressive of the patriotic feelings of the people, far from being calculated to create disaffection, denotes loyalty

to the Crown. But the Anglo-Indians, who are ignorant of its nature, apprehend great danger in its use because they think it incites to sedition, and consequently students found using the expression are often turned out of the schools by European teachers. It is admitted on all hands that India is labouring under several political and economic grievances and this expression is used in order to effect a political union for the removal of those grievances. It is not repressive measures but the removal of those grievances alone that can make the Government popular.

NADEGANNADI,
Bangalore City,
May 11th, 1907.

The cries of "Swaraj" in Northern India.

26. Referring to the riots at Rawalpindi and the arrest of the more prominent leaders there and the condition of affairs in the North in general, the *Nadegannadi*, of the 11th May, observes that so long as the British Government continues to be just and liberal no Indian will bear any feeling of disaffection towards the British rule. But often when the Government commits mistakes, the people naturally take exception. It is then the duty of Government to remove the cause of such discontent and trouble. The Government cannot of itself ascertain the real wants and wishes of the masses and the masses are equally unable to understand the motives of the Government. If the educated leaders of the people try to act as mediators between the Government and the people, the Government suspects them of seditious designs and punishes them. How is good Government possible under such circumstances? In Bengal, the cleavage between the Hindus and the Muhammadans has led to lawlessness and the consequent wholesale evacuation of the villages where rowdyism is rampant. Under these circumstances, a just and impartial attitude of the Government would have set matters right. The punishment of popular leaders, on the other hand, will only embitter the feelings of the people against the Government still further. The arrest of leaders cannot be regarded as a wise policy. It will neither allay the existing discontent nor make the work of administration easier. For, no country was ever governed entirely by the sword. The Indians have assuredly no feelings of enmity against the Europeans. They feel that the presence of foreigners is absolutely necessary and even evince a desire to learn their methods of administration. If the British authorities act in such a manner as to convert these peaceful and friendly subjects into avowed enemies, it can never strengthen the British rule. It is hoped, therefore, that the Government will, at least at this critical juncture, remove the causes of popular discontent so as to establish more peaceful and friendly relations with the subject race.

Affairs in Eastern Bengal.

27. The same paper, referring to the recent riots at Mymensingh and Jamalpur, narrates various stories in connection with the Muhammadan lawlessness, such as breaking houses, outraging women, looting katcheries, and destroying public records and Hindu idols, which has caused the wholesale evacuation of Jamalpur by the Hindus. Adopting the views of the *Amrita Bazaar Patrika* on this situation, it proceeds to say that the persistent inaction of the authorities at this juncture gives room for an inference that the authorities themselves are encouraging the Muhammadans and that it is necessary for the Hindu zamindars to form themselves into an organised body for purposes of self-defence and to put down the lawlessness of the Muhammadans. The paper finally remarks that it is very difficult to say what these riots will end in. This policy of setting up the Muhammadans against the Hindus will not fail to reflect the greatest discredit on the Government. It is designed as a punishment for attempting to revive indigenous industries with a view to obtain "*Swaraj*". The Hindus, however, will never desist from opposing such an unfair policy. The policy of repression will only cause an everlasting stain on the British administration.

MANORAMA,
Calicut,
May 3rd, 1907.

Riots between Hindus and Muhammadans in Bengal.

28. The *Manorama*, of the 3rd May, in an article dealing with riots between the Hindus and the Muhammadans in Bengal, observes that "Divide and Rule" is not a new policy in the British administration. Unless they know this fact and abstain from such riots, the emancipation of

Indians from the whiteman's slavery will be deferred. The partition of Bengal was carried out in the very teeth of public opinion. "Vande Mataram" and "Swadeshism" originated in consequence of the disregard shown to their protests. And one of the diverse means of oppression discovered by some of the high officials for checking the progress of Swadeshism, which has injuriously affected British commerce, is the setting of Hindus and Muhammadans at loggerheads. Some officials have made the Nawab of Dacca the instrument of inciting the Muhammadans against the swadeshists and have thus caused continuous disturbances in the districts of East Bengal.

In the terrible conflict at Jamalpur, which lasted four or five days and which is still smouldering, some officials, it is regretful to observe, have sided with one party to oppress the other. Before the destruction of the idols in the Jamalpur temple, the Hindus, foreseeing some disturbance, had applied for the help of the Police to maintain peace. And some of the leading men of the locality, having obtained previous information that the rioters were encouraged by Government officials, kept themselves aloof, but they were summoned by the Police Superintendent, who remanded them on the ground of having been implicated in the riot, and afterwards released them on bail. The Hindus, being afraid of Muhammadans, are deserting the place in great numbers. A telegram from Mymensingh shows that Government have taken no steps to suppress the riots. The attention of the Government of India is invited to these matters.

QASIM-UL-AKHBAR,
Bangalore,
May 2nd, 1907.

A suggestion for the appointment of a Commission to check the Native Press.

29. The *Qasim-ul-Akhbar*, of the 2nd May, says that a Bengalee named Mitr, formerly Proprietor and Editor of the *Dakhan Post*, has written to the Viceroy from England asking His Excellency to appoint a Commission in order to keep an eye on the Native Press, as was the case during the time of Lord Lytton. The paper hopes that Lord Minto will not pay any attention to the suggestion of such meddlers, but will award him such punishment as would serve as a warning to others.

[Issued, 18th May 1907.]

CONFIDENTIAL. No. 20 of 1907.

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 18th May 1907.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

Nil.

VERNACULAR PAPERS.

I.—FOREIGN POLITICS.

	PAGE
"Indians in the Transvaal"	162
Lord Cromer's Egyptian policy	*ib.*
The attitude of the Bengalees	*ib.*

II.—HOME ADMINISTRATION.

(*d*) *Education*—

Students and politics	163

(*e*) *Local and Municipal*—

Remarks on the District Board administration of Mr. Knapp, late Collector of Malabar	*ib.*

(*h*) *General*—

Deportation of Lala Lajpat Rai	164
Regulation III of 1818	*ib.*
The meaning of *Swaraj*	*ib.*
Is the desire for *Swaraj* criminal?	165

III.—LEGISLATION.

The hereditary rights of village officers	*ib.*

IV.—NATIVE STATES.

	PAGE
An order in Cashmere regarding political agitation	165
A suggestion for the adoption of *Swadeshi* system in Hyderabad	166

VI.—MISCELLANEOUS.

The unrest in India	*ib.*
The heroism of a Hindu widow	*ib.*
"The Vizagapatam Exhibition"	169
The new movement	*ib.*
Christians and the present agitation	*ib.*
The hymn *Vande Mataram*	*ib.*
The disturbances in the North	*ib.*
The causes of discontent in the country	170
Unrest in India	*ib.*
Riots at Rawalpindi	171
The Anglo-Indian newspapers in India	*ib.*
The Hindus and the Muhammadans	172
The need for physical culture in India	*ib.*
Remarks of the present unrest in India	*ib.*
The Indians in South Africa	173

ENGLISH PAPERS OWNED BY NATIVES.

Nil.

VERNACULAR PAPERS.

I.—FOREIGN POLITICS.

KISTNAPATRIKA,
Masulipatam,
May 10th, 1907.

"Indians in the Transvaal."

1. The *Kistnapatrika*, of the 10th May, writing about the sufferings of the British Indians in the Transvaal, observes that all the memorials, petitions, etc., of the Indians to the Government of India and to the Home Government were of no avail. The authorities regretted they could not interfere in the matter. When the Transvaal was in the hands of the Boers, the English charged them with ill-treating the British Indians and declared that that was one of the reasons for waging war against them. But after the costly conquest of the Transvaal, the English, whether out of admiration for the Boers or for some other reason, granted them "independence" and the Transvaal is now a British Colony. Did the English, who had exhibited so much sympathy for the Indians in the Transvaal before the war, take any steps to relieve them of their sufferings when they granted autocracy to the Boers after the war? No. They did not.

If India is included in the "Imperial Scheme of England," the people of India must enjoy British rights. Is it equitable then that the people in the colonies should ill-treat the British Indian subjects in their territories? Though the authorities could not induce the Colonial Ministers in favour of the Indians, they have conceded to the colonies all the rights and privileges of the Indians in India. What is the cause of this difference of treatment? Is it not due to the dependence of the Indians on others? If India had full liberty like the colonies, such a thing would not have occurred.

JARIDAH-I-ROZGAR,
Madras,
May 11th, 1907.

Lord Cromer's Egyptian policy.

2. The *Jaridah-i-Rozgar*, of the 11th May, has extracted an article by Mustafa Pasha Kamil Effendi of Egypt, which is to the following effect:—"Lord Cromer thinks that those who criticise his policy are his bitterest enemies, but I must say that my criticism has no connection whatever with him individually but it has to do with the policy which is adverse to the interests of the country. Lord Cromer boasts that the finances of the country have improved and thus added to the prosperity of the people. Quite the contrary is the case. Granting that the finances have improved, the people derive no benefit therefrom. The reason why the people rebelled formerly was to get a Parliament established, to obtain good laws and the formation of independent Local Governments. There was nothing bad in this. Lord Cromer's policy has increased the hardship and troubles of the poor and aims at the independence of the Khedive. Lord Cromer should remember that his policy aids those who are the enemies of the country.

QASIM-UL-AKHBAR,
Bangalore,
May 13th, 1907.

The attitude of the Bengalees.

3. The *Qasim-ul-Akhbar*, of the 13th May, in a leader headed: "The tumultuous attitude of the Bengalees writes that the partition of Bengal appears to have roused the Bengalees to defiance. In consequence of which they made

vehement attacks on Lord Curzon, expressed delight at the premature death of Lady Curzon and compelled Sir Fuller (*sic*) to resign. Subsequently, under cover of ***Swadeshi***, they began to boycott and to adopt measures to annoy the British Government. Their press became clamorous and published news of tyranny and oppression for which there was no foundation. Those who were staunch in the declaration of their loyalty made mischievous and seditious speeches. So far their actions are pardonable, but recently their attitude has assumed a different aspect and they have now commenced to send their agents to different cities in India to deliver lectures against the Government's alleged breach of trust, oppression and self-interestedness and thus create disaffection. As a result of this there have already been disturbances in many places in Bengal and more are feared. Churches have been set alight and shops, etc., burnt as in the days of the mutiny. One of their agents came to Madras and delivered lectures. With a view to give a bad name to the Muhammadans they put on the guise of Muhammadans to lead Government to suppose that there was harmony and concord between Hindus and Mussalmans to confuse Government and enable the Bengalee Babus to get what they want. The paper attributes all this from the weakness of the liberal Government and to the support of certain members of Parliament. The Bengalees, it says, are ungrateful and indiscreet and deserve such a lesson as they would not forget till the end of their days. The editor, in conclusion, is glad to note that His Excellency the Viceroy's Council is about to meet to consider over the present aspect of affairs". And adds that there would be a different tale if the Bengalee Babu saw the English guns and bayonets.

II.—HOME ADMINISTRATION.

(*d*) *Education.*

VRATTANTA CHINTAMONY, *Mysore,* **May 11th, 1907.**

Students and politics.

4. Referring to a circular of the Government of India prohibiting schoolboys from taking part in politics, the *Vrattanta Chintamony*, of the 11th May, declares it a grossly unwise and an impracticable measure. It says: If the teachers and pupils unite together and arrange between themselves and fix a time for the discussion of politics, how will the Government prevent it? Will it organise a detective force to report on the conduct of schools. If the Government goes so far, the public will then establish national schools, as they have done in Bengal, and thus enable the students to discuss politics at least there. How will the Government proceed to prevent it? While due regard has been and will be paid to all just and reasonable measures of Government reactionary measures will never be obeyed, nor is it difficult to disregard them. If the Government persists in enforcing the measure, it will only more strongly impress the students with the despotic methods of Government and further estrange their feelings towards it. It is hoped, therefore, that Government will soon withdraw the circular and allow the students the same amount of liberty as they have in England.

(*e*) *Local and Municipal.*

MANORAMA, *Calicut,* **May 10th, 1907.**

Remarks on the District Board administration of Mr. Knapp, late Collector of Malabar.

5. An article in the *Manorama*, of the 10th May, referring to the administration of Mr. Knapp, late Collector of Malabar, observes that one of his thoughtless acts was the transfer of the District Board contracts from the hands of natives to those of Europeans. No adequate reason has been adduced for depriving the natives of the contracts which they have been carrying on for many years. Unlike the European contractors, they are satisfied with small profits and are on account of their great fear, even of the overseer, careful to properly execute their work, while to the European contractor the overseer dare not speak a word. The A. system contract was abolished on account of its disadvantages. It is inconceivable for what reason its reintroduction was determined upon.

The order of Mr. Knapp relating to the registration of vakkalatnamas is pregnant with serious inconvenience to the public. The attention of the present Collector is invited to these matters.

(*k*) *General.*

SASILEKHA,
Madras,
May 14th, 1907.

Deportation of Lala Lajpat Rai.

6. The *Sasilekha*, of the 14th May, says that last year Mr. John Morley spoke in praise of the Queen's Proclamation of 1857 and recognised the Indian National Congress during the debate on the Indian Budget. The Indians have been therefore hopeful of obtaining great privileges. But those hopes are now proving futile. The riots in the Punjab were due to many causes. The Government did not enquire into them but deported Mr. Lala Lajpat Rai without any judicial enquiry, imagining that the riots were due to his evil advice. Stating that judicial enquiry, self-defence and fearless writing in newspapers are the three great privileges of the Indians under the British rule, the paper regrets the withdrawal of these privileges.

DESABHIMANI,
Bezwada and Guntur,
May 14th, 1907.

Regulation III of 1818.

7. The *Desabhimani*, of the 14th May, says that the Regulation III of 1818 seems to have been enacted by the Government to enable it to act as it pleases. Some of the English people have grown jealous of the spread of *Swadeshism* all over India, and the Government servants have begun to trouble the people although they have been showing every consideration to them. The paper is of opinion that Lala Lajpat Rai has not even dreamt of disloyalty, that some Government officers fancying that he was disloyal, have got him deported unjustly, and that this procedure on their part is improper.

KISTNAPATRIKA,
Masulipatam,
May 10th, 1907.

The meaning of *Swaraj*.

8. A "patriot" writing to the *Kistnapatrika*, of the 10th May, about the meaning of *Swaraj*, observes that when both the king and his people are subject to one (Dharma) law and are of one country and of one race, and when the king is interested in and capable of maintaining the well-being of his subjects, the government is *Swaraj*. The government of Sri Rama of the *Ramayana* was in this sense a *Swaraj*. But the government of a ruler who, though being of the same country and of the same *Dharma* as his subjects, does not mind the happiness of his subjects and oppresses them, is an "unsatisfactory one" That is why the people did not regard it as a bad change when the government passed from the hands of the Peishwa into the hands of the English. Again, many are of opinion that that Government, which is conducted in accordance with the wishes of the people, is *Swaraj*. It has therefore to be said that many parts of India which are governed by native rulers are not real *Swarajyams*. People of even little sense know what independence is. The comforts enjoyable in a country may be many but when the "comfort of independence" is not obtainable there, every one would feel it hard to live in that country. Though Germany is governed by a German and trade is extensive in that country, the administration is not conducive to the happiness of the people, and so the socialists there are trying to see the government managed according to the advice of the people. If by *Suraj* (literally good government) is meant, a government which is constitutional and just, the English Government is a *Suraj*. But, as the English authorities work more for the good of the English than of the Indians, their Government has not been happy or beneficial to the people. If, therefore, the present system of Government continues, it will be difficult for it to prove beneficial in the future. As the English played dishonest tricks for the benefit of the English merchants, the trade of the country has been altogether ruined. Further, all the high-salaried offices are given to foreigners. The people are, therefore, becoming poorer and poorer. The Government is filling its treasury by exacting money from poor people in the shape of forest, salt, abkári and other taxes, and by increasing the land revenue. Neither the term *Suraj*, in the sense of a government which makes its people happy, nor the term *Swaraj* can therefore, be applied to

the English Government in India. Even if, in a Government, the King and some of the officers are foreigners, *Swaraj* and *Suraj* may be applied to that Government. Of course, for a complete *Swaraj*, it is better if there be as few foreign officers as possible, and it will be best if there be no foreigners. He proceeds to say: "You must not sit idle with the satisfaction that the Government is working according to law. Until the people secure the right of advising the Government on matters of administration, the Government must be urged to grant that right. Do not be discouraged. Do not give up your attempts. Whet the sword of patriotism. The fire of boycott must be fed with the ghee of national education to make it glow bright. The people of the country have undertaken a big *Rajasuya* sacrifice. It must be completed. How long will you be sleeping in this way? The day is dawning. Rise up and begin your work. It is manly to strive for liberty. See how bright the lamp of liberty is burning in China and Japan. These attempts should be made not only by those under the British Government but also by those in the Native States."

"Is the desire for *Swaraj* criminal?"

9. The same paper, writing about the lecture on *Swaraj* delivered by Rao Bahadur Puranam Venkatappiah in Masulipatam, criticises that the lecturer had condemned the extreme views of the new party about Government and boycott and advocated the views of the moderates. Is it disloyal to wish for *Swaraj?* The criminal law cannot prescribe penalties for mere opinions on divine knowledge or for desires for securing salvation for the soul. It can only punish evil deeds and bad conduct. The question whether the desire for *Swaraj* is criminal or not depends upon the answers to the questions: "What relation is there between desires and deeds? What are the methods by which desires are to be realised? Are those methods contrary to the Penal Code?" In Western countries there are socialists, atheists, democrates, etc., who hold different opinions in politics, and they are not regarded as offenders. The methods of the new party to obtain *Swaraj* is "boycotting" and "national education." Are these methods illegal? To educate oneself, to use things that one likes, to take up a profession that one likes,—these are the fundamental rights of man. These are not created by a Government and therefore they cannot be annulled by it. Even the arbitrary Russian Government did not object to the said rights. Mr. Gokhale, a prominent member of the old party, opined that the methods of the new party were not illegal.

III.—LEGISLATION.

SWADESHABHIMANI,
Mangalore,
May 16th, 1907.

The hereditary rights of village officers.

10. The *Swadeshabhimani*, of the 16th May, after congratulating the Government upon a recent circular of the Board of Revenue (No. 90 L.R.) confirming the hereditary rights of village officers, says that it is desirable that the same should be passed into an Act of the Government. It now forms only part of the Board's Proceedings and as such has no statutory effect. It is hoped that the Government will more largely earn the gratitude of the village officers by passing it into an Act.

IV.—NATIVE STATES.

SWADESAMITRAN,
Madras,
May 16th, 1907.

An order in Cashmere regarding political agitation.

11. Referring to the order said to have been issued by the Maharaja of Cashmere that his subjects should not take part in political movements, the *Swadesamitran*, of the 16th May, says that the order is a needless one, and wonders whether the fears that now fill the Feringhees have taken possession of the mind of the Maharaja also. In its issue of the 18th idem, this paper suspects that the order was issued in order to please the British Government, and sneeringly trusts that in return for this act of ostentatious loyalty the Government will confer on the Maharaja some new titles this year.

SHAMS-UL-AKHBAR,
Madras,
May 13th, 1907.

A suggestion for the adoption of *Swadeshi* system in Hyderabad.

12. The *Shams-ul-Akhbar*, of the 13th May, has an article headed, "In Hyderabad *Swadeshi* system is wanted" to the effect that the end and aim of British policy is to get the world's wealth transferred to England in some way or other. Trade and art are the means adopted for the realisation of this object. With a view to develop English manufactures the sympathetic, civilised and popular British Government has imposed taxes on Indian manufactures. The English goods are imported into India duty-free, but according to R. N. Hulkar, when the Indian cotton and silken goods are exported, a duty ranging from 10 to 500 per cent. is imposed on them. Moreover higher appointments are hereditary to the Sahib Bahadurs.

With these remarks regarding British India the paper says that the Native State of Hyderabad is a refuge for all subjects. But unfortunately the British Government has turned its attention towards it and has found little difficulty in getting its policy enforced in the State. As the officers of the State have not its interests at heart or any mutual concord between themselves, moreover they are morally and physically unfit and therefore accept the demands of the Resident without question, whether the demands be just or unjust. The British tricks and the Resident's encroachments had little effect up to the time of the late Sir Salar Jang, but subsequently British influence began to increase, and during the time of the present minister the prestige of the State is on the decline. Many Europeans are sucking the blood of the State as leeches, and the higher appointments are becoming hereditary for them as in British India. So far as trade and manufactures are concerned, Hyderabad is not behind any other civilised country. Yet the nobles and officers adopt European fashion and their wealth goes into the pockets of foreigners. The paper, in conclusion, advises the State to adopt *Swadeshi* system and asks the Nizam to use and afford facilities for the manufacture of country articles.

VI.—MISCELLANEOUS.

SWADESAMITRAN,
Madras,
May 13th to 18th,
1907.

The unrest in India.

13. The *Swadesamitran*, of the 13th, 14th, 15th, 16th, 17th and 18th May, writes:—Our foreign rulers, staying for a while in this country and then returning to their homes, do us more harm and indignity than the Muhammadan rulers, who stayed in the land permanently, used to do. The former mind their own interests and seek their own aggrandisement; they wish and seek for opportunities to crush us and our leaders for our *Swadeshi* and *Swaraj* agitations. The tale that Mr. Ghokale was to be made the Emperor and Mr. Surendranath Bannerjea the Commander-in-Chief of India would doubtless have much terrified the Englishmen at home. The Anglo-Indians pictured to the British minds the horrors of the Great Indian Mutiny and asserted that another such mutiny was being hatched now. The Anglo-Indian papers are bloodhounds and pursue the poor Indian deer barking and howling. They have terrified Mr. Morley and Lord Minto, and the result has been the deportation of Lala Lajpat Rai. The Indian people are bewildered. When they return to their normal state of mind, will they forget the sorrows and troubles they have passed through? Probably, more trials are in store for us. To stamp out the agitation in East Bengal, the Government may quarter punitive police forces in all the important places of the province and, to maintain it, may impose taxes upon the people, the Hindus having to bear the major portion of the burden. Lord Minto may withdraw his recommendations to confer privileges upon the people of this land, and may propose the bestowal of certain small privileges now and the postponement of the carrying out of the recommendations he has now made to a time when the people will have ceased to agitate and become respectful to their rulers. Mr. Morley may acquiesce in this proposal. What good is there in our having friends in Parliament? The Governor-General and the Secretary of State are practically uncontrolled and have unlimited powers. Now that we are setting on foot a scheme of national education as a

result of the educational policy inaugurated by Lord Curzon, our rulers may issue an order that teachers employed in the independent and unaffiliated institutions to be started under that scheme should annually obtain a license from the Government Inspectors. We are almost sure that more repressive measures are yet to come. The methods of administration in this country bid fair to go beyond Russian methods. There is a little likelihood of our getting justice at the hands of our rulers here. Nor does the attitude of Mr. Morley offer us any encouragement. He has allowed himself to be guided solely by the authorities here; and we are, therefore, at a loss to see the advantage of his being placed over the Viceroy and vested with higher powers Did Mr. Morley come to the conclusion that less stringent measures could not be adopted now or that the discontent could not be removed by impartial investigation and redress? Again, he stated in the House of Commons that he desired the House to be of one mind as regards Indian matters. In effect Mr. Morley is of opinion, therefore, that no questions should be asked and no discussions made in Parliament in regard to any measure which he sanctions. Thus we see that, so far as our land is concerned, it matters little which party is in power in Parliament, whether the Radicals, the Liberals or the Conservatives. Mr. Morley has outdone Lord George Hamilton himself. What shall we do? How shall we express our deep indignation? Let us cut our connection with the Anglo-Indians absolutely. Let us never accept invitations made by Collectors or Governors for balls and other entertainments. Let us refuse to serve upon Local Boards and Municipal Councils and even upon the Legislative Councils. Let us persistently boycott British goods and encourage and strengthen the *Swadeshi* cause. Let us be prepared to make any sacrifice in the service of our motherland. Else, the time is not far away when we shall be nothing among the nations of the world. The Government used to avow that the Indians were very loyal to the British throne. What has made the British people think now that that feeling has passed away from the Indian hearts? Are our rulers conscious of having done any grievous wrong to us? On such a supposition alone is such a change in the attitude of the people possible. It is certainly true that the Indians have in a large measure lost confidence in the methods of administration to which they are subject. But it is as certainly true that their loyalty to the British Crown has not been shaken. With a more sympathetic treatment on the part of the authorities, it is very easy to restore the old amicable relations between the rulers and the ruled in this land. But it is exactly this sympathy that is lacking, and the result is that the popular discontent is becoming more and more intense every day. Even as in the case of the women suffragists in England, the imprisonment of some of them for a short period has made them indifferent to the indignity of going to prison, and made them more persevering in their efforts, while it has emboldened the rest, we should say that the general odium which used to attach to life in prison, followed in some cases by social ostracism, has of late become less in intensity, as many men of gentle birth and good education are being cast into prison by the anger of the Government. The incarceration of Mr. Tilak some years ago, the imprisonment of the Editor and the Proprietor of the *Punjabee* recently, and that of as many as a hundred persons for participating in the agitation in the Punjab within the last few days, together with the case of [the many schoolboys who went to prison for their active share in the *Swadeshi* agitation in Bengal, have made the prison lose its horrors for the people, and many who work for the public cause gather courage from this circumstance. As regards the Regulation of 1818 which was employed for the deportation of Lala Lajpat Rai, it has now been taken up by the British Congress Committee, which has passed a resolution that efforts should be made for its repeal, and that a Royal Commission should be appointed to investigate into the causes of the present discontent. The repeal of the Regulation is very unlikely, because the Government will be unwilling to give up such a convenient weapon. Nor is the appointment of a Royal Commission any more likely, judging from Mr. Morley's answers to certain questions asked in the House of Commons. Though it is folly to imagine that our agitation will clog the work of administration, our rulers here will, so long as the Regulation of 1818 is unrepealed, declare it to be necessary and also put it in force whenever possible. Our difficulties and restrictions will increase. Even if a Royal Commission be appointed, which Mr. Morley is at present not in a mood to do, we must say that its members should not be Anglo-Indians, for they will not reveal the true state of affairs and thus no good will result from the Commission. The members should be men free from any bias or prejudice. The Commission sent to the Transvaal before the new constitution was given to it was composed of men deputed from England, who worked without coming under the influence of the local authorities; and the British Government framed rules based on their recommendations. It is meet that such a Commission should be sent to India during the Liberal régime. Mr. Morley who, though he has not shown his sympathy towards the people of India in action, has by one hasty act signally showed his want of sympathy, can retrieve his fair name by the appointment of this Commission. Else we must adopt the following plan. As the House of Commons will be closed for three months from August next, and it is usual for the members to spend this interval in travel, we must request those members interested in India to pay a visit to our country and learn for themselves the true state of things. Then they will be better fitted to grapple with Indian questions, when the House of Commons begins its next session and be in a position to speak on our behalf. As for Mr. Haldane's statement that though the British Power will hold the scales of justice even in India, it is possible only when there is order and peace here, and that, if necessary, it will show that its might is as great as, and perhaps greater than it was fifty years ago, the remark is needless, for the British army has certainly increased in strength. The Indians have been disarmed as early as thirty years ago, and the people are defenceless even against wicked men and beasts. Further, they have suffered from the ravages of poverty and frequent famines. The British can by sheer military force crush easily the Indian people; and how can the Indians defend themselves against the oppression of a foreign race? But such a military despotism will bring its natural consequences, as Mr. Morley, Mr. Haldane and other British statesmen are well aware. They know what affection or loyalty the subjects of such a despotism will have. The Anglo-Indians, jealous of the progress of the Indians, have told tales and worked evils. For instance, Reuter's agent at Lahore telegraphed that peasants from the country armed with strong lathies were coming into Lahore; such a report would certainly fill the English people with fears and they might think that these perhaps were going to join the army that Lajpat Rai and others were intending to raise for their mutinous purposes as reported by the Anglo-Indian press. Instead of treating the Indians as slaves, if the British rulers treat them as equals and grant them privileges conducive to their progress and welfare, the thought that India's condition gives cause for concern will pass away, and they will obtain the love and loyalty of the Indians which it is easy to evoke, but which, we are obliged to say, they at present appear to lack the power to evoke or obtain.

In the association of schoolboys in political movements we can find nothing that can have a pernicious effect on their intellect or conduct. We do not prevent them from participating in social gatherings, festivals, processions and play-goings. Why, then, should we prevent them from joining political movements? These provide ample opportunities for the uplifting of the intellect and reformation of character, besides fostering patriotism. In Western countries this feeling is cherished and encouraged, and grown-up boys are taught to know that political associations are fraught with much advantage. What is regarded as a virtue in the grown-up people cannot be condemned if it appears in the young If it be argued that such participation will be to the detriment of their studies, the same will have to be said of all games and pastimes.

. The *Desabhimani*, of the 11th May, writing in reference to the circular regarding students and politics, expresses the opinion that this circular "which shows considerable breadth of view is opportune, and will doubtless prevent the setting back of the advance of genuine education."

The *Satyavartamani*, of the 15th May, writing in regard to the addresses of Mr. Bipin Chandra Pal in Madras, says:—"We do not think that the people of India are as a whole seriously disaffected towards the Government; but it is certain that a goodly number of the educated classes are, and that they are, doing all they can to create dissatisfaction and disloyalty among the masses. The recent addresses of Bapu Bipin Chandra Pal in Madras were calculated to inflame the people against their rulers. And it is one of the highest testimonies to the patience of the State that a member of the community is permitted to travel over the country and deliver such disloyal addresses as he has been delivering. . . . . We trust that the loyal and best elements of the Indian community will make it plain that such radical utterances do not represent their sentiments. A few such men as Babu Pal can do the country irreparable injury."

SWADESAMITRAN,
Madras,
May 15th, 1907.

The heroism of a Hindu widow.

14. The *Swadesamitran*, of the 15th May, writes:—During the recent riots in Jamalpore a Hindu widow having understood beforehand that her house was likely to be broken into by the Muhammadan rioters, provided herself with a spear and when they came, thrust it into the abdomen of one of them with all her strength. As he fell, the rest drew back. It will appear from this that it is wiser to provide oneself with the means of defence than to go to courts to obtain justice or redress.

KISTNAPATRIKA,
Masulipatam,
May 10th, 1907.

"The Vizagapatam Exhibition."

15. The *Kistnapatrika*, of the 10th May, writing about the intended opening of the Vizagapatam Exhibition by Mr. Atkinson, says "Countrymen! Do you know that it was the English that ruined our industries? As our industries and our trade decayed, their industries and their trade flourished. By ruining our handicrafts, England has risen to its present eminence and it commands all luxuries. Through commerce and trade our country remits 40 crores of rupees every year to foreign countries. If the rulers of our country have any regard for this country, is it not their essential administrative duty to stop such remittance? O! What delusion is this! Is there a duty prejudicial to one's own interest? Would the English cease to be the people of England simply because they are our rulers, and would they therefore renounce their affection for their countrymen? It is the (British) Government that not only failed to promote our industries in their infancy, but also tried to check the manufacture of fine yarns in Bombay and the importation of long staple-cotton from Egypt. That such English people and such representatives of Government should be asked to open our industrial exhibition is like asking a Muhammadan gentleman to preside over our religious sacrifices. May the public of Vizagapatam realise early that what they are intending to do is an unholy act."

RAVI,
Cocanada,
May 16th, 1907.

The new movement.

16. The *Ravi*, of the 16th May, condemns the views of the extremists, recounts the evil effects of the new movement, and remarks that every wise man cannot but feel that the proper course to follow is to turn a deaf ear to the advice of the leaders of the new party, which tends to the ruin of the country in many ways, and to conduct himself as before with feelings of loyalty to the rulers.

Christians and the present agitation.

17. The same paper says, "Our brother Christians joined the present agitation so long as it was constitutional and was carried on for the purpose of obtaining greater privileges and independence. This was right on their part. Now that the agitation has taken the form of lawlessness, mischief and rebellion, it is highly desirabe that they should renounce their connection and interest in the matter".

DESABHIMANI,
Bezwada and Guntúr,
May 11th, 1907.

The hymn *Vande Mataram*.

18. A correspondent to the *Desabhimani*, of the 11th May, writes from Peddakallepalli as follows:—"The power of the hymn *Vande Mataram* which consists of five letters (in Telugu) is greater than the bugle sound of the policeman. It sounds louder than the railway engine. The noise of the bugle and the

engine is heard only within a short distance. But the sound of *Vande Mataram* is heard in all countries and has taken root in the hearts of the people. As soon as the cry of *Vande Mataram* is heard, a feeling of sorrow and a feeling of delight arise in our minds,—sorrow at the thought of the present condition of the country and delight at the thought of a happy future. In every (private) letter and in every (public) notice the first thing that meets our eyes is *Vande Mataram*. It promotes mutual affection among the people. It perplexes the English people who do not understand its meaning and leads them to insane acts. It is believed that this hymn will free the country from slavery and grant *Swaraj*. The patriot Chandra Pal has brought the news that by reciting this hymn *Swaraj* will be obtained and the country will attain eminence emerging from darkness, that there is no doubt about it, and that the country will become strong and good ".

MYSORE STAR,
Mysore,
May 13th, 1907.

The disturbances in the North.

19. The *Mysore Star*, of the 13th May, in a leading article relating to the disturbances in East Bengal and the Punjab, remarks that it is deplorable that the Anglo-Indian organs of public opinion should support and praise the arbitrary methods of procedure adopted by Government. The present administrative policy of the British Government sanctioning the arrest and deportation of Lala Lajpat Rai and the disturbances in the north foreshadow an exceedingly melancholy future. The authorities seem to have discarded the virtues of patience and tolerance which hitherto guided their policy; and cruelty and oppression have taken their place. Popular representations are no better than a cry in the wilderness. The Government refuses to recognise that there must be some foundation for the unanimous representations of the educated section of the whole country and regards all leaders of the people as dangerous to the State. While it is the custom in all civilized countries to give a regular trial even to persons guilty of treason did not the British Government relapse into barbarism in ordering the deportation of a popular leader without any official inquiry whatever? It is strange that even Mr. Morley should have consented to this barbaric method of procedure. Repressive measures will assuredly make the situation still more serious. Even a weak animal acquires extraordinary strength in a state of desperation. Therefore the Government cannot with safety provoke the Indians too strongly. It is hoped that the Government will once again restore peace in the province by removing the grievances of the people and by withdrawing the recent high-handed measures.

The *Nadegannadi*, of the 18th May, observes that there is great difference between the riots in the Punjab and those in Bengal. In the Punjab the Hindus and the Muhammadans have made common cause against the British Government and consequently the Government at once proceeded to put down the riots in a high-handed manner. But in Bengal it is a case between the Hindus and the Muhammadans and the authorities take no notice of the riots because the persons aggrieved by the lawlessness of the Muhammadan rioters are not Europeans but Hindus. Hence, the Government understands that, unlike the riots in the Punjab, the lawlessness in Bengal, though it has been prevailing for a comparatively longer period, would cause no danger to Englishmen and consequently shows no promptitude in dealing with the rioters.

The same paper expresses great surprise that the Europeans in the Punjab should be thrown into a panic because there was a riot in some part of the province, and that the authorities should order the dispersion of every assembly of four or more persons. " Is it ever possible ", it asks, " that the weak and disarmed Indians should do any injury to the strong and well-armed English ? "

NADEGANNADI,
Bangalore,
May 18th, 1907.

The causes of discontent in the country.

20. The *Nadegannadi*, of the 18th May, observes that the disturbances in the North are primarily due to certain defects in the administration. The authorities persistently ignore the popular demand for a larger share in the administration of the country on the pretext that the people

have not yet attained a sufficient degree of political advancement; and, on the other hand, attempt to restrain the liberties of popular leaders and even oppress them. But it is a mistake to suppose the repressive measures will remove the existing discontent, any more than the agonies of a hunger-stricken man can be relieved by beating him. The English cannot have forgotten that the Muhammadan rule in India came to an untimely end only on account of their cruelty and oppression. It is ludicrous to expect that tyranny and misrule will ever keep the Empire in a state of subjection. To impute evil motives to the Government is admittedly an offence against the State, but to arrest innocent leaders of the people at the instigation of irresponsible Anglo-Indians and to deport them even without a trial is altogether un-British. If a similar step had been taken in England, the responsible authorities would have been compelled to resign. It is gross injustice to take advantage of the loyal and submissive nature of the people and punish them without trial. Such high-handedness will do more harm than good to the Government. Besides, it is dangerous to provoke the brave Punjabis. The aim of the British rule in India ought to be to educate the Indians in the art of self-government by giving them some of the higher administrative posts and eventually to grant them self-government as it exists in the Colonies of South Africa, Canada and Australia. In order to remove the prevailing discontent, it is advisable to appoint a commission to inquire into the conditions that necessitated a suspension of the ordinary law. It is believed further that the grievances of the people will, in a great measure, be removed by exiling from British India those Anglo-Indian journalists who, by assigning base or corrupt motives to the actions of popular leaders, (whose object it is to bridge the gulf that already exists between the rulers and the ruled), cause the Government to misconstrue their actions.

VRITTANTA CHINTAMONY,
Mysore,
May 18th, 1907.

Unrest in India.

21. Referring to the prevailing unrest in India, the *Vrittanta Chintamony*, of the 18th May, says that if the Government of India desires to secure the loyalty of the Indian subjects, to put down the disturbances in the north, and to prevent the good name of the British administration from falling into disrepute, it should, as stated by the *Statesman*, appoint a commission having for its members such foremost patriots as Lala Lajpat Rai and others and with their aid settle the differences that at present exist between the Government and its subjects. It further says that had the seed of disloyalty sown by Lord Curzon been removed soon after the retirement of his Lordship, there would not have been so much discontent. The British Government thought such a step would affect their prestige. The paper wonders how the British nation, which even executed its own King for his oppressiveness, could now hesitate to reverse a reactionary policy. The result of such hesitation has been to bring about the present unrest. It is believed that the withdrawal of the recent repressive measures will uphold rather than undermine the prestige of the Government, and it is hoped that His Excellency Lord Minto and Mr. Morley will act upon the above suggestion.

VRITTANTA CHINTAMONY,
Mysore,
May 11th, 1907.

Riots at Rawalpindi.

22. The *Vrittanta Chintamony*, of the 11th May, referring to the riots at Rawalpindi, says that the Europeans at Lucknow being in a state of panic must have set afloat the rumour that a conspiracy is in existence to drive the English and the Muhammadans out of British India or reduce them to slavery and to make Mr. Gokhale Emperor of India and Babu Surendra Nath the Governor of Bengal. These fears are altogether groundless, for the weak and disarmed Indians will never be so foolish as to seek their own destruction by facing the guns. No thoughtful Indian would ever venture so far. Even if a few impulsive and over-enthusiastic individuals entertain such ideas, is it worth the attention of the powerful British? It is curious that the local Anglo-Indians should have apprehended the outbreak of another mutiny, when by despatching a small regiment to the place they could have restored the peace in no time.

The Anglo-Indian newspapers in India.

23. The same paper observes that it was a handful of irresponsible Anglo-Indian journalists who, perceiving the political aims and aspirations of the educated Indians and also the ability and zeal of several eminent Indian statesmen such as Mr. Gokhale and Mr. Surendra Nath Bannerjea in the cause of their country, began to create differences between the Hindus and the Muhammadans in order to satisfy their own private ends. But if the Indians, without being carried away by mere enthusiasm for *Swaraj* work steadily on constitutional lines, lay the grievances of the people before the British public and persistently demand greater privileges, there will still be a sufficient number of Englishmen willing to lend their ears to men like Mr. Gokhale, in spite of the misrepresentations of the self-seeking Anglo-Indian journalists. By these methods the Indians will, no doubt, enlist the sympathy of the Home Government and eventually acquire self-government.

The *Vrittanta Chintamony*, of the 18th May, expresses its surprise at the tone in which the Anglo-Indian newspapers in India cry for vengeance on account of the ill-treatment of the Europeans by some Punjabis. All of them had attended the Punjab Chief Court to hear the judgment in the *Punjabee* case. The Europeans attended to rejoice at the punishment to be inflicted on the accused. Consequently the Punjabis got exasperated at it and may have insulted these Europeans and beat some of them. The editors of the Anglo-Indian papers, therefore, advocate the extinction of the spirit evinced by these Indians. This advocacy shows want of discrimination on their part also. The several outrages committed by British soldiers and by Englishmen have been reported even by these very Anglo-Indian papers. Such being the case it is very strange that most of these papers should make so much of this incident. It is very necessary that Government should treat the Europeans and Indians with impartiality. If this is not done, says the paper, disastrous consequences will follow.

VRITTANTA CHINTAMONY,
Mysore,
May 15th, 1907.

The Hindus and the Muhammadans.

24. The *Vrittanta Chintamony*, of the 15th May, observes that the disturbances in East Bengal are brought about by the Anglo-Indians who set up the Muhammadans against the Hindus, because in the union of these classes of people they foolishly apprehend some danger to the permanency of the British rule in India. It further observes that the Nawab of Dacca is actively helping to promote ill-feeling between the two communities, and that several of the Calcutta papers report that the Government has given the Nawab a loan of 14 lakhs of rupees in spite of all protests.

NADEGANNADI,
Bangalore,
May 18th, 1907.

The need for physical culture in India.

25. The *Nadegannadi*, of the 18th May, says that owing to long subjection, the Indians have lost all their warlike qualities and then referring to the suggestion of a Muhammadan paper that universal conscription in India would have made the work of defence infinitely easier and inexpensive, exhorts the people to form societies all over the country to encourage all modes of physical culture so as to be ever prepared to defend the country from foreign aggression.

KERALAPATRIKA,
Calicut,
May 11th, 1907.

Remarks on the present unrest in India.

26. The *Keralapatrika*, of the 11th May, in its editorial on "The helpless state in North India," remarks that while there is perfect harmony between the Hindus and Muhammadans of the upper class, there must be some special reason for the Muhammadans of the lower order to assault the Hindus and plunder their temples. It is inconceivable why the Government officials do not adopt the necessary measures to put down such high-handedness. The Muhammadan rioters are reported to have said, and there are grounds for crediting the assertion, that the Government officials are on their side. The unrest in Punjab has assumed a graver aspect. This unrest being due, according to reports to the increase of land-tax, must be universal. Such a feeling among the Punjabees who surpass the rest of the Indians in courage,

determination and physical strength, cannot be ignored. The arrest of prominent citizens is not likely to quiet the disturbances. It appears that this feeling of unrest has spread among the inhabitants of the mountainous parts and among the native sepoys. If this is true some great danger may be apprehended. The wonder is that responsible European officials treat the matter with indifference. With plague in some places and famine elsewhere and riots in other places, the anarchy and confusion in the country is indescribable. Unless this state of affairs is put a stop to, its evil consequences will undoubtedly spread all over India. If oppressive measures are resorted to by Government instead of conciliatory steps to suppress riots and pacify the people, confidence in the British justice will never be restored. It is unreasonable to expect such conciliatory measures from the European officials, in their present ignorance of the real character of natives, inasmuch as they avoid freely mixing with them. It is for Mr. Morley and Lord Minto to save the situation by their just policy. Most of the prominent men in England seemed to be convinced of the feeling of unrest that hangs like a cloud over all India. The first thing for them to do is to restore confidence in the British Government. Some Government officials as well as the Anglo-Indian papers undermine that confidence by their attitude. It is unquestionable that these papers give utterance to sentiments calculated to widen the gulf between Europeans and Natives.

An article in the *Malayali*, of the 11th May, on the present situation in India, observes that swadeshism and boycott have come to be generally realised by the people throughout the whole of India as necessary for the improvement of their industry and commerce. The Anglo-Indian papers and some interested Muhammadans by prompting anti-Swadeshi Muhammadans to acts of violence against the Hindus have caused the riots at Jamalpur, Dacca and other places. The conduct of the District Magistrate of Rawalpindi in demanding explanations from some of the vakils who are alleged to have taken part in illegal meetings has been the cause of much discontent there. The prohibition of Lala Lajpat Rai from speaking to a crowded audience has been greatly resented. The arrest of five barristers in connection with the riots of the previous day and the refusal to release them on bail have only calculated to increase unrest. The oppression of the innocent by the police and the attitude of some of the Anglo-Indian officials towards privileged agitation are also among the causes of these disturbances.

The *Kerala Tharaka*, of the 10th May, observes that the inaction of Government in the matter of the destruction of the idols in Jamalpur and the subsequent arrest of some respectable Hindus for taking part in illegal meetings have stimulated the rioters who took the action of Government as an acquiescence in their assaults on Hindus. It was not till the rioters made a forced entry into a Munsif's house, plundered and molested the females that the police attempted to quiet the riots. The discharge of the disarmed robbers with the stolen things has been the cause of serious accusation against Government. The suspicious conduct of the officials is worthy of note.

KERALAPATRIKA,
Calicut,
May 11th, 1907.

Indians in South Africa.

27. The ***Keralapatrika***, of the 11th May, referring to the disabilities of the Indians in South Africa, observes that the Colonial Secretary considers that no objection can be raised against the laws relating to the residence of Asiatics in South Africa passed in their Parliament and submitted to him for approval. Some speakers in the protest meeting held at Madras would retaliate by disqualifying the whitemen of the colonies from entering the Public Service and acquiring property in India. But as long as the administration of India rests with whitemen, no law will be passed against the interests of the whites. It is a legitimate proposal to stop the emigration of coolies to South Africa, which measure may be easily accomplished by the united efforts of the natives without the help of Government.

[Issued, 25th May 1907.]

CONFIDENTIAL. **No. 21 of 1907.**

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 25th May 1907.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

Nil.

VERNACULAR PAPERS.

I.—FOREIGN POLITICS.

PAGE

Resignation of Lord Cromer 176
The arrest of Lala Lajpat Rai 177
Mr. Pal in Madras .. .. *ib.*
The present aspect of affairs in India .. .. *ib.*

II.—HOME ADMINISTRATION.

(*d*) *Education—*

" Politics in schools and colleges " 178

(*h*) *Railways—*

The new carriages on the South Indian Railway .. *ib.*

(*j*) *Salt and Abkári—*

Reduction of salt duty .. .. *ib.*
Use of false weights and measures 179

(*k*) *General—*

Kistna-Guntúr Districts Conference .. .. *ib.*
" The new movement " 180

II.—HOME ADMINISTRATION—*cont.*

PAGE

(*k*) *General*—cont.

" Deportation of Lala Lajpat Rai " 180

IV.—NATIVE STATES.

The Chief Judgeship of Mysore 181
Rumoured visit of the Nizam to Simla .. .. .. *ib.*
British Post offices in the Nizam's Dominions 183

VI.—MISCELLANEOUS.

The unrest in India .. .. *ib.*
Sivaji celebration in Tanjore 184
Condition of India 185
The disturbances in the north .. .. *ib.*
India in the House of Commons .. .. *ib.*
Students and politics 186
Babu Bipin Chandra Pal and his movements .. .. *ib.*
Indian administration and natives .. .. *ib.*
Discontent in North India .. .. *ib.*
The present situation in India 187
Apprehensions of a mutiny in India .. .. *ib.*

ENGLISH PAPERS OWNED BY NATIVES.

Nil.

VERNACULAR PAPERS.

I.—Foreign Politics.

Jaridah-i-Rozgar,
Madras,
May 18th, 1907.

Resignation of Lord Cromer.

1. The *Jaridah-i-Rozgar*, of the 18th May, has an article on the resignation of Lord Cromer extracted from the *Al-Liva*, of Cairo, in which the writer named Mustafa Kamil Pasha attributes the cause of the resignation to political matters connected with the Danishwari case and says that Lord Cromer made Egypt assume a position which it should not have done and he became unpopular in forgetting that foreign yoke is disliked by the Egyptians and from making no effort to mitigate the sufferings of the people caused by their loss of freedom and the extended British occupation. Lord Cromer will be remembered in connection with his following acts :—

He caused injury to the throne of Khedive. He never allowed Egypt to reap the benefits accruing from Soudan which he conquered with the aid of the Egyptian army and Egyptian money. He closed the door of education in Government schools to the poor and dealt a blow at the Arabic language. He bettered the prospects of those who sacrificed their conscience for the sake of personal advancement. He declared British occupation of Egypt to be indispensable on the plea of Egyptian incapacity. He made such attacks on Islam that even certain Christians expressed disapproval. He spread a net containing silver in order to keep down patriotism. He gave promotion to Mr. Dunlop in opposition to the will and pleasure of the nation and to those who awarded barbarous punishment to the culprits in the Danishwari case. He always tried to convert Egypt into a British colony or at least to reduce it to that position.

The writer adds with all this it should be injustice declared that his personal character was pure. Had he desired it he could have amassed great wealth, but he ever preferred honour to money. However, the writer says, a change in his policy and not his resignation would afford satisfaction to the Egyptians. The writer hopes that the British Government will make good the promises made by British Statesmen to Egypt having regard to the fact that their non-fulfilment will be a blot on British prestige.

As to the successor of Lord Cromer, the writer observes that, taking the mode of the termination of the official career of Lord Cromer into consideration, Sir Elden Gorst will conclude that the Egyptians are alive to the situation and that they will not sell their honour. The writer finally advises the Egyptians to combine to assert their claims both verbally and in writing as this is the best way to achieve their ends. (The *Shams-ul-Akhbar*, of the 20th May, has also reproduced the above extract.)

The same paper has another extract from the *Al-Liva* written to it by its London correspondent on the same subject, which runs thus :—"I have learnt from a reliable source that Lord Cromer's resignation is due to Sir Henry Campbell Bannerman's displeasure. After the Danishwari occurrence, Sir Henry began to disapprove of Lord Cromer's policy, and when the General Assembly of the Egyptians forwarded their demands, he put many questions to Lord Cromer, to each of which he received the answer asking him to wait till his annual report was published, when, however, the proof of the report reached Sir Henry, he disapproved of it *in toto* and he wrote to Sir Edward that Lord Cromer should either change his policy or should resign his post. Thereupon difference of opinion arose between Sir Henry and Sir Edward and terminated in the Secretary of State for Foreign Affairs asking Lord Cromer to resign and proposing the name of Lord Millner as his successor; but Lord Cromer went to England with the permission of the Premier and called a meeting of the Cabinet Council, in which it was decided that Sir Elden Gorst should be appointed as the successor of Lord Cromer. After this occurrence Sir Edward Grey explained the British Egyptian policy in Parliament to the effect that England would maintain a British Army in Egypt and would superintend its finances as usual, but the reforms would be introduced gradually.

The *Qasim-ul-Akhbar*, of the 16th May, referring to the same subject, says that Lord Cromer was against the establishment of a Parliament in Egypt. It hopes that Sir Elden Gorst will prove himself a generous and liberal-minded Consul-General of Egypt.

The arrest of Lala Lajpat Rai.

2. The same paper, in approving of the arrest of a leader of the sedition-mongers, is glad to note that the time has arrived for the suppression of the Congress party and of the seditious proceedings of the Bengalees. It asks the Bengalees to remember that opposition to Government is no joke and that it is a cowardly act to misuse the freedom granted to the press. The editor is of opinion that such leaders ought to be arrested in the interests of peace and tranquillity.

NAIER-I-ASIFI,
Madras,
May 16th, 1907.

Mr. Pal in Madras.

3. The *Naier-i-Asifi*, of the 16th May, considers that the British rule is a blessing for India and that misfortune does not allow India benefit thereby. The English were kind in spreading Western knowledge and civilisation, but were not aware that the people would prove ungrateful. With this preface the *Naier* says that Mr. Pal's lectures in Madras were full of nonsense, as they consisted in advice to oppose Government, to boycott, to give up Government appointments, and to mock and deride persons in the employment of Government. It adds that many sensible Hindus and Mussalmans in general refrained from taking part in the meetings, and finally the papers notes the departure from Madras of Mr. Pal with great pleasure.

MUKHBIR-I-DAKHAN,
Madras,
May 22nd, 1907.

The present aspect of affairs in India.

4. The *Mukhbir-i-Dakhan*, of the 22nd May, in an article on the present aspect of Indian affairs, deplores that owing to the acts of certain indiscreet persons, the fair name of India has been spoiled. The partition of Bengal made the Bengalees clamorous; and, with a view to getting it cancelled, they tried to use coercion and had recourse to *Swadeshism* and boycott. As they found that the Mussalmans did not join them they openly became their enemies. Other Hindus also sided with them. Mr. Dadabhoy Naoroji taught these men the lesson of self-government, which created great enthusiasm in them, and hence they wanted to oust the English and the Mussalmans from India. It is a pity that Government has been dilatory in adopting preventive measures. Had Sir Benjamin Fuller not fallen a victim to the Hindu Press and had the inflammatory and seditious writings of the Hindu Press been stopped in time, there would have been no necessity for the adoption of such drastic measures as have recently been adopted for the suppression of sedition. It asks the leaders of the seditious party to drop their evil practices and says that sensible Hindus and Muhammadans in general have no sympathy with the sedition-mongers and concludes the article with a suggestion to the Madras Muhammadans to convene a meeting under the presidency of the Prince of Arcot to declare their loyalty to Government as the Mussalmans of other provinces have done.

II.—HOME ADMINISTRATION.

(d) *Education.*

KISTNAPATRIKA,
Masulipatam,
May 17th, 1907.

"Politics in schools and colleges".

5. The *Kistnapatrika*, of the 17th May, writing about the resolution of the Government of India on "Politics in schools and colleges", observes that though the Government had no time to take the necessary steps to see that both the Muhammadans and the Hindus live on friendly terms in East Bengal or to give orders to the authorities there to put down unrest and restore peace, they had time enough to prepare the said resolution. Every one who reads it will be struck by the hesitations, doubts and difficulties that beset the Government while drafting it. The paper next gives the details of the resolution and remarks that though it purports to say that school teachers have greater liberty than students and college professors than school teachers, it is difficult to understand the nature and extent of that liberty. The resolution states that they may hold their own opinions, but they should not express them. If they should not express them, of what use would their opinions be? It also enjoins that the lectures which the teachers deliver should contain such things as would make their pupils good citizens in future, enabling them to perform their duties with rest. This is of course the wish of every teacher. But who is to decide what "words" are capable of producing such an effect and what words are not. It must be surmised that it is the Government that can do so. Then, are the teachers to speak only such words as the Government think good or may they speak what they themselves consider good? How is it proper to say that boys should not attend political meetings? How can they become good citizens when they are brought up in ignorance of the steps taken to ameliorate the condition of their land? All agree that students should not themselves take any leading part in political affairs. But if any further restriction be placed on them, they cannot have patriotism, wordly knowledge and knowledge of the country and will become unfit to do the duties of citizens when they grow in years. Already men of good talents are not taking up the teachers' profession. If by such restrictions their tongues are held, no man of self-respect will follow that profession. The country will not improve unless indigenous institutions are established for giving national education without having recourse to Government grants. Then the University or the Government cannot oppress the teachers, etc., by such resolutions. Many patriots also will be ready to accept teachers' appointments on moderate salaries and preserve their self-respect and independence.

(h) *Railways.*

SWADESAMITRAN,
Madras,
May 21st, 1907.

The new carriages on the South Indian Railway.

6. A correspondent to the *Swadesamitran*, of the 21st May, writes:—Now that corridor carriages have been introduced, there is no chance of reserving compartments, and also men and women have to sit together. The compartments provided for Indian women is between the mail van and the guard van. This is not a convenient place for them, especially for those travelling alone. If, instead, the third-class compartments now reserved for Europeans and Eurasians and for the servants of the first and second class passengers be reserved for Indian women and the former given the compartments now provided for these women, it will be a good thing. The sale of refreshments in the trains cannot be considered an unmixed blessing, unless it is satisfactorily ascertained now and then that they are good in quality and a special officer is appointed for the purpose.

(j) *Salt and Abkári.*

SARODAYAM.
May 20th, 1907.

Reduction of salt duty.

7. An article in the *Sarodayam*, of the 20th May, remarks that though the salt duty has been reduced, yet retail dealers in country parts continue to sell salt at the same rate as before, and suggests that the fact of reduction should be notified far and wide for the information of the people.

Use of false weights and measures.

KERALA PATRIKA,
Calicut,
May 18th, 1907.

8. A correspondent in the *Kerala Patrika*, of the 18th May, observes that false measures and weights are in use in dealing out salt.

(*k*) *General.*

ANDHRAPRAKASIKA,
Madras,
May 22nd, 1907.

Kistna-Guntúr Districts Conference.

9. The *Andhraprakasika*, of the 22nd May, writes:—Mr. Surya Narayana Rao, the President of the Kistna-Guntúr Districts Conference, said among other things in his speech that on the whole it must be admitted that the rulers had not granted even a sixteenth of the requests that were made to them through the Congress. They have not paid any attention to the question of the poverty of India, although the Indian National Congress declared that India was growing poorer and poorer after the advent of the British in India, and that that fact would be evident if a full enquiry were made into the condition of some villages here and some villages there. They have disregarded also the representations of the Congress as to the necessity of permanent settlement. They have not yet carried out the reform urged by the Congress for many years past in respect of the separation of the judicial and executive functions, in spite of the assurance from experienced men that the reform would not entail any extra expenditure. It is an insult to the self-respect of the Indians that they should not be allowed to take part in the army. They are deprived of the power of defending their country against any foreign power. They do not know what warships are. The Government utilise the services of the regiments paid by the Indians in defending their other countries and their trade. Again, although there are many Indians capable of discharging the duties of a number of high offices in the gift of the Government, and although there is the great Proclamation of the late Queen Victoria that any high office might be given to them, yet they are not favoured with such appointments. With reference to the grievances of the Indians in South Africa, the Government have excused themselves by saying that they could not interfere because the colonies are self-governing countries. Since the partition of Bengal, great confusion has prevailed and, by the advice of selfish people, the Hindus and the Muhammadans, who were very friendly, have quarrelled with one another, and the whole of Bengal has been thrown into anarchy. In other countries, industrial education is imparted to the people by means of schools and attempts are made to send pupils to foreign countries for education. Experts also are sent for from foreign countries to teach the people at home. Why should not the Government here give industrial education as in the United States of America, France, Germany and Japan? In the matter of trade, the Government are not discharging their duty for the benefit of the Indians lest they should cause loss to their countrymen in England. Since they gave up the idea of imposing duties upon imported goods, the people have been obliged to start native industries and boycott foreign goods. Unless the Indians organise village, taluk and district associations and conduct their business and show to the Government that they are competent, the Government will not grant them *Swaraj* either graciously or otherwise. The Government are under the illusion that the present agitation is the work of a few English-educated persons and that the villagers are quite ignorant of it. "Unless we do our work with patience and perseverance and impose a small tax on ourselves to carry on our work we cannot obtain *Swaraj* and we cannot compete with other races on the earth in acquiring wealth and virtue."

The same paper writes:—Raja Nayani Venkata Ranga Rao Bahadur, zamindar of Munagala, the Chairman of the Reception Committee, Kistna-Guntúr Districts Conference, speaking of the Estates Land Bill, says that the clauses of the Bill which refer to the purchase of lands by zamindars without their acquiring in them even such rights as are possessed by the ryots, the undue powers given to the Collector in defining the rights of the ryots and the zamindars at his discretion, the deprivation of zamindars' immemorial rights in waste lands are unjust and contrary to law. By this

Bill the zamindari ryots are given rights which are not enjoyed by the Government ryots. He questions why those rights should not be given to the Government ryots also? He proceeds to say that the system of assessing income-tax observed in the districts of Kistna and Guntúr is annoying to the people. It is assessed according to the whim and fancy of the levying officer.

ANDHRAPRAKASIKA,
Madras,
May 18th, 1907.

"The new movement."

10. The *Andhraprakasika*, of the 18th May, writing about the new movement, observes that there are many reasons why the Indians are not yet fit for *Swaraj*—self-government. It refers, first, to the want of union among the Indians. The people of India, unlike those of Japan or of any country in Europe, are divided into distinct classes, one hating the other. Caste jealousy forms a stronger boundary between one class and another than even the great wall of China. Before aspiring to political rights, attention should be paid to reform the various social and religious customs and ceremonies. Of all the Governments during the last 3,000 years, the British Government has been known to be the best. This country has not hitherto had a government by the natives of the land. Even the present *Swarajists*—the Aryans—were themselves invaders like the Muhammadans and the Europeans. If this country has to be governed by a body of aborigines, all the officers must necessarily be filled by the original inhabitants—the *Chambars*, the *Kurumbas*, the *Bhils*, the *Panchamas*, etc. So one has to wait till they are educated and elevated so as to be able to govern India. Any Government cannot be reformed in a day. The country where students without any knowledge of political science and economics take part in the administration is sure to be ruined. India cannot be governed by such people as have not the courage of their conviction and are not bold enough to reform their own social customs, but hanker after Government service, etc. Nothing in this world is faultless and so Government's too have their faults. It is admitted that the present Government accept just and impartial criticisms and that they have always been conferring some of the best appointments on the Indians. Like the Banyan tree with its ever increasing branches, every Government bent on justice is bound to continue in its increasing prosperity.

KISTNAPATRIKA,
Masulipatam,
May 17th, 1907.

"Deportation of Lala Lajpat Rai."

11. The *Kistnapatrika*, of 17th May, writing of the life of Lala Lajpat Rai, says that "he was sent by the Lahore Indian Association to England as the representative of the Indian Congress and there he fearlessly delivered lectures about our poor and unhappy condition. From England, he went to America to represent our grievances to the people of that country of independence. Though the said association paid his expenses, he used their money for another good purpose and bore his travelling expenses himself. He is able to write pleasantly in English and Urdu and he is a great orator. He is a bright ornament of the Punjab. He is the author of the biographies of Mazzini, Garibaldi and Dayanandasaraswati. He is one of the foremost patriots. To see him once is to love him; to talk to him once is to respect him; and to be with him is to live in Paradise. On hearing that such a great leader of the Punjab and such a dear son of Bharata as Lala Lajpat Rai, was arrested and deported to another country, feelings of surprise, sorrow, patriotism and indignation have bubbled up in the hearts of the people of *Bharata* (India). There is no doubt such a rash act would greatly affect the proud hearts of all our countrymen and set them against the Government and increase the existing discontent. It also gives new vigour and new strength to the new spirit that is just appearing in the Bharata race (Indian nation) and makes every man's life a real one. The English Government have provided many conveniences for the happiness of their subjects, secured tranquillity, peace and contentment, but annihilated valor, manliness, self-help, self-respect and self-sacrifice and lulled the people into a trance. The policy which the Government of late have been following has disturbed that deep sleep and encouraged the people to proceed to assert their independence. Political life consists in sacrificing everything to the well-being of the country, indulging in national songs and trying to

encourage the spirit of patriotism. To live a political life is to abandon family pleasures, remove the fear and delusion under which the authorities labour, to vow to work for the benefit of one's country, and to sacrifice life for the sake of the mother land. Just as the partition of Bengal created a new Bengal, so does the deportation of Lala Lajpat Rai infuse a new life into the Punjab, the native land of such heroes as Nanak, Guru Govind and Ranjit Singh. We cannot know God's will; however, we see every act of Government intended to suppress the patriotic spirit of the people, proving only beneficial, and encouraging the people more and more. Countrymen! Do not be discouraged at the dishonour cast on Lala Lajpat Rai. The dishonour borne by a man in the cause of one's own country is really an honour and not a dishonour. The new movement is just assuming its true form. 'O! People of *Bharata*! in this dependent *Bharatavarsha* where thirty crores of people are in prison with neither food to eat nor clothes to wear, how can the deportation of Lala Lajpat Rai be a punishment?' Just as the name of George Washington in the history of America and the names of Hampden, Pym and others in the history of England and of Mazzini and Garibaldi in the history of Italy shine forth, the name of Lala Lajpat Rai will also shine as a beacon to ships when dashed by the waves of *Swaraj*. Though we cannot equal him in his scholarship, oratory, abounding loyalty and spotless character, it is our duty to do our best in the *Swadeshi* movement for the benefit of our mother country. And if we follow this *Dharma* (duty), we shall express the great reverence, love and respect we have for him and we shall have done his work."

An article in the *Manorama*, of the 17th May, referring to the deportation of Lala Lajpat Rai, remarks that the action of Government is inconsistent with British justice which demands a judicial enquiry before punishment. This principle has been inculcated by the administrators themselves, and Indians have been assured by Lee Warner that the British Government have resolved not to convict any one without a formal trial. If on the mere strength of confidential reports any one can be thus dealt with, no one in British India is secure in the enjoyment of his liberties, his life and wealth. Such actions will only estrange the affections of the loyal Indian.

The *Kerala Tharaka*, of the 17th May, and the *Sarodayam*, of the 20th May, also refer to the deportation of Lala Lajpat Rai and make the similar remark.

IV.—NATIVE STATES.

SURYODAYA PRAKASIKA,
Bangalore,
May 20th, 1907.

The Chief Judgeship of Mysore.

12. Referring to the newly-created vacancy of the Chief Judgeship of Mysore, the *Suryodaya Prakasika*, of the 20th May, observes that last time the vacancy was filled by the late Mr. Moore, an old retired Judge of the Madras High Court, who had already served the Madras Government for 32 years. It is not clear whether this time too the vacancy will be filled by some old European officer about to retire. It is urged that Mr. H. V. Nanjundaya and Mr. P. S. Krishna Rao. who were till now the Second and Third Judges, should be appointed as the Chief Judge and the Second Judge, respectively, and the place of Mr. P. S. Krishna Rao, the present Third Judge, should be conferred on an able Advocate of the Madras or the Mysore Bar, but preferably on a native of Mysore. It is hoped that His Highness the Maharaja will, by this means, promote the interests of his own native subjects.

SHAMS-UL-AKHBAR,
Madras,
May 20th, 1907.

Rumoured visit of the Nizam to Simla.

13. The *Shams-ul-Akhbar*, of the 20th May. Rumour has it that His Highness the Nizam intends to pay a visit to Simla but what truth there is in this is not known as the rulers of the State have never visited like other rulers. If the journey has to be undertaken on political grounds the Nizam should press the following points in the interests of the State:—

(1) There is now no fear of the invasion of the Mahrattas and the Mysoreans, and hence the Contingent troops should be done away with.

(2) European officers are not acquainted with the Court language of the State, they should not therefore be given any appointments in the State.

(3) Letters bearing postal stamps of the State and British India should be allowed to pass free both in the State and British India respectively. Feudal system would obviate this difficulty.

(4) The Resident should be prevented from interfering in internal matters and his powers be limited.

(5) An experienced and old Agent should be allowed to remain with the Viceroy as formerly.

MUKHBIR-I-DAKHAN,
Madras,
May 22nd, 1907.

British Post offices in the Nizam's Dominions.

14. The *Mukhbir-i-Dakhan*, of the 22nd May, in commenting on the Nizam's Postal department, says that British Post offices were established in the Nizam's Dominions with the promise that they should be abolished when the Nizam's Postal department were established on a firm basis. If this is represented the British Premier would never act in a way contrary to such promise and get a bad name thereby.

VI.—MISCELLANEOUS.

SWADESAMITRAN,
Madras,
May 20th, 1907.

The unrest in India.

15. The *Swadesamitran*, of the 20th May, writes:—There are many nations who are jealous of Britain's greatness and power and will rejoice in her fall; and if India does not improve under her sway, will she not be belittled in the eyes of other nations? If India's sons should stagnate and not improve, if instead of capacity and strength they have only incapacity and weakness, the whole burden of administering and protecting this country will fall on Britain's shoulders. But if the Indians be intelligent and wealthy, they will share in this burden. Mr. Morley cannot be unaware of this patent fact. But when he declared that, if the present unrest spread in the land, the administrative reforms now under contemplation would have to be postponed, he implied that it was purely to the people's advantage to grant them privileges. But the truth is that the granting of privilegs to the people is as much a benefit to the Government as to the people, for then the former need no longer have to grope in ignorance of popular wishes, aspirations and needs. Want of sympathy between the rulers and the ruled is detrimental to the interests of both. The British may control India's limbs, but her mind they cannot imprison, they cannot control. If in Russia, where the rulers and the ruled are of the same race, religion and language, discontent exhibits itself in serious secret outrages upon the officers, who seek to repress them by employing Military force, what should it be in India where the rulers and the ruled differ in all the above respects? It bodes ill for England as well as India that Mr. Morley has been acting as if in ignorance of these truths, and sanctioning un-British measures in India.

The suggestion of the *Civil and Military Gazette* of Lahore that the Indian Press should be gagged by reviving the legislation of Lord Lytton, if followed alongside of the other repressive measures aimed to check the public expression of grievances, will shut up the only outlet for the pent-up feelings of a discontented people; and it will be no wonder if in that case they brave all risks and rise up in indignation. Our British rulers will do well to consider, before carrying out this suggestion of our Anglo-Indian contemporary, which it is not certain that they will not do.

The Punjabee proposes that the 9th of May should be observed as a sacred day in memory of Lala Lajpat Rai, just as the Bengalis hold the 16th of October as a day of mourning. We fully advocate the adoption of this proposal throughout India, be it with no other object than the sowing of the seed of patriotism in the minds of our youths.

In its issues of the 21st and 22nd May, the *Swadesamitran* observes:—Even if a Royal Commission be appointed, and a few eminent Indians be included in it, as it is not likely that their views or opinions will ultimately prevail and as the King's Ministers are not bound to adopt its recommendations, it would be better if one or two Indians had seats in the Councils of the

Governor-General and the Secretary of State. If, for instance, there has been Dr. Rash Behari Ghose in the Viceroy's Council, and Mr. R. C. Dutt in the India Council, they would have prevented the arbitrary and unconstitutional acts which have been recently carried out; and we must say that so long as there is no mutual interchange of opinions on an equal basis and everything is decided by English opinion only, our rulers are likely to grope in the dark, and, with fear and distrust guiding them, use their strength in an outrageous manner. In reference to the discontent in the Punjab, we must say that it has truly risen only after the deportation of Lala Lajpat Rai, and not only there, but in other provinces also, and it is a pity the Government is not able to perceive this. It has not yet made public the reasons which impelled it to deport Lala Lajpat Rai, or given a description of the present condition of affairs in the Punjab. We are obliged to seek for information in the telegrams sent by Reuter from England. The Government is bound to satisfy the people that it acted honestly in the matter, and to evoke the confidence of its subjects; but no signs of such a thing are as yet seen. In connection with the recent Muhammadan outrages in East Bengal which necessitated the Hindus to take to physical training, and cary *lathies* in self-defence, the more so that the rioters seemed to have the help or connivance of the Police officials, the Anglo-Indian Press cried out that Hindu youths thus armed were doing wild deeds, throwing stones at and assaulting Europeans, and would one day rise in open insurrection against the Government. We may see that this Press exercises a potent influence over the Government and the result has been the order issued by the Magistrate of Barisal, which prohibits people from carrying *lathies* more than 3½ feet long and 1 inch thick. The Anglo-Indian papers are now crowing in triumph that the British power has been reasserted in this strong manner. But there need be no feeling of triumph; for, if the Government cared to use all its power, it may be made impossible for the people to live together for a month. But there is not much profit in this either to the Government or to the English people. Perhaps their vanity may be gratified. But it is not a matter for pride for a nation to rule over a race steeped in weakness, poverty and slavery. Nor can any one be certain that the Indians will resign themselves to slavish submission to English despotism.

The *Pioneer* has written that now as Sir Denzil Ibbetson is going home, and Sir Charles Rivaz is already there, Mr. Morley will find it advantageous to consult these two gentlemen in reference to the present troubles in the Punjab. We may say that such a procedure is very likely, and Mr. Morley will believe them rather than the hundreds of petitions that flowed from the Indian subjects of His Majesty. The maxim that the law is one and the same for both the parties in any dispute is disregarded when one of them happens to be a white, and the probability is still greater when one of them is the Government itself. Probably, the principle is that State-made law does not govern the actions of the State towards its subjects, in which case it cannot be said that Mr. Morley acts wrongly when he bases his decisions upon the one-sided statements of the authorities!

In its issues of the 23rd and 24th May, the *Swadesamitran* says:—Some of the Indian leaders suggest the holding of an extraordinary session of the Indian National Congress in June, but we cannot concur in this proposal, for only a smaller number than usual, say, about a hundred delegates can come from the different provinces. They may pass resolutions, but the chances of redress and remedy are no better now than in the case of similar resolutions in the past; for these will be sent to the very Viceroy and the very Secretary of State to whom have already been sent petitions and protests from all parts of this land. If, on the other hand, the congress leaders establish associations in their different provinces and districts, foster unity amongst the masses, and themselves become resolute enough to run all risks and brave all trials, there may be some good. Hindus and Muhammadans should unite together; the former should merge all their factional disputes and sectarian jealousies in the common cause; enough money should be collected and kept in readiness for the execution of any common purpose; and all our patent and latent strength should be called to our aid, and kept under common guidance and control. As, every day, false telegrams and reports go to the shores of Britain, which confirm the British Mnisters and the British public in the supposed wisdom of the repressive measures now employed, and as the answers of Mr. Morley to the questions of Dr. Rutherford and Mr. O'Grady in Parliament are calculated to encourage the Anglo-Indian papers and officials in their present attitude towards the people of this country, seeing that they apparently have the strength of the Secretary of State at their back, we must not content ourselves with protest meetings—such inactivity is not consistent with true patriotism—but we must seek the public of Britain, narrate our grievances to them and evoke their compassion. Now is the time for the congress representatives to go to England and speak of our grievances, and, in particular, of the deportation of Lala Lajpat Rai; and the best person for the task is Mr. Gokhale who has visited England on two former occasions. There is sure to be some good from this step, while there is certainly none in crying here in India. Therefore we cordially welcome the proposal for holding the Indian Congress in London as a means of bringing directly before the British public the grievances of the Indians and the causes of the present discontent here; for, if we do not do so, the British and the other nations will believe the stories of the Anglo-Indians and blame us. The Anglo-Indians writing for the Press are still fanning the flame, and we may cite as an instance the letter that appeared recently in the *London Times*. In this the writer says that the only thing that the Oriental respects is power and that, if Britain should show favour or leniency now, she will certainly lose India. We may say that this letter must have come from the pen of some high officer in the Punjab, and many more of this type may come. If the Indian Congress assemble in London and our opinions be voiced forth, the British public may see another side to this picture, and then Messrs. Morley and Haldane also may pause. At present our complaints are many, and whether much good results or not, the proposal to hold the Indian Congress in London is very opportune. About thirty in all may go from India and interview Mr. Morley and address the people in public meetings in London and other places. As those who caused our sorrows, Sir Denzil Ibbetson, Sir Charles Rivaz and Mr. Risley, are already there, with their opinions and explanations ready for their side, if there be none to speak on our behalf, they will certainly poison Mr. Morley's mind more than ever against us and our aspirations.

In reference to the proposal for holding a special conference at Bombay, with a view to discuss measures for the redress of our present grievances, the *India*, of the 25th May, after satirically referring to the present acts of the Government as beneficent reforms during the régime of Mr. Morley, asks what the congress leaders will do in case the Government should prohibit the holding of the conference, under the new Ordinance I of 1907.

The *Swadesamitran*, of the 25th May, remarks that, though the foreign rulers of this country have little sympathy for the people, yet, as they cannot absolutely ignore the feelings of the people, they adopt a system of espionage instead of the more straightforward method of consulting with representative men, or giving due consideration to the views expressed by the Indian Press; and that the agency employed in this system is the police gathering information from sources by no means respectable. This paper observes how untrue should be the reports submitted by the police after such enquiries, and deplores that such reports were at the bottom of the deportation of Lala Lajpat Rai, the Lahore patriot.

SWADESAMITRAN,
Madras,
May 22nd, 1907.

Sivaji celebration in Tanjore.

16. The *Swadesamitran*, of the 22nd May, writes that even as the High Court at Calcutta was moved when an order was issued by the District Magistrate prohibiting the holding of the District Conference at Khulna, and the High Court has asked the Magistrate to show cause why he prohibited it without sufficient grounds, the High Court at Madras may be petitioned by the people of Tanjore against the District Magistrate who prohibited the celebration of the Sivaji festival there.

SASILEKHA,
Madras,
May 21st, 1907.

Condition of India.

17. The *Sasilekha*, of the 21st May, writing about the present state of India, alludes to the rage indulged in by the Anglo-Indians and their press, and observes that one of their papers went even to the extent of remarking that the country requires a Military Viceroy and not a civil one. The Secretary of State for India expressed that the Hindus alone are responsible for the disturbances in the country; and added that the poverty of the Muhammadans disables them to accept the "boycott," and that therefore they assault the Hindus and cause riots. But to ascertain what the truth is, the Indian leaders have been urging the Government to appoint a Royal Commission to enquire into the present condition of the country. The Hon'ble Mr. Gokhale is also trying to bring about an emergent session of the Indian National Congress about the middle of June. It adds: "While the leaders are still so very loyal and are thinking of such constitutional methods, we regret that the Indians are regarded as disloyal. We must make elaborate attempts to see this blot on our character removed. We must explain to the authorities that in the recent riots and disturbances it was only the ignorant persons that took part and not any enlightened man. Whether we get privileges in the administration of the country or not, we are content if the infamy attached—disloyalty—is removed; and we pray that the Government will take steps to learn the real causes of the riots.

MYSORE STAR,
Mysore,
May 20th, 1907.

The disturbances in the north.

18. The *Mysore Star*, of the 20th May, observes that to put down the disturbances in the north, two courses were open to Government: viz., to inquire into and remove the causes of the prevailing discontent or to silence the people by a display of force. By the deportation of Lala Lajpat Rai and the introduction of artillery into the perturbed locality, Lord Minto, a veteran Military officer, naturally enough has shown that he preferred the latter method. But it is foolish on the part of the people to oppose the Government under any circumstances. We cannot acquire self-government unless the British Government is pleased to offer it magnanimously. The existing panic is due to the deplorable methods of agitation adopted by the *New Party* (*Extremists*). The work of the Moderates was sure to bear good fruit at some future time at least. It has been their policy to bring to the notice of the authorities the various defects in the administration and to appeal to their feelings, by means of representations, petitions and memorials to remove the just grievances of the people. As a result of their work, the Secretary of State for India and Lord Minto were latterly contemplating certain changes in the administration favourable to the Indians. The Extremists, in the meanwhile, upset the whole scheme. The only result of their mischievous methods will be to undo the work of the Moderates during the past half a century and to destroy the confidence of the Government in the loyalty of the Indians. Therefore, any attempts at active resistance to Government or to enter into an open conflict with the Government cannot be conducive to the well-being of the people. The authorities also should remember that repressive measures are not the means of removing the existing discontent. Such Russian bureaucratic methods are quite unbecoming in a Government which has the reputation of being the foremost in civilization as well as statesmanship. It is hoped, therefore, that both the Extremists and the Government will, out of regard for the welfare of the people in general, resort to more peaceful methods of agitation and administration respectively.

VRITTANTA
CHINTAMONI,
Mysore,
May 22nd, 1907.

India in the House of Commons.

19. Referring to the replies made by the Secretary of State for India in the House of Commons, in connection with the arrest and deportation of Lala Lajpat Rai and the disturbances in the north, the *Vrittanta Chintamony*, of the 22nd May, observes that Mr. Morley, who was hitherto known as the foremost British statesman and an impartial judge, has, by supporting some of the recent arbitrary measures of the Government of India, lost a great deal in the estimation of all people. Is there any appreciable portion of the people in India which desires to put an end to the British rule? The popular cry is

for a just and impartial treatment of Indians and Europeans alike and the disturbances in the Punjab are due to no other cause than this claim to impartial treatment. In the *Punjabee* case, the accused were actuated by this same desire to secure this right and therefore felt bound to lay bare the defects and shortcomings of the local Anglo-Indian officers. Are the feuds between the Muhammadans and the Hindus due to the boycott propaganda, as was observed by Mr. Morley, or are they due to the evil advice of the Anglo-Indians? Again, did not Mr. Morley, in sanctioning the deportation of Lala Lajpat Rai, transgress a most essential principle of British justice that no person should be punished without trial? Are not the recent disturbances mainly due to official despotism in India? Will not these arbitrary methods lead to the formation of secret societies, as in Europe and America, of Socialists, Nihilists, Anarchists and Fenians? It is regrettable in the extreme that even Mr. Morley and Lord Minto could be guilty of this shortsighted and narrow-minded policy, and it is more surprising still that the Liberal Ministry should permit it.

MYSORE STAR,
Mysore,
May 20th, 1907.

Students and politics.

20. The *Mysore Star*, of the 20th May, referring to the order of the Government of India forbidding students from taking part in politics, says that some of the recent measures of the Government make it clear how anxious the authorities are to prevent the spread of political education among students as well as among the masses. It is regrettable that the zeal of the *New Party* to obtain *Swaraj* has caused, even in the very beginning, such a baneful effect on the liberty of the whole nation.

Babu Bipin Chandra Pal and his movements.

21. The same paper, of the 20th May, reports that Babu Bipin Chandra Pal, who was lecturing in Madras on *Swadeshism*, *Boycott* and *Swaraj*, left for Calcutta suddenly on hearing that 32 more leaders would be arrested in connection with the disturbances in the North. It was understood that he would visit Madura, Kumbakónam and various other places in Southern India including Mysore. But the Madura public, on hearing the report about further arrests, communicated to Mr. Pal that he was not welcome to that place. It is further stated that a Police Inspector also travelled along with Mr. Pal when he left Madras. It is impossible to say what is in store for the leader of the Extremists.

KERALA PATRIKA,
Calicut,
May 18th, 1907.

Indian administration and natives.

22. An editorial in the *Kerala Patrika*, of the 18th May on "Indian Administration and natives," observes that the discontent consequent on the recent events in Bengal and the Punjab is due to the ignorance of the chief officials regarding the true character of the Indian people. The mode in which Lajpat Rai was spirited off is calculated to undermine the sense of personal security throughout the Empire. Mr. Morley's reply in Parliament that such rigorous methods were necessary for effecting certain reforms in Indian administration is extremely unsatisfactory. The reform now most urgently needed is the repeal of such unjust laws. A Commission consisting of Europeans and Indians to enquire into the causes of the present discontent will be highly useful in bringing to light the true state of affairs. The Secretary of State and the Parliament will do well to consider the necessity of appointing such a Commission.

KERALA SANCHARI,
Calicut,
May 22nd, 1907.

Discontent in North India.

23. The *Kerala Sanchari*, of the 22nd May in its leader on "Discontent in North India," considers it very regrettable that the deportation of the Punjab leaders without giving them a fair trial for the satisfaction of the victims themselves as well as of the public is inconsistent with the ideas of British justice, and has served to enlist the sympathy of other provinces with the excitement that is already prevailing in North India. Government of India's Order No. I of 1907 prohibiting the holding of political meetings except with the sanction of District Police Superintendents on penalty of six months' imprisonment or

fine or both in case of disobedience has only added fuel to the fire. Restrictions have by the same order been imposed on the liberties of students and teachers. All that Government has already done to stop the excitement has only tended to aggravate it and spread it throughout the whole of India.

MALAYALA MANORAMA,
Calicut,
May 15th, 1907.

The present situation in India.

24. A leader in the *Malayala Manorama*, of the 15th May, on "the present situation in India," observes that the presence of soldiers in the Punjab (though it has to some extent put down popular excitement) has given rise to indescribable feelings of resentment and discontent throughout the whole of India, especially in Bengal.

MANORAMA,
Calicut,
May 17th, 1907.

Apprehensions of a mutiny in India.

25. An article in the *Manorama*, of the 17th May, referring to the apprehensions by Government of a mutiny in India, remarks that they have misunderstood the Indian people, their strength and their grievances. Government mistake the intentions of those who represent their just grievances, and some Anglo-Indian papers and officials take advantage of this misunderstanding and create feelings of enmity between the rulers and the ruled. Referring to riots between Hindus and Muhammadans the paper says that the Secretary of State has been misinformed. The Government officials have varnished their reports with the tinge of religious animosity.

[Issued, 1st June 1907.]

[illegible] of disobedience has only failed and in the [illegible] by [illegible] of students [illegible] Government [illegible] aggression and spread [illegible] the people of India.

Marwari, [illegible] 1947. [illegible] the Marwari [illegible] present situation in India [illegible] that the presence [illegible] India [illegible] though it may to some extent [illegible] feelings [illegible] India [illegible] in [illegible].

Marwari, [illegible] May 17th, 1947. [illegible] to the Marwari [illegible] relating to the [illegible] by the Government in [illegible] India [illegible] they have [illegible] strength and their [illegible] Anglo-Indian papers [illegible] feelings of [illegible] between the [illegible] Hindus and Muslims [illegible] the Secretary of State has been [illegible]. The [illegible] religious animosity.

CONFIDENTIAL.

No. 22 of 1907.

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 1st June 1907.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

Nil.

VERNACULAR PAPERS.

I.—FOREIGN POLITICS.

PAGE

The hard lot of the Indians in the Transvaal 190

II.—HOME ADMINISTRATION.

(*b*) *Courts*—

- The *Punjabee* case .. .. *ib.*
- Mr. Braidwood, Sub-Collector, Gódávari .. .. *ib.*
- Magistrates and bribery 191
- The acquittal of certain Hindu accused in Rangoon .. *ib.*

(*d*) *Education*—

- Students and politics .. .. *ib.*
- Persecution of students .. .. *ib.*
- Mr. Mark Hunter .. .. *ib.*

(*f*) *Salt and Abkári*—

- Modifications of the Abkári Act 192

(*k*) *General*—

- The riots in Bengal .. .. *ib.*
- Thefts in Lahore .. .. *ib.*
- Jail warders in Bengal 193
- Anglo-Indian newspapers .. .. *ib.*
- "What to do now?" .. .. *ib.*
- Deportation of Lala Lajpat Rai 194
- What have our rich people to do? .. .. .. *ib.*
- "Swadeshi and boycott" .. .. *ib.*

II.—HOME ADMINISTRATION—*cont.*

PAGE

(*k*) *General*—cont.

- The appointment of Mr. Yousoof Ali as the Under Secretary to the Government of India 195
- The Hindu and Muhammadans of Eastern Bengal .. *ib.*

IV.—NATIVE STATES.

The Government of India and the Native States .. .. *ib.*
The appointment of a European as Family Paymaster in Hyderabad .. .. *ib.*
Hyderabad Volunteers .. .. *ib.*

V.—PROSPECTS OF THE CROPS AND THE CONDITION OF THE PEOPLE.

Famine in Malabar .. .. *ib.*

VI.—MISCELLANEOUS.

The present situation 196
India in Parliament 197
Lord Elgin and Lord Ampthill—a contrast 198
Lala Lajpat Rai .. .. *ib.*
Sir Denzil Ibbetson .. .. *ib.*
The effects of racial hatred in India 199
The relations between Great Britain and her dependencies .. *ib.*
The next Congress to be held in England .. .. .. *ib.*

1

ENGLISH PAPERS OWNED BY NATIVES.

Nil.

VERNACULAR PAPERS.

I.—Foreign Politics.

Mysore Star,
Mysore,
May 27th, 1907.

The hard lot of the Indians in the Transvaal.

1. The *Mysore Star*, of the 27th May, referring to the contemptuous spirit in which the Indians are regarded by the Colonists of South Africa and mentioning the various restrictions put on their trade and habitation in that country, finally remarks that one can simply marvel at the diplomatic skill of the British who, having at first interfered with the Boer administration avowedly to relieve the Indians from the cruelty and oppression of the Boers, now that their own position is secure, ignore Indian interests more than ever. This is another circumstance that further embitters popular feeling against the British Government in India. If the British have realised their duty towards a subject nation, nothing can be of greater importance than to relieve the Indians in the Transvaal from their present sufferings.

II.—Home Administration.

(*b*) *Courts.*

Andhrakesari,
Rajahmundry,
April 26th, 1907.

The *Punjabee* case.

2. The *Andhrakesari*, of the 26th April, received on the 31st May 1907, writing about the *Punjabee* case, observes that the news of the confirmation of the sentence passed by the lower court on the editor and the proprietor of the *Punjabee* cannot but make the people sorry. If things are considered impartially, it will be seen that the Anglo-Indian editors have been actually committing graver offences (than the said editor and the proprietor). It is to be regretted much that they should be left free while the Indians are punished.

Andhrakesari,
Rajahmundry,
May 3rd, 1907.

Mr. Braidwood, Sub-Collector, Gódávari.

3. The *Andhrakesari*, of the 3rd May, received on the 31st May 1907, says that when Mr. Braidwood, Sub-Collector, Gódávari, was in his Court, a student went there to see a pleader on business. As soon as he went there, Mr. Braidwood grew inordinately angry and asked the student to leave his court, because he wore a *Vande Maturam* pendant. It remarks that passionate persons like him are not fit to be judges. "Judges should control their temper. What power has Mr. Braidwood to ask anybody to leave the court? Does he not know that anybody may be present in a court? He was appointed to administer justice. He is not vested with any power to ask anybody in a fit of anger to leave the court. Owing to such out-of-the-way deeds, mutual animosity is begotten between Europeans and Indians. Should such animosity prevail, it would be harmful to both and not beneficial for them. Mr. Braidwood, while holding his court publicly, indulges in another evil habit, which is unworthy of the seat which he occupies. While actually sitting on the bench and hearing cases, he smokes long

cigars, and takes tiffin. Indeed, he was born and brought up in England. Do the Judges there do such rude and disrespectful acts while sitting on the bench?"

MANORAMA,
Calicut,
May 24th, 1907.

Magistrates and bribery.

4. An article in the *Manorama*, of the 24th May, on "Magistrates and bribery" observes that Government have been informed by some Honourable Members in their last budget speeches that not one-half of the Magistrates in Malabar and not a quarter of these in Tanjore are honest. Government should without delay resort to adequate remedies to check such conduct on the part of the Magistrates on whom rests the responsibility of safeguarding the honour and property of the public.

SHAMS-UL-AKHBAR,
Madras,
May 27th, 1907.

The acquittal of certain Hindu accused in Rangoon.

5. The *Shams-ul-Akhbar*, of the 27th May. The *Indian Patriot* notices with pleasure that the Hindu accused arrested for murdering two Muhammadans in a cow-killing riot in Rangoon have been acquitted by the Court. This news, the *Shams* says, if correct, will wound the feelings of Muhammadans and adds that up till now European offenders generally escape scotfree, and now the influence of the congress-party appears in the ascendant. While this is the case God only can protect the oppressed Muhammadans.

(*d*) *Education.*

DESABHIMANI,
Guntur and Bezwada,
May 23rd, 1907.

Students and politics.

6. The *Desabhimani*, of the 23rd May, learns that the resolution of the Government of India anent student and politics was communicated to the Home department with a view that it might be enforced in the Native States also. The schools receiving grants from Government cannot but give lessons from the text-books prescribed by them. But some of the books so prescribed are not very useful for the Indians and some are misleading too. So national schools have to be established without seeking aid from Government. The money, which is now spent by the Government for education, may be employed for other purposes useful for the people, or it may serve to compensate any loss that may accrue by the total abolition of the salt duty.

ANDHRAKESARI,
Rajahmundry,
May 3rd, 1907.

Persecution of students.

7. The *Andhrakesari*, of the 3rd May, received on the 31st May 1907, says that it is not its wish that students should not be obedient to their teachers, but the teachers should exercise only so much authority as they really possess and not assume powers that they have not got. Is it proper, it asks, for the teachers to pass orders clashing with the religious convictions of the students and then call them "rascals, scoundrels and wretches" when their orders are not obeyed? How can the students bear such treatment? It is perhaps on account of such behaviour on the part of Mr. Hunter that the students took a vow not to go to the college until Mr. Hunter had apologised. He dismissed four students from the college, suspended 150 more, and went away to Madras. As the will o' the wisp disturbs the heart of a coward, so the *Vande Mataram* pendants have confounded Mr. Hunter. These difficulties would not have occurred had there been national schools. Although there had been none heretofore, they ought to be established hereafter, as Mr. Hunter's conduct necessitates the same. "Students! Do your duty. Have confidence in your own strength. May you be crowned with success!"

Mr. Mark Hunter.

8. The same paper, received on the 31st May 1907, referring to the suspension of students from the Rajahmundry College by the Principal, Mr. Mark Hunter, for wearing *Vande Mataram* lockets, writes as follows:—"Do not Christians wear crosses, the votaries of the Theosophical Society, hexagonal pendants and the members of Masonic lodges their badges? In the same manner *Vande Mataram* pendants are worn. What harm is there in doing so? Is it disloyalty? Is it unfaithfulness to one's teacher? Why should students be suspected unnecessarily for wearing those badges? Why should boys

be punished? Were orders received either from the Director of Public Instruction or from the Government for removing the badges by force or punishing students for wearing them? To wear these badges is considered by the boys as a religious act. It is not proper either for the Government or for their subordinates to interfere with religious matters. All patriots born in this country should regard the wearing of a badge which does honour to mother India as a desirable act. We hear Mr. Hunter is a very learned man. It will be proper on his part to encourage partiotism among the Indians. He should endeavour to instil into the minds of the Indians the same patriotism that he has for his country. If he does not like to do it, he should at least keep silent. It is therefore regrettable that he should persecute students thinking that they had disrespected their teachers by wearing the *Vande Mataram* badges to display their patriotism. To annoy students unjustly in this way is cruel on his part. He did not state any reasons why the *Vande Mataram* badges should not be worn. If he had any reasons, why did he not express them? He should change the wrong opinion he has formed about this matter. He should not be obstinate. His contention should be reasonable and just. His present position may enable him to enforce his order. But does it not affect his honour? We hear that the students have memoralised the Director of Public Instruction and the Government. May they at least enquire into the matter and do justice to the students!"

(*j*) *Salt and Abkári.*

KERALA PATRIKA,
Calicut,
May 28th, 1907.

Modifications of the Abkári Act.

9. An article in the *Kerala Patrika*, of the 28th May, referring to the proposed modifications in the Abkári Act, is inclined to favour the popular belief that the inclusion under the foreign liquors of the locally-distilled arrack from cocoanut toddy is intended to benefit Parry & Co. Government are expected to put a stop to the consumption of inferior foreign liquors in consideration of their injurious effects.

The suggestion of Government to allow the tappers to sell toddy under the tree is to a certain extent a useful measure, inasmuch as it affords considerable relief to the poor toddy tapper on whose vend of toddy is based most of the abkári cases. It would also be a popular measure to allow an owner to extract toddy from his trees for his own use.

(*k*) *General.*

SWADESAMITRAN,
Madras,
May 27th, 1907.

The riots in Bengal.

10. The *Swadesamitran*, of the 27th May, referring to a Muhammadan Magistrate who tried two of the Muhammadans who had taken part in the Jamalpur riots, and who in response to an appeal made by the pleader for the accused that he would pass a rather mild sentence as the accused were his co-religionists, replied that justice demanded their punishment, and that if he did not give them the punishment they deserved, God would punish them as well as him, says that this is another instance to show that it is the low-class Muhammadans that were responsible for the outrages in Bengal.

The same paper, in its issue of the 28th May, states that two of the Muhammadan rioters in Comilla pleaded in the course of their trial that it was unjust to punish them, as they had been given to understand by their moulvis that the Government would not punish them, but on the other hand would be pleased with them if they committed outrages upon the Hindus, and that, if they had known it would be otherwise, they would never have committed these excesses. This paper observes that the above is positive proof of the connivance of the officials in East Bengal in the conduct of the rioters.

SWADESAMITRAN,
Madras,
May 30th, 1907.

Thefts in Lahore.

11. The *Swadesamitran*, of the 30th May, writes:—The residents of Lahore and other towns in the Punjab, afraid of the plague that had broken out there, had left their homes and built for themselves cottages and bungalows on the

banks of the river near, under the impression that, the air there being purer and healthier, the plague would not attack them. But some thieves thinking this a good opportunity to ply their trade, began to commit house-breaking there every night, and, though the people complained to the police, and some policemen were told off for this special duty, much good has not come out of it. The police seem to be indifferent and the thieves have not been caught. A rumour has sprung up that the authorities do not care to protect but wish to teach a lesson to the people, who, they think, have been defiant and seditious. If this rumour be true, we are inclined to think that, even as in East Bengal, the authorities had incited the Muhammadans to commit outrages upon the Hindus, the officials in the Punjab connive at the wickedness of these thieves. It looks as if they hit upon this plan, as in the Punjab they could not easily separate the Hindus and the Muhammadans. Anyway, it is the duty of the authorities to check mischief of this description lest evils arise and harass not only the people but also the Government in its work of administration.

SWADESAMITRAN,
Madras,
May 31st, 1907.

Jail warders in Bengal.

12. The *Swadesamitran*, in its issue of the 31st May, speaking of the lot of jail warders in Bengal, says that it is not an enviable one, and that in some instances it is worse than that of the prisoners entrusted to their charge. Their pay being small and their responsibility great, and it being not uncommon for them to be refused leave even when ill, the paper observes that many of them resign their appointments, whereupon the Government promised redress of their grievances, bearing out the truth of the statements of the new party that petitions and prayers to heads of departments are of no avail, and that the remedy of the aggrieved lies in prompt and firm action.

DESABHIMANI,
Guntur and Bezwada,
May 29th, 1907.

Anglo-Indian newspapers.

13. The *Desabhimani*, of the 29th May, says that it does not see the reason why the *Madras Times* recommends the withdrawal of the privileges now enjoyed by the vernacular newspapers. It is rather the editors of papers published by Europeans that should be severely punished for their mad writings, insinuations and recommendations. "The country will undoubtedly enjoy peace if an Act be passed which will prove a cure for the insanity of some of the Anglo-Indian papers such as the *Englishman*, the *Pioneer*, and the *Madras Times*."

ANDHRAKESARI,
Rajahmundry,
May 24th, 1907.

"What to do now."

14. The *Andhrakesari*, of the 24th May, received on the 31st May 1907, states that the acts of the Government, such as deporting Lala Lajpat Rai, prohibiting teachers and students from taking part in political meetings, and preventing the holding of meetings in East Bengal and Assam, go to show that "the rulers have intended to ruin this country more and more. We cannot be relieved of this calamity so long as our rulers and the British public in England regard as gospel truth the misrepresentations of the Anglo-Indian newspaper editors who eat our salt and do us harm. However unjust the acts of the Anglo-Indian officers may be, the Anglo-Indian journalists are ready to support them, and so long as the latter are holding their influential position the Anglo-Indian officers will persist in their mischief. So, it is the duty of every son of mother India to boycott the Anglo-Indian newspapers even before boycotting foreign articles. We shall see the creeper of *Swadeshism* planted by the Bengalees spread all over India. We shall encourage our industries by spending our money. We shall take a vow at the feet of our mother land to use as far as possible indigenous articles and boycott foreign ones. We shall spend our money that is now in the shape of ornaments and therefore unprofitable, for the improvement of our country. We shall put an end to our dissensions arising from our different religions. We shall regard *Bharatakhandam* as our goddess and patriotism as our religion and the improvement of our country as *yagnam* (religious sacrifice). We shall put our strength, our money, and our intellect together and work as brothers. By embracing the religion of patriotism, we shall publicly declare that there is no difference between one creed and another, between one caste and another, and between the rich and the poor. As far as it lies in our power, we shall establish

national schools and impart education both to males and females. Whatever we may want, we shall help ourselves and not apply to the Anglo-Indians. We shall regard the words of Babu Bipin Chandra Pal about boycotting foreign goods just as we regard the injunctions of the Vedas, and we shall ourselves protect our country without allowing our loyalty to the King Emperor to be affected."

KISTNAPATRIKA,
Masulipatam,
May 24th, 1907.

Deportation of Lala Lajpat Rai.

15. The *Kistnapatrika*, of the 24th May, states that meetings are held not only in towns but also in villages to express the sorrow and indignation that have been engendered in the minds of the people on account of the improper, unjust and sudden deportation of the leader of the Punjab. This calamity is urging the people to unite and act together. Diseases arise from inside the body and they are cured. So, by freeing the people of the country from their difficulties and giving them rest, the internal disease of unrest must be cured. What is the use of driving out the physician who discourses upon the disease? The Regulation of 1818 was passed at a time when the British Government had not taken a firm root in the soil of the country and when proper judicial courts had not been formed. But now the British rule has been firmly established. It rests on the loyalty of the people. Further, the people are without arms. Under these circumstances that Lala Lajpat Rai, who is a patriot, who is a very learned man and who is well acquainted with the wants and wishes of the people, should be deported is "to carry the relations between the Government and the people a hundred years backwards". Such horrible acts go to stimulate the spirit of *Swadeshism* instead of curbing it. The splendid power of that spirit is irresistible. May the fire of *Swadeshism* spread! May it spread still further!

ANDHRAKESARI,
Rajahmundry,
April 26th, 1907.

What have our rich people to do?

16. A correspondent to the *Andhrakesari*, of the 26th April, received on the 31st May 1907, writes that it would be better for the country if silver and gold ornaments are disposed of and the money realized thereby used as capital for carrying on any manufactures. Those who have not given up a taste for ornaments may be told that what makes women handsome is their own natural beauty and comely appearance. Artificial ornaments cannot in the least make them more beautiful. The correspondent further observes that however rich an individual may be, he will not risk his all in an undertaking. So, unless a number of persons join and work together, no trade can go on. The entire difficulty lies here. In this country it is difficult for a number of persons to join for conducting any particular business and, even if they join, they do not trust one another. Unless the people are united in doing any work and have mutual confidence, the whole money laid out will be wasted. Those who argue that unless they can surely make profit, they will not undertake any business, are like schoolboys that declare that unless they can surely attain success in their examinations they will not read their lessons. "O! patriotic brethren, if you really wish for the amelioration of the country and wish to make it attain its former pre-eminence, if you have the desire in your minds that you must win back your country and your Government you must not mind your own loss, but 'put back self-interest and have the good of your country before you'. Raise your country from its fallen position undergoing any amount of trouble in doing so, and make your lives happy and successful."

"*Swadeshi* and boycott."

17. A correspondent to the same paper, received on the 31st May 1907, explains that *Swadeshi* signifies that we should favour and use our native articles only and that "boycott" means that we should give up foreign articles and that they should not be sent for, purchased and used. But some may say that the articles of this country are coarse and dear and that foreign articles are nice and soft and cheap too. At present native articles may be dear. After some time they cannot but become cheap. Though more costly native articles are more lasting and therefore it is no loss to buy them. Though the articles are coarse, it is the bounden duty of the people to use their own articles.

SHAMS-UL-AKHBAR,
Madras,
May 27th, 1907.

The appointment of Mr. Yousoof Ali as the Under Secretary to the Government of India.

18. The *Shams-ul-Akhbar*, of the 27th May, congratulates Mr. Baker of the Financial Department of the Government of India on the selection of Mr. Yousoof Ali as his Under Secretary, and says that as Mr. Yousoof Ali is well known throughout India for his abilities, his appointment will afford general satisfaction.

MUKHBIR-I-DAKHAN,
Madras,
May 29th, 1907.

The Hindus and Muhammadans of Eastern Bengal.

19. The *Mukhbir-i-Dakhan*, of the 29th May, complains that the Hindu Press slanders the innocent and oppressed Mussalmans of Eastern Bengal by misrepresentation. It attributes the cause of the friction between Hindus and Mussalmans to a play called "Death of Curzon and Downfall of Fuller" in which there are two characters to personate the Nawab of Dacca and the Nawab Ali Chowdri of Mymensing, and also to the refusal of the Mussalmans to join the Hindus in their agitation against Government. However the *Mukhbir* expresses satisfaction at the preventive measures adopted by Government.

IV.—NATIVE STATES.

SHAMS-UL-AKHBAR,
Madras,
May 27th, 1907.

The Government of India and the Native States.

20. The *Shams-ul-Akhbar*, of the 27th May. The *Civil and Military News* says that the Government of India has undertaken to protect the Native States of India from internal and external enemies, and therefore it expects the Native States to help it in some way or other. The paper thinks the Government is right in this respect and suggests that the armies of the Native States be converted into Imperial Service Troops and be armed with modern weapons and placed under European officers. Thus in peace they would do duty in their respective States and in war assist the Government of India.

The appointment of a European as Family Paymaster in Hyderabad.

21. The same paper refers to the reported appointment of a European as Family Paymaster in Hyderabad and says that the arrangement made for the payment of family pensions is objected to on religious grounds as the fund is based on interest, the receiving of which is against the tenets of Islam. It says, too, that the appointment of a European to the post is open to objection on political grounds for no good can be expected from people who do not like the inhabitants and are not acquainted with the court language of the State. It adds that it is disgraceful to give preference to Europeans ignoring the claims of qualified sons of the soil, such procedure is without doubt dangerous and prejudicial to the interests of the State.

Hyderabad Volunteers.

22. The same paper speaks highly of the martial spirit of the people and the Royal family of Hyderabad, and says they saved the English from the attacks of the Mysoreans under Haider Ali and Tippu and of the Mahrattas. They rendered great help to the English during the Indian Mutiny, and it is due to them that the English are now paramount in India. With this preface it quotes the alleged advice of a Resident to the late Sir Salar Jung which is to the effect that "If you want to be honoured by, and remain friends of, the British Government, keep yourself strong acting on the principle of self-help;" and it says from the foregoing it is clear that any reduction in the army of the State and introduction of foreigners in the service is dangerous. Limiting the Volunteer Corps creates heart-burning, and the heavy expenses keep away persons otherwise willing to join the corps. It suggests to the State the advisability of the reduction of the expenses.

V.—PROSPECTS OF THE CROPS AND THE CONDITION OF THE PEOPLE.

KERALA PATRIKA,
Calicut,
May 28th, 1907.

Famine in Malabar.

23. The *Kerala Patrika*, of the 28th May in an article, observes that there are symptoms of an impending famine which is sure to inflict severe starvation on the poorer classes in the rainy weather when all labour will be suspended. Nothing

came out of the meetings held last year for the consideration of measures to be adopted for relieving the famine-stricken. The Collector and other leading men of the place will, it is hoped, take early measures this time.

VI.—MISCELLANEOUS.

SWADESAMITRAN,
Madras,
May 27th, 1907.

The present situation.

24. The *Swadesamitran*, of the 27th May, writes:—To prove that the statement "the Oriental respects only power" is true of the occidental also; one instance is enough. The Japanese, professing the Buddhist faith with a civilization derived from China and India, were advanced in science, arts and character and were in some respects superior to the Western nations. But it was not until they demonstrated their valour and skill by defeating the Russians that the Western nations began to entertain any esteem for them. The Russians, on the whole, are the least advanced among European peoples in civilization and refinement; and even they were not alive to the true strength and greatness of the Japanese till they learnt it by bitter experience. History reveals to us that the Western peoples are more apt to despise and tyrannize over those who lack strength, while admiring those who are strong and bold. The sufferings of the Jews and the troubles of the Sultan of Turkey in the field of European politics will bear out the truth of this statement. But there is one difference between the oriental and the occidental, and it is this, viz., that the milder virtues of truth, mercy, etc., are not in much esteem with Western nations, while they are much respected by the Easterns wherever they are found. Aurangazeb, though bold and capable by his religious persecutions and lack of sympathy, estranged his Hindu subjects from him and brought his empire to the verge of ruin; whereas Akbar who with the sterner virtues united in him the mild virtues and treated all his subjects alike with affection and sympathy won the Hindus to his side, and they formed a great strength to him. The remark of the Lahore Feringhee quoted above is nonsense. The true source of Britain's strength in India has not been her might, but the love and confidence of her Indian subjects; and when these fail it is not likely that any strength that Britain may have will keep the Indians in awe and subjection.

The Government of India and the Secretary of State are under the impression that the Indians at present are swayed by seditious feelings and motives. But the grounds for this belief are not forthcoming for the very good reason that no good grounds exist. The Anglo-Indian civil officers who administer the country suddenly dreamt that all the Indians had turned seditious and disloyal, persuaded themselves that the dream was true, and converted to their belief the Viceroy who in his turn did the same with the Secretary of State. The Anglo-Indian papers were very helpful in this task to these officers. Lord Ampthill, once Governor of Madras, speaking at the National Indian Association, London, stated that the seditious opinions are created and fostered in the Indian minds by some disloyal subjects in England, and, if such opinions appear openly in India, it is because of the support they get from England; and he said that Indian youths who go to England to study fall into the meshes of English plotters who sow in their minds seditious notions. These seeds in course of time sprout, gather strength and grow into big trees, when it becomes a hard matter to uproot them. We cannot say on what grounds he had formed the above belief; but in the latter part of his speech he said that it was as preposterous to call all Indians seditious and disaffected as it would be to call the whole of Great Britain disloyal and discontented, because in some parts of Ireland such feelings are not uncommon amongst the people. We also wish to lay stress on this fact. Lord Ampthill is not a gentleman without Indian experience, and we wonder whether his words will not have some weight with Mr. Morley.

In its issue of 30th May the same paper observes:—It will appear that Lord Minto did not till lately care to know for himself what was transpiring in the Punjab and chose to trust his lieutenant Sir Denzil Ibbetson. He believed in the supposed great capacity and experience of that officer, listened to his counsel and allowed himself to do whatever the other desired in connection with the recent occurrences in the Punjab. But now he has refused his assent to the Punjab Colonization Bill, and this reveals clearly that he is just awaking. We only feel sorry that he did not awake before now. Perhaps he believed the Anglo-Indian officers who pictured to him another impending great mutiny. Lord Minto, the Viceroy, will now have seen clearly the evils of readily believing what others say. The reforms made in the Punjab Land Alienation Act had subjected the people to the fear that great hardships would befall them. Now, the oppressive manner in which the officials of the lower grades exercised their power over the agriculturists in the canal colonies, was about to be legalised with the result that the fear of the people was intensified.

The sorrow and heart-burning of the people of the Punjab have now been allayed by the refusal of the Viceroy to confirm the Colonisation Bill. If the Viceroy, without being guided solely by the counsels of his lieutenants and others who cannot be free from local prejudices also trust in his own wisdom, he will surely become alive to the real situation in the country. We ask him to cancel all the repressive measures which he sanctioned when he was not wide awake. Though, perhaps, with the doggedness of the Englishman, he may like to stand upon his ground and say that he can neither retract nor retreat, he must perceive that it is no indignity to a statesman to modify his opinions or cancel his measures, if the common good of the people demands it. Sir Denzil Ibbetson is now away, and Lord Minto may well reflect whether he was right in acquiescing in all the suggestions and recommendations of that officer, and it is certain that, if he does so, he will stand accused before his conscience.

The *India*, of the 1st June, has a cartoon regarding the unrest in India. It represents the Government as trying to quench the flames of discontent in this country by pouring oil. The picture shows Lord Minto and Sir Denzil Ibbetson as working the hose, and Mr. Morley as sending the oil to extinguish the fire. In explanation of this picture this paper observes that the authorities, while trying to suppress the discontent, are only increasing it.

SWADESAMITRAN,
Madras,
May 31st, 1907.

India in Parliament.

25. The *Swadesamitran*, of the 31st May, writes:—In reply to a question in Parliament by Dr. Rutherford on Wednesday last, whether Mr. Morley would order the release of Lala Lajpat Rai, or have him brought to trial in open court, in view of the present high indignation and unrest amongst the Indian people, Mr. Morley replied that he was aware that while one section of the Indians deprecated the deportation another viewed it with approbation. He also expressed it as his opinion that Lala Lajpat Rai's release would not be helpful in restoring peace or allaying discontent in this country. This reply indicates that he merely wished to say something in answer to the question. He displayed no such sympathy as that which underlay the question of Dr. Rutherford. Why is the information from India to Dr. Rutherford different from that which has reached Mr. Morley? The former is a true representation of the state of affairs here, while the latter is a misrepresentation that clearly should have flown through the official channel. It looks as if Mr. Morley has just begun to take lessons in Indian politics, and the first lesson he has learnt seems to be "support everything that the officials in India do." Now, therefore, ye Indians! Demonstrate that the statement he made in the House of Commons is untrue; demonstrate that the deportation of Lala Lajpat Rai is condemned by you all, by piles of telegrams to him, before the Indian Budget is discussed in Parliament.

The same paper, in its issue of the 1st June, says:—In reply to a question by Sir Henry Cotton whether two days would be allotted for the discussion of the Indian Budget in the House of Commons, Sir H. C. Bannerman, the Prime Minister, replied that one day would be sufficient, if in the meantime further difficulties did not arise in India. Now one can easily believe that Sir Henry Cotton, being much better acquainted with, and interested in this country is more competent to form a judgment as to the time required for the discussion. Sir H. C. Bannerman is surely aware that the present is a critical period in the history of India; and that, therefore, many Members of the House would desire to express their views in regard to the present situation. We have in these circumstances to suspect that the Prime Minister is anxious to evade much discussion, and that Mr. Morley is of the same attitude. We hope, however, that the friends of India in Parliament will finally persuade the House to pass a resolution for the appointment of a Royal Commission to investigate into the present condition of India.

SWADESAMITRAN,
Madras,
June 1st, 1907.

Lord Elgin and Lord Ampthill —a contrast.

26. The *Swadesamitran*, of the 1st June, observes:—Lord Elgin and Lord Ampthill are both men who have held high and responsible posts in India, and both have therefore eaten India's salt. Yet we see a marked difference in the attitude borne by these, respectively, towards this country. Lord Ampthill is really anxious to see the condition of the Indians in South Africa bettered, whereas Lord Elgin is utterly indifferent to their fate. Recently the latter stated in the House of Lords that his interview with General Botha would not go for nothing, that their condition would be improved, and that he was thinking of introducing a system of registration by photographs instead of by finger-prints as at present. Lord Elgin bids fair to turn the Transvaal into a veritable Andamans. In what way is any system of photograph registration less degrading than the finger-print system?

VRITTANTA
CHINTAMONY,
Mysore,
May 25th, 1907.

Lala Lajpat Rai.

27. The *Vrittanta Chintamony*, of the 25th May, says in its leading article thus: Happy is Lajpat Rai. The patriotism of the British was what secured to them liberty and power. Simon-de-Montfort sacrificed his life to put an end to the despotism in England, and England became the mother-country of liberty because a number of people followed the example of Simon-de-Montfort. In India Lajpat Rai is ready to tread in the footsteps of Montfort. He has been deported by Government. Government may do many more things. But it is a mistake to suppose that there is only one Lajpat Rai in India. We shall find at least one million men out of 300 in India who will offer themselves to be deported in their country's cause. Let all these be deported. We are not to be discouraged by this. If the ancestors of the present British nation had been afraid, the nation would never have risen to its present position. And if we shrink now we shall never rise as a nation. A great many of the Englishmen in authority in India do not deserve the name of Englishmen. They are blinded by their unrestrained power. But if we oppose their uncontrolled authority in a constitutional manner they must yield and restrain their proud behaviour. Further, if we show unanimity the British public in England will sympathise with us. The Hindus and Muhammadans are the two eyes of India. Some of the Anglo-Indians are trying to create ill-feeling between the two communities. Where two persons fight a third is the gainer. We hope that Hindus and Muhammadans will not listen to the advice of interested persons. It was by unity that the British themselves achieved their liberty, and it is our duty to follow their example. We hope the people of India will act with a sole eye to their future prosperity.

Sir Denzil Ibbetson.

28. The same paper observes that the Lieutenant-Governor of the Punjab, acting on the unauthenticated reports of irresponsible subordinates, raised a needless panic, and caused the deportation of true patriots by representing them as dangerous to the State; and now he goes to England professedly for some medical treatment. But the *Pioneer* discloses the real object of his journey, viz., to have a personal interview with Mr. Morley. While correspondence alone has led to such enormities, we cannot say what graver results will follow from a personal interview. But "as men sow, so will they reap," and the present high-handedness of the authorities will have a great demoralising effect not only on persons immediately responsible for those acts, but on the whole of the British nation.

SURYODAYA PRAKASHIKA,
Bangalore,
May 27th, 1907.

The effects of racial hatred in India.

29. The *Suryodaya Prakasika*, of the 27th May, after briefly reviewing the history of India, arrives at the conclusion that since the defeat of Prithviraj—when the country passed into the hands of a foreigner (namely, Muhammad Ghori) owing to the treachery of one Jayachand—till now, never was any alien ruler able to govern successfully unless he conciliated both the Hindus and the Muhammadans. The administrative policy of Akbar and Haidar stands in stricking contrast with that of Aurangazeb and Tippu. The English ought to derive a valuable lesson from this and soon proceed to improve the deplorable condition of affairs in the north. The paper then asks the readers to bear in mind that "union is strength," and exhorts them to attempt to regain at this opportune hour the high position and fame which they once enjoyed prior to the defeat of Prithviraj.

NADEGANNADI
Bangalore,
May 25th, 1907.

The relations between Great Britain and her dependencies.

30. The *Nadegannadi*, of the 25th May, observes that none of the dependencies of Great Britain are willing to be subject to the control of the Home Government. One after another the colonies secured their independence. The Colonies of Australia and Canada are no longer subject to the Home Government. South Africa, which cost the British Government two lakhs of people and forty crores of rupees, also obtained self-government. Recently, Lord Cromer had to be recalled from Egypt on account of his great unpopularity. Ireland has been constantly agitating for Home Rule. Recent events in India sufficiently disclose the relations between the rulers and the ruled. It is hoped that the Home Government will, at least in future, try to win the confidence of its dependencies by changing some of its methods of administration and particularly by extending the privileges of the subject people.

KERALA SANCHARI,
Calicut,
May 29th, 1907.

The next Congress to be held in England.

31. An article in the *Kerala Sanchari*, of the 29th May, observes that the hostile attitiude of the Anglo-Indian papers, which influence the British public, makes it impossible for them to understand aright the grievances of the Indian people, and that for the purpose of bringing home to the English people the real nature of the grievances and claims of the Indian people, the next Congress should be held in London. The change will also enable the Congress party to convince the British public of the unwarranted severity of the recent measures of Government during a time of peace.

[Issued, 8th June 1907.]

Swadesha Prakash, Bangalore, May 27th, 1907.

21. The *Swadesha Prakash*, of the 27th May, after briefly reviewing the history of [illegible] last [illegible] since the [illegible] country passed into the hands of a foreigner [illegible] owing to the treachery of one Jaychand [illegible] able to govern successfully unless [illegible]. The administrative policy [illegible] compares with that of Aurangzeb and Tippu [illegible] during the month. The paper then [illegible] strength," and exhorts them [illegible] to the high position and [illegible] they once enjoyed prior to the advent of [illegible].

May 28th, 1907.

22. The [illegible], of the 28th May, [illegible] of [illegible] the [illegible] Government [illegible] the [illegible] longer [illegible] South Africa, [illegible] the British Government [illegible] people and for [illegible]. Recently, Lord [illegible] great unpopularity. Ireland has been [illegible] It is hoped that [illegible] condition [illegible] administration and [illegible] of [illegible].

May 29th, 1907.

[illegible] in the [illegible] of the [illegible] Indian [illegible] the attitude [illegible] British public [illegible] of the Indian people, and [illegible] the real [illegible] next Congress should be held in London. [illegible] the British public [illegible].

CONFIDENTIAL. **No. 23 of 1907.**

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 8th June 1907.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

Nil.

VERNACULAR PAPERS.

I.—FOREIGN POLITICS.

PAGE
The people of Egypt and Lord Cromer 202
Restlessness in India .. .. *ib.*
The agitation in India .. .. *ib.*

II.—HOME ADMINISTRATION.

(a) Local and Municipal—

A fire at Chirala .. .. *ib.*
A fire at Vendra agraharam, Bhimavaram taluk .. 203

(b) General—

The Bengalis in the Punjab .. .. *ib.*
The Government and the Indian Press .. .. .. *ib.*
Kistna-Guntûr District Conference 204
The Madras Provincial Conference .. .. .. *ib.*
Government concessions 205
Disturbances at Cocanada .. .. *ib.*
Government's concessions are for their own advantage. *ib.*
The Government administration 206
A postal grievance .. .. *ib.*
The new Lieutenant-Governor of the Punjab .. .. *ib.*
The punishment accorded to the editor of the paper called India .. .. *ib.*
Appointment of Mr. Yousoof Ali as the Under Secretary to the Government of India .. .. *ib.*

V.—PROSPECTS OF THE CROPS AND THE CONDITION OF THE PEOPLE.

PAGE
Famine and low-paid Government servants 206

VI.—MISCELLANEOUS

The present situation in India .. .. *ib.*
The Indian Budget in Parliament 208
The disturbance at Cocanada .. .. *ib.*
Anglo-Indian newspapers .. .. *ib.*
India in distress 209
The proposed Royal Commission .. .. *ib.*
The Congress in London .. .. *ib.*
Affairs in the Punjab 210
The danger of the outbreak of a mutiny .. .. .. *ib.*
National volunteers at Barisal .. .. *ib.*
Anglo-Indian officials inciting Muhammadans against the Hindus .. .. *ib.*
Muhammadan rowdyism in Jamalpur 211
Nawab of Dacca at Calcutta .. .. *ib.*
A panic in Eastern Bengal .. .. *ib.*
Low salary of amsam adhikaris .. .. *ib.*
Some of the grievances of the Indian people .. .. .. *ib.*

ENGLISH PAPERS OWNED BY NATIVES.

Nil.

VERNACULAR PAPERS.

I.—FOREIGN POLITICS.

NAIER-I-ASIFI,
Madras,
May 30th, 1907.

The people of Egypt and Lord Cromer.

1. The *Naier-i-Asifi*, of the 30th May, says that the people of Egypt appear jubilant at the departure of Lord Cromer. The Arabic papers are of opinion that Lord Cromer was responsible for the deterioration in the condition of the people and say that before the occupation of the country by the British the national debt was seven millions, though every department was presided over by a native (Egyptian), but since the occupation the debt has increased to 28 millions and British officers have been substituted for Egyptian officers. The people have been reduced to poverty. The fellahins and merchants are groaning under heavy and unjust taxation.

QASIM-UL-AKHBAR,
Bangalore,
May 30th, 1907.

Restlessness in India.

2. The *Qasim-ul-Akhbar*, of the 30th May, notes with regret that telegrams and articles in English papers are headed "Restlessness in India" implying that restlessness prevails throughout the country. It asks if the mischief done by a few can be imputed to all alike. If a few more leaders be arrested there will be no trace of restlessness in India.

SHAMS-UL-AKHBAR,
Madras,
June 3rd, 1907.

The agitation in India.

3. The *Shams-ul-Akhbar*, of the 3rd June, has an item headed "Dangerous policy of Government", in which it says Government's well-being depends upon the well-being of its subjects and such being the case Government should act with patience and not as a "man-eater" (tiger). The present agitation in India is due to heavy taxation and not to the refractory attitude of the people. Its remedy lies in the reduction of taxation and not in having recourse to arms. The authorities who are unjust and impatient are the enemies of the country. The treatment extended by our civilised Government to the unarmed subjects of the Punjab is deplorable. The arrest and deportation of the Punjabi Hindu leaders without any legal proceedings is undoubtedly a sign of the weakness of Government. The adoption of the policy of Chengiz Khan and Nadar Shah as well as the Russian methods of Government fearing the oral utterances and writings of the weak and poor subjects is one of the wonders of the 19th century (*sic*). Government's stability lies in gaining the hearts of the people and in extending sympathetic, just and equal treatment to the people and not in imprisoning, deporting them or enhancing taxes. The *Shams* hopes that Government will reconsider its policy and try to gain the hearts of the people.

II.—HOME ADMINISTRATION.

(*e*) *Local and Municipal.*

DHARMAPRAKASIKA,
Tenali,
May 30th, 1907.

A fire at Chirala.

4. A Chirala correspondent to the *Dharmaprakasika*, of the 30th May, referring to the destruction of 156 huts by fire in the Ganjipalem portion of the village, says that certain generous gentlemen of the place distributed food for two days to

those that were left houseless by the fire and also started a relief fund to enable them to reconstruct their huts. But it is a matter of regret that the members of the union have not done anything to help the destitute at this critical moment.

DESABHIMANI,
Bezwada and Guntur,
May 31st, 1907.

A fire at Vendra agraharam, Bhimavaram taluk.

5. A correspondent to the *Desabhimani*, of the 31st May, says that 110 houses of Vendra agraharam, Bhimavaram taluk, Kistna district, were destroyed by fire. About 800 people occupied those houses. Out of them, about 700 are poor and are unable to reconstruct their houses. They pray that the Government will be pleased to grant them gratis palm trees growing on the banks of the Local Fund tank in the villages of Kumadavalli and Toleru, two for each house, for being used as beams. The correspondent believes that to build houses too closely as heretofore is not desirable and requests the Government to be so kind as to buy fields convenient for the habitation of these poor people and grant them free as house sites.

(*k*) *General.*

SWADESAMITRAN,
Madras,
June 5th, 1907.

The Bengalis in the Punjab.

6. The *Swadesamitran*, of the 5th June, says:—It is rumoured that the Government has given leave with pay for two months to all Bengalis employed in the public offices in Lahore and other places in the Punjab, and directed them to go to their native places. What the reason of this is we cannot say definitely. But we presume that the Government fears an aggravation of the present troubles by the Bengalis being allowed to remain among the Punjabis, who are, in the opinion of the authorities, already opposed to the British rule. Some days ago, when the disturbances in the Punjab were at their height, the authorities prohibited a Bengali gentleman from entering Lahore whither he had come to lecture upon the *Swadeshi* movement. We have to infer that the object of the Government is to prevent a union between Bengal and the Punjab at the present crisis.

The Government and the Indian Press.

7. The same paper writes:—The Government of India has for some time past laid aside all other work and been devoting its whole busy energy in the issuing of orders, ordinances, circulars and warning notifications. In a recent resolution appearing under the signature of Sir Herbert Risley, the Government cautions the editors of Indian newspapers not to publish articles likely to create ill-feeling between races or ill-will or disloyalty towards the British rule, and threatens them with punishment under the criminal law in case they disregard this caution. In the first place, we are of opinion that this resolution is wholly superfluous; for it in no way modifies the meaning of "sedition" in the cirminal law. We believe that Indian newspaper editors are already very careful and never stray from truth in their writings, because they are constantly swayed by the fear of punishment. No matter whether or not they know the other portions of the law; but such sections as 124A and 153A are understood by them much better than by an ordinary vakil. Seeing that the present is a time of miracles when old defunct Acts, such as the Deportation Act of 1818, are springing into new life, is it possible for them to forget the provisions in regard to sedition, the causing of racial animosity and the like, which came into existence only a decade or two ago and are still current in law? When such veteran statesmen as Lord Minto, Sir Denzil Ibbetson and Sir Herbert Risley are keeping so vigilant a watch, and when the imprisonment of the editors of the *Panjabee*, the *Hindu Swaraj* and the *India* is still so fresh in the memory of all men, is it conceivable that any one will be wanting in cautiousness? In the second place, we have to remark that it is unfair for the Government to fall foul of the Press for an outburst of anger on the part of the people. If the partition of Bengal, the underhand encouragement given by the officials to the Muhammadans, the expatriation of Lala Lajpat Rai for no crime and with no trial, and the enhancement of assessment have roused the popular indignation, what could the editors of newspapers do? The Government

may, if it so desires, address such resolutions to the people directly. The recent disturbances would certainly have arisen even had the Press kept quiet all the time. But if the Press be held to have instigated these disturbances, they should have been caused by such Feringhee papers as the *Pioneer*, the *Civil and Military Gazette*, the *Times of India*, the *Englishman* and the *Times* of Madras; the Indian portion of the Press is not in the least answerable for the mischief.

Referring to the same resolution, this paper, in its issue of the 6th June, observes:—The Government is now taking aim against the Bengali Press for the use of this missile. Preparations are going on for the prosecution of three Bengali papers; which three it is not yet known. But the authorities are gnashing their teeth against the *Bande Mataram*, the *New India*, the *Amrita Bazaar Patrika*, the *Basumati*, the *Sandhya* and certain other organs of the Bengal Press. We are not aware on which three out of these the Government is contemplating a pounce. The conductors of the Press in Bengal are old hands in these matters. Duty and the fear of offending the people have such a hold upon their minds that, we have no doubt, they are not terrified by the prospect of going to jail and are prepared to suffer the worst that may happen. By its hostility to the Press, the Government is only pouring oil over fire already ablaze. We cannot conceive that the least good will come out of it. The authorities cannot have forgotten the results to which their conduct in connection with the *Panjabee* have led. If that has been the case with the Punjab which previously was quiet, what shall we say of Bengal?

Dravida Dipam, of the 8th June, expresses the same views.

The *India*, of the same date, says in this connection:—We are not sure that the Local Governments will not, on the strength of this resolution, entirely disable all papers which ventilate patriotic views. The resolution is a weapon to put down a movement—the *Swaraj* movement—which is intimately connected with the very nature of humanity. So long as the people pursue only peaceful methods, it behoves the Government not to have recourse to violent measures. If the Government revives Lord Lytton's tyrannical Press legislation, it will only display its weakness. But at present it appears unlikely that the authorities will lend their ears to good counsel; the faculty of right thinking has been suspended in them. We, however, assure them that neither this resloution nor any other will deface the love of the motherland which has been indelibly impressed upon the minds of the people. The Government, or, at any rate, Mr. Morley knows it. We cannot see why in spite of this the authorities aggravate the popular indignation by resorting to Russian methods.

KISTNAPATRIKA,
Masulipatam,
May 31st, 1907.

Kistna-Guntúr Districts Conference.

8. The *Kistnapatrika*, of the 31st May, publishes a Telugu stanza addressed by one Y. Lakshiminarasimham to the Kistna-Guntúr Districts Conference. It imports:—"We believed that the Government would rule the country so as to secure our happiness, but we have become penniless. We thought that there would be rarely any fault in the administration of the country, but we are foodless. We believed that the Government would treat us with kindness, but alas! We have become indebted (to money-lenders). We thought that the English would protect us, but we have become ruined giving up our industries. We request, therefore, that you will take steps to see that the taxes are abolished, that we are relieved of famines, that our suits are decided without the necessity of resorting to courts, that foreign articles are suppressed, and that we are restored to our former position.

ANDHRAKESARI,
Rajahmundry,
May 31st, 1907.

The Madras Provincial Conference.

9. A Bandar (Masulipatam) correspondent to the *Andhrakesari*, of the 31st May, referring to the Madras Provincial Conference, states that the mere passing of resolutions is not advantageous and requests that the conference should begin to work, stimulate the spirit of *Swadeshism*, strengthen the national power by establishing national colleges, and take

steps to proceed towards the goal of *Swaraj*. By working on the lines indicated above, the resolutions will, far from being mere representations of grievances, have the force of "requisitions". If the Government do not undertake to fulfil our wishes, we must unanimously show to them not by words but by acts that we are strong enough to compel the Government to grant our wishes. What are these acts except the boycotting of foreign articles? So, the people of our Presidency should not only give expression, in the ensuing Provincial Conference, to their opinion about boycotting foreign goods, but the leaders should also mix with the lower classes, such as washermen and barbers, acquaint them with the present condition of our country and the necessity of boycotting foreign goods. If we should make bold to do it, how could *Swadeshism* and the boycotting of foreign goods, which have become possible in the East Bengal, be impossible in our Presidency? May everybody, as far as it lies in his power, save our motherland, which is in the last stages of existence, without proving faithless to her by seeking for titles and appointments in the highest courts of the land from Government.

Government concessions.

DESABHIMANI,
Bezwada and Guntúr,
June 4th, 1907.

10. The *Desabhimani*, of the 4th June, referring to the statement of Mr. Morley that if the present agitation in India stopped, he would grant certain concessions after consultation with Lord Minto, writes as follows:—"Oh guileless Hindu brethren! Do not be deluded by this statement with the hope that the Government will do some good. They held out this hope many a time err this. The great benefits they have conferred err now may be counted on one's fingers. The present agitation is only of yesterday or of the day before. But what were they able to do when the country was peaceful? We are at a loss to know what more concessions they are going to grant if the agitation should stop. Our kind-hearted rulers have graciously (sarcastic) conferred on us unique and excellent boons that are conducive to the future welfare of India and the future greatness of the Hindus, viz., (1) the Sedition Act, (2) the Official Secrets Act, (3) Act III of 1818, (4) the Ordinance of 1907 forbidding the holding of meetings without permission. What more do we want when we have these four great cords (helps) to enable us to rise to and attain eminence in the four directions—north and south and east and west."

Disturbances at Cocanada.

DESABHIMANI,
Bezwada and Guntúr,
June 6th, 1907.

11. The *Desabhimani*, of the 6th June, referring to the disturbance at Cocanda, writes as follows:—"They say that to cry *Vande Mataram* is to insult a foreigner. We can truly say that there is nothing in it which tells any foreigner to die or which utters any curses. We cannot at all understand what sort of danger to life was suggested to that cruel-hearted person Dr. Kemp by the expression. His unjust and deadly assault on a new boy is not looked upon as a great crime, perhaps because he is a white gentleman. It is probable that the 'Brahman Sali Mullah' of the place must have inspired him. The paper lays down the following 'rules' to give an idea of the people:—

"*General rule.*—It is natural that the cry of *Vande Mataram* annoys the generality of foreigners. Example—Messrs. Hunter, Kemp, etc.

"*Exception.*—This rule does not apply to those who are impartial and whose conduct is good, although they are foreigners. Example—Great men like the Rev. G. R. Ennis of Masulipatam.

"*General rule.*—The cry of *Vande Mataram* will afford the greatest delight to all the Indians. Example—All the good men who are patriots.

"*Exception.*—This rule does not apply to some very great men who seek their own benefit. Example—A certain man residing in Rajahmundry, the Brahman Sali Mullah of Cocanada and some others."

Government's concessions are for their own advantage.

12. The same paper says that the Secretary of State for India has made certain concessions in the matter of pensions to native sepoys. This will induce more people to enlist themselves as sepoys. The army will thereby increase unnecessarily. As this change is to the advantage of the

Government, they have brought it about. It may easily be inferred that the Government would never do anything however advantageous it might be to the people, if it should be in the least disadvantageous to them.

DESABHIMANI, *Bezwada and Guntûr,* June 1st, 1907.

The Government administration.

13. A correspondent to the *Desabhimani,* of the 1st June, states that it is better to go to a foreign country and pray there for the liberation of one's country from bondage than to sit idle and be a slave to a Government who declare that meetings ought not to be held without permission, interpret the speaking of truth as disloyalty, and wish that while they do not better the condition of the people, the people should not do so themselves. The present system of administration will only estrange the rulers from the ruled and not draw them close together in friendship.

SURYODAYA PRAKASIKA, *Bangalore,* June 3rd, 1907.

A postal grievance.

14. The *Suryodaya Prakasika,* of the 3rd June, observes that as a consequence of disallowing the commission formerly allowed to all vendors of postage stamps, stamps are nowhere obtainable except at the post offices. Sometimes, when the postmaster's stock happens to be exhausted the public are put to very great inconvenience. It is hoped that the Postal department, which have solely the interests of the public at heart, will speedily remove this grievance by allowing the commission as before.

QASIM-UL-AKHBAR, *Bangalore,* June 3rd, 1907.

The new Lieutenant-Governor of the Punjab.

15. The *Qasim-ul-Akhbar,* of the 3rd June, refers to the leave granted to Sir Denzil Ibbetson and to the appointment of Sir Gordon Walker as his successor and hopes that the new Lieutenant-Governor of the Punjab will act with foresight and prudence.

JARIDAH-I-ROZGAR, *Madras,* June 1st, 1907.

The punishment accorded to the editor of the paper called *India.*

16. The *Jaridah-i-Rozgar,* of the 1st June, refers to the punishment accorded to the editor of the paper called *India* and says the more the country is cleared of mischiefmakers, the more the country will be benefited.

NAIER-I-ASIFI, *Madras,* May 30th, 1907; AFTAB-I-DAKHAN, May 30th, 1907. and SHAMS-UL-AKHBAR, *Madras,* June 3rd, 1907.

Appointment of Mr. Yousoof Ali as the Under Secretary to the Government of India.

17. The *Naier-i-Asifi,* of the 30th May, the *Aftab-i-Dakhan,* of the 30th May, and the *Shams-ul-Akhbar,* of the 3rd June, appear to be highly pleased at and thankfully note the appointment of Mr. Yousoof Ali as the Under Secretary to the Government of India.

V.—PROSPECTS OF THE CROPS AND THE CONDITION OF THE PEOPLE.

KERALA PATRIKA, *Calicut,* June 1st, 1907.

Famine and low-paid Government servants.

18. An article in the *Kerala Patrika,* of the 1st June, remarks that Malabar has been for a year or two greatly suffering from the enhanced prices of foodstuffs which bid fair to continue for some time more. Though Government may not be inclined to take any general measures, yet it is highly regretted that they do not offer any relief to their low-paid servants on monthly salaries of Rs. 10 or 15 who even in times of plenty feel the pinch of hunger. It is hoped that the hard lot of these poorly-paid officials at this time of scarcity will receive the attention of Government.

VI.—MISCELLANEOUS.

SATYAVARTAMANI, *Pasumalai,* June 1st, 1907.

The present situation in India.

19. The *Satyavartamani,* of the 1st June, feels it certain that, however much the Indians may cry out against what they call the unjust action of the Government in having deported Lala Lajpat Rai without a charge or trial, the Governor-General and the Secretary of State would not have sanctioned such a measure without adequate thought, especially seeing that they are trying their best just now to do good to the Hindus and to give them more high offices. This paper justifies the deportation on the ground that the Government had no time for a formal enquiry and saw the necessity of prompt action. Examining the propriety of the demand for *swaraj* which is now so rife, this paper

expresses the opinion that caste distinctions and the consequent absence of the sentiment of nationality are a stupendous obstacle to the realization of the aim of self-government in India.

The *Swadesamitran*, of the 6th and the 7th June, says:—Of late in the administration of India it has become the principle that what the man on the spot wishes and recommends is law. The Lieutenant-Governor of the Punjab said that the riots at Rawalpindi and other places were fraught with danger to the British power in this country, and that to check the mischief it was absolutely necessary to deport one or two persons who were thought to be the instigators of these riots. Lord Minto argued "When he says so, what can I do?" and assented to Sir Denzil's recommendation and wrote to Mr. Morley accordingly. Mr. Morley sanctioned the measure, and when obliged in the House of Commons to render an explanation of his conduct in this matter, asked "When he said so, what could I do?" If thus the whims and fancies of the local officials are to guide the destinies of this vast land, what is the utility of the gradation of authorities one above another? If the Viceroy and the Secretary of State are simply to carry out the suggestions of Governors or Lieutenant-Governors and the Viceroy respectively, it follows that the Governors or Lieutenant-Governors are to be led by the District officials. If the government is to be carried on upon this principle, the people can never get justice. However capable and experienced Sir Denzil may be, his inferences and decisions are not necessarily always infallible. The Provincial Governments obtain information in such matters as have recently transpired, only through the meagrely-paid Police officers. These officers are time-servers. If they think that charges against popular leaders will please their superiors, they will not shrink from making such charges even though they be false. Or, they may misunderstand facts and make false reports without knowing that they do so. It is upon the testimony of persons such as these that Lala Lajpat Rai has been banished his motherland. Neither Lord Minto nor Mr. Morley considered what harm would result if he was not taken away to a foreign country. If he had been guilty of any crime, he could have been convicted and punished after a fair trial in a court of justice. Would that not be enough? How did the Governor-General and the Secretary of State arrive at the conclusion that the agitation in the country would cease only if this eminent man was deported to a distant land all of a sudden, without a charge preferred against him, without a trial accorded to him? Why did they not think it possible that Sir Denzil might have been influenced by ungrounded fears, as in reality he was? The Anglo-Indian papers created needless alarm in the minds of the authorities here, and the gross lies, misrepresentations and exaggerations published by the Press in England did the same thing with Mr. Morley and his colleagues in the Cabinet. Take, for instance, the information wired from Northern India to the *Daily News* that "the agitation has spread to Madras, and troops are patrolling the streets of that city." Mr. Morley has shown himself aware that much of the information given by the London Press was spurious. Yet, neither he nor Lord Minto ever thought of consulting prominent Indians, but have given in to the hue and cry raised by their countrymen. As to the repressive measures themselves which are in operation now, if public meetings be prohibited, if the Press be fettered, how can the people bring their grievances to the attention of their rulers? And if they cannot do so, how can they prosper? The Regulation of 1818 was framed, not to apply to patriots of the Lala's stamp, but to be used in times of danger in the case of those who had actually taken up arms against the Government, or, in the event of the offending individual being a Raja who was not to be treated like other criminals. It is hopeless for us henceforward to convene mass meetings to bring our grievances home to the minds of our rulers. Is this the fruit of the Liberal sway in England? We were rejoicing in the advent of the Liberals to power and in the appointment of Mr. Morley as Secretary of State for India, and warmly hoping that India's good days were at hand. But the vision has disappeared. If the Conservatives used to whip us, the

Liberals now belabour us with an iron rod! We believed that the supervision of the Indian administration by statesmen of superior abilities in England would be a safeguard against the evil effects of the narrowness of understanding and the unreasonable prepossessions and prejudices of the officials in the lower grades, and would ensure breadth of mind, impartiality, justice and mercy as the characteristics of the British rule in this country. But it has been all a dream. It has come to this, that even a British Minister takes as political gospel whatever the Englishmen in India say. Nothing more deplorable to India can happen.

The same paper, of the 8th June, endorses the counsel said to have been offered by Babu Bipin Chandra Pal as of infinite possibilities for good to India in her present condition—the counsel, namely, that the students of the higher classes in schools and colleges controlled by the Government should rigidly boycott these institutions and that thus the people should show to the Government what amount of union there is among them. This paper agrees with Bipin Babu in thinking that if the people passively yield to all the repressive measures now adopted by the Government, they will, in the eye of the world, appear like eunuchs with no manliness in them, and will create the impression that they are unfit for *swaroj*, and states in support of the abovesaid counsel that education in Government schools and colleges and the passing of high examinations have hitherto been productive of no appreciable benefit to this country.

SWADESAMITRAN,
Madras,
June 5th, 1907.

The Indian Budget in Parliament.

20. In anticipation of Mr. Morley's speech on the Indian Budget, the *Swadesamitran*, of the 5th June, writes:—It is vain for us to expect that Mr. Morley will, in placing the Indian Budget before the House of Commons, announce any large privileges to be conceded to the people of this country. If he had really had the intention to do us good, would he not have paid due attention to what the leaders of Indian public opinion had to say on the present situation? Would he have placed undoubting faith in all that the Anglo-Indian authorities had said? Would he have permitted himself to be so entirely led by the nose by them, and so closely followed their views in his answers to the questions asked by Dr. Rutherford and Mr. O'Grady in the House of Commons? That he is not now favourably inclined to the public of this country is plain. Another sign of the times is the recent order of the Government of India fettering the Press. This order certainly does not augur good for India in the future. Some may be inclined to wait and see. They need not wait very long; for the Indian Budget is to be discussed in Parliament to-morrow.

The same paper, in its issue of the 8th June, expresses dissatisfaction with almost every part of Mr. Morley's Budget speech as reported by Reuter.

SWADESAMITRAN,
Madras,
June 8th, 1907.

The disturbance at Cocanada.

21. The *Swadesamitran*, of the 8th June, hears that in connection with the recent disturbance at Cocanada, many Muhammadan sepoys have been taken to that town from the St. Thomas' Mount Cantonment, and remarks that, if this be true, such a movement on the part of the Government, on such a slight occasion, only makes an unnecessary exhibition of its weakness and want of courage, but will serve no good purpose.

ANDHRAPRAKASIKA,
Madras,
June 5th, 1907.

Anglo-Indian newspapers.

22. A correspondent to the *Andhraprakasika*, of the 5th June, referring to the boycotting of Anglo-Indian newspapers, writes as follows:—"There is no use if one or two persons only boycott them. Three-fourths of the subscribers to the Anglo-Indian papers are Indians. In the work of boycotting foreign articles, attention should first be directed to Anglo-Indian newspapers. It lies in our power to do it. It is my opinion that we should show our courage not by talk but by acts. Of the dailies published, three-fourths are Anglo-Indian papers. If the Indians had not patronised them, most of these papers would have by this time ceased to exist."

DESABHIMANI,
Bezwada and Guntur,
June 4th, 1907.

India in distress.

23. A correspondent to the *Desabhimani*, of the 4th June, writes as follows:—"India is drowned in the ocean of distress, in other words, it is dependant upon others. Is there greater distress than dependence? Is that not a second hell? At this time, what is the use of crying 'Sir, we are in great distress; you should help us, you should help us'. People laugh at persons who seek help from others in everything. By whose help did Japan become great? Did our rulers, who are so friendly now to the Japanese, help them before? Everybody knows that our *Bharatakhandam* (India) is now powerless. Who will help us in these circumstances? We are governed by the English. Their justice is becoming patent to everybody. The ancient Hindu rulers were taking only a sixth part of the produce of the land from their subjects. They were also affectionate to them and were behaving towards them as servants. The subjects were loyal and humble to their rulers. At present these two principles are not found anywhere. Our rulers have no intention to better our condition. Otherwise our country would have ere now become a second England. Some say that Japan will help us. Do not believe in that statement. When our rulers themselves do not show any mercy towards us, will the Japanese help us? When a disease overtakes us, we should find out its cause and remove it. Only then will the disease be cured. The cause of the disease of distress that has seized India is the misappropriation of our money by foreigners, especially by the English. Without letting that money go into the pockets of foreigners, we should increase the number of our mills and boycott foreign articles. Only then our disease of distress will be cured. Only by this method will the foreigners recover their impaired vision. Only then will we also appear to them as men."

RAVI,
Cocanada,
June 6th, 1907.

The proposed Royal Commission.

24. The *Ravi*, of the 6th June, referring to the recent agitation in India, writes as follows:—The Government should not get frightened. They should recognize the defects in their administration and find out the causes of the present agitation. Some members in Parliament are to ask for the appointment of a Royal Commission. If Commissions of this kind enquire into causes and effects, the delusions under which both the rulers and the ruled are labouring, will undoubtedly vanish to some extent. But the members of the Commission should not be partial to any party but aim at finding out the truth. Otherwise no good will result from such Commissions. The members should not only find out the real causes of the present commotion, but should also be able to point out the ways and means of removing them and decide whether the peace expected to result from these means will last for a long time or only tend to allay the present unrest. These questions should engage the attention of the Commission. Till the truth is ascertained, we hope and pray that the country will in the meantime find some rest."

VRITTANTA
CHINTAMONY,
Mysore,
May 29th, 1907.

The Congress in London.

25. The *Vrittanta Chintamony*, of the 29th May, observes:—Various proposals have been made by the Indian leaders to deal with the present situation in India. Some have proposed to send a deputation to Mr. Morley, others to hold an Indian congress meeting in London, and a few others think that it would be more beneficial still to address the British public in order to acquaint them with the present despotic methods of Government in India. These suggestions are all commendable no doubt, but more important than all these is to form an organization to acquaint the Indian masses with the present political condition of our country. They must be made to understand that their duty consists in something more than the mere payment of taxes. They must see how the Government utilises its revenue and what steps are taken to promote their interests. It is the intelligent knowledge of the British people in such matters that raised them to their present eminent position, as our indifference has ruined us. The Government welcomes all honest and just criticisms from the public against its measures. Lord Cromer transgressed the British administrative policy in Egypt. The people appealed for redress. The

Home Secretary recalled him from Egypt. Lord Curzon and Sir B. Fuller did the same and were dealt with similarly; and there is little doubt that Sir D. Ibbetson will share the same fate. These incidents strengthen our confidence in British justice as they show that the British Government by no means wishes to defend an obvious blunder. So long as our masses remain ignorant of their political rights and privileges we cannot check official despotism in India. More important than the holding of a *Congress* sitting in London is the promotion of political education among our masses.

Affairs in the Punjab.

26. The same paper observes that on account of the seething discontent in the Punjab, the local authorities in a state of panic urged a policy of repression on Lord Minto who advocated the same to Mr. Morley. Mr. Morley finding it too difficult to oppose the man on the spot sanctioned Lord Minto's policy. Though Sir Ibbetson goes to England on the pretext of undergoing some medical treatment, it is quite probable that Mr. Morley has called him over to England to inquire whether the circumstances were really so serious as they were represented to be. It is difficult to deceive a man of Mr. Morley's insight. The more farseeing of the Indian leaders having discovered the real cause of Sir Ibbetson's journey, intend to depute one among them (Mr. Gokhale or Babu Surendra Nath Bannerjee or Mr. R. C. Dutt) to England to expose any misrepresentations that might be made by Sir Ibbetson. If Mr. Morley happens to be convinced of the real facts of the case, he will never tolerate the mischief worked by the authorities in the Punjab. The responsible authorities will assuredly share the fate of Lord Cromer and Sir B. Fuller. There is little doubt that the present high-handed measures will ultimately be righted, The causes of the recent unhappy events in the Punjab are many. Firstly, the *Civil and Military Gazette* seeks to promote hatred between Europeans and Indians. In the interests of justice it is necessary to check such dangerous writings. Again the *Punjabee* case has resulted in the loss of confidence in the Government. It is advisable to dismiss the Judges concerned and to release the prisoners. The increase of the land tax and the Land Alienation Act created ill-feelings against Europeans. The real cause of disturbances is not sedition, but it is the Land Colonization Bill, the enhancement of the canal rates as also the land tax at Rawalpindi, the heavy mortality from plague and the indifference of the authorities towards these numerous grievances of the people. It is dangerous to appoint to responsible offices young and inexperienced men wanting in the statesman like qualities of discretion, courage and firmness. It is equally dangerous to allow old men almost in dotage to hold such offices. It is hoped that Mr. Morley will prevent the disastrous results of these defects in the administrators.

The danger of the outbreak of a mutiny.

27. The same paper says that on account of great panic prevailing among the authorities that a mutiny similar to that of 1857 will take place in India, the Government of India are having a larger supply of arms and ammunition so as to be prepared for the emergency.

National volunteers at Barisal.

28. It also learns that a body of men called the *National Volunteers* at Barisal are engaged in attempting to close a market at *Jalakati* or to prevent the sale of foreign goods at that place and that they are offering most daring insults to Europeans.

Anglo-Indian officials inciting Muhammadans against the Hindus.

29. It also learns that some Anglo-Indian officials have sent several Muhammadan Moulvies to Benares instigating them to create among the Muhammadans of that place ill-feelings against the Hindus, and remarks that it is regrettable that even in Bengal the Muhammadans fall victims to the cunning devices of these officials.

Muhammadan rowdyism in Jamalpur.

30. In another place the same paper says that at a certain Hindu procession at Jamalpur the Muhammadans attacked the Hindus with lathies. The police were unable to restrain them. Several women were outraged. Complaints to the authorities were useless. They only *advised* the Muhammadans not to use lathies, but many Hindus were arrested. The Muhammadans then desecrated a Hindu temple and next entered a zamindar's house and carried away several women. It is rumoured that while the Hindus were hesitating to attend the procession on account of this lawlessness, the local authorities induced the Hindus to attend it and at the same time incited the Muhammadans to attack them.

Nawab of Dacca at Calcutta.

SURYODAYA PRAKASIKA,
Bangalore,
June 3rd, 1907.

31. The *Suryodaya Prakasika*, of the 3rd June, learns that the Nawab of Dacca has gone to Calcutta with a large mob of rioters at his back but is trying to conceal his presence.

A panic in Eastern Bengal.

32. The same paper says that it learns from a certain Anglo-Indian newspaper that the people of Eastern Bengal are withdrawing their money from all the banks in great panic, as it is rumoured that the western half of Northern India will be made over to the *Amir* and the eastern half to the Nawab of Dacca.

Low salary of amsam adhikaris.

SARODAYAM,
May 30th, 1907.

33. An editorial in the *Sarodayam*, of the 30th May, observes that the pay of amsam adhikaris is low in comparison with the manifold functions they have to perform. The redistribution of amsams which followed the recent settlement operation has afforded no relief to these hard-worked officials. That there are many who will be willing to offer their services for such salaries as they now receive is no justification for the inadequate remuneration of their labours. It is, therefore, hoped that Government will make some modification in their salaries.

Some of the grievances of the Indian people.

KERALA SANCHARI,
Calicut,
June 5th, 1907.

34. The *Kerala Sanchari*, of the 5th June, in an article on "Some of the grievances of the Indian people," remarks that the Press and the platform are the two agencies for bringing home to Government the needs and grievances of the Indian people. Even the existing liberties of the Indian press, which are left after the recent curtailment, seem manifestly to annoy the Anglo-Indian papers and some European officials. It is to be deplored that honest criticism exposing the drawbacks and flaws in the administration of individual officers is misinterpreted as the outcome of hostility to Government which is always esteemed the best that Indians ever had.

The restrictions imposed on the holding of public meetings have added to the general grievances. Those restrictive laws would, in themselves, have not been so harmful but for the indiscretion of those authorised to execute them. The rejection by the Superintendent of Police of an application made by the Secretary of the Indian Association to hold a public meeting in connection with the deportation of Lala Lajpat Rai is an instance in point.

The article, in conclusion, suggests the necessity of sending an Indian deputation to England to represent these grievances to the Secretary of State for India.

[Issued, 15th June 1907.]

CONFIDENTIAL. **No. 24 of 1907.**

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 15th June 1907.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

Nil.

VERNACULAR PAPERS.

I.—Foreign Politics.

PAGE

The Amir's visit to Europe 214
The present agitation in India .. .. *ib.*
An advice to the leaders of agitation in India .. .. *ib.*

II.—Home Administration.

(*b*) *General—*

The Government and the Press in India .. .. .. *ib.*
The disturbance at Cocanada 215
Loans to Kálahasti and Karvetnagar zamindars .. 217
Deportation of Lala Rajpat Rai .. .. *ib.*
Swaraj .. .. *ib.*
"Indian poverty and its causes" .. .. *ib.*
Government servants and Indians 218
Mr. Morley's Budget speech .. .. *ib.*
Peace and progress 219
"National autonomy" .. .. *ib.*
The Indian Budget 220
The poverty of India .. .. *ib.*

III.—Legislation.

PAGE

"The Punjab Colonisation Bill" 220
"New Government Ordinance" 221
Enforcement of Leper Act in Calicut .. .. *ib.*

IV.—Native States.

Vacancies in the Mysore State .. .. *ib.*
Mr. Walker and the Nizam's College 222
Hyderabad Contingent troops .. .. *ib.*

VI.—Miscellaneous.

Mr. Morley and India .. .. *ib.*
Cowardice and patriotism 224
Recent repressive measures 225
Feringhee barbarity .. .. *ib.*
Mr. Morley and the Indian students in Great Britain .. 226
Arya Vysya Maha Sabha .. .. *ib.*
Swadeshi and boycott .. .. *ib.*
Political associations in Madras .. .. *ib.*
Curtailment of the liberty of the Press 227

ENGLISH PAPERS OWNED BY NATIVES.

Nil.

VERNACULAR PAPERS.

I.—Foreign Politics.

VRITTANTA CHINTAMONY,
Mysore,
June 1st, 1907.

The Amir's visit to Europe.

1. The *Vrittanta Chintamony*, of the 1st June, says that the Amir had intended to visit Europe during next November, but, it is rumoured, that on account of recent events in India and the behaviour of the British authorities in dealing with them, the Amir has lost confidence in the British and apprehending that grave results might ensue from his journey, has abandoned the idea.

NAIER-I-ASIFI,
Madras,
June 6th, 1907.

The present agitation in India.

2. The *Naier-i-Asifi*, of the 6th June, thinks that the present agitation in India is due to the clamours of the people for their rights and says: even granting that the people are fit for self-government and that the British Government refuse to grant these rights yet this loss is less than that caused by Missionaries, but Government is not responsible in this respect. The Missionaries take undue advantage of the freedom they have. There is no mischief in the world in which they have not a finger. They spoiled China and ruined Tibet and Africa.. They are worse than highway robbers and dacoits. With remarks like these the *Naier* asks the people of India to appoint their own preachers and scatter them about in all the hidden spots of the land to defeat the bad works of the Missionaries.

MUKHBIR-I-DAKHAN,
Madras,
June 12th, 1907.

An advice to the leaders of agitation in India.

3. The *Mukhbir-i-Dakhan*, of the 12th June, says we have often advised our Hindu countrymen to desist from attacks on Government but refuse to listen to our advice and thus they have cause to repent. It regrets to hear that Government intends establishing a punitive police in certain places in Bengal at the cost of the inhabitants including the loyal Muhammadans. It finally asks the Hindus to cease from making attacks on Government telling them that if they continue to do so they will suffer more.

II.—Home Administration.

(*k*) *General.*

SWADESAMITRAN,
Madras,
June 10th, 1907.

The Government and the Press in India.

4. The *Swadesamitran*, of the 10th June, writes:—As there is greater union and fellow-feeling among the Englishmen than among the Indians, the Anglo-Indian Press exercises much influence over the rulers of this country; nay, the views ventilated by this Press are in most cases those of the Anglo-Indian officials themselves. Whenever the Anglo-Indians meet, they discuss these views; and, even if any view be wrong, the sheer force of the number of men who hold it appeals to the Governors and their

councillors, and it is carried out. Thus the Government has yielded to the importunate recommendation of such Anglo-Indian papers as the *Civil and Military Gazette* and the *Pioneer* that the Indian Press should be brought completely under the thumb of the authorities. Of course, Lord Lytton's Vernacular Press Act has not been revived, because the party now in power in Britain is the Liberal party. But Lord Minto's order is enough to necessitate the editors of Indian newspapers having their hearts continuously in their mouths. Though the order applies to the press in India generally, it is likely in practice to affect only those papers which are conducted by the Indians. The Anglo-Indian papers may, as often as they please, wound the feelings of the Indians and stir race hatred among them; but the Government will take no notice of them. A contrast between the attitude shown by the authorities in respect of the *Punjabee* on the one hand and in respect of the *Civil and Military Gazette* on the other bears out our point. Moreover, as in this country the Magistrates are under the absolute control of the Government, in most instances they sacrifice honesty of judgment to the fear of incurring the displeasure of their superiors in prosecutions launched by the Government. Whether this warning to the press will be of any utility or not remains to be seen. But when the Anglo-Indian Press frequently publishes slanderous and inflammatory matter in regard to the Indians, how is it possible for the native Indian press to be quiet? One other reason why this press writes with severity and indignation is the repressive policy of the Government itself. The authorities are more bent upon reproving and punishing the people than anxious to listen to and redress their grievances. This is one of the evils of the Government being carried on to the entire exclusion of the people.

SWADESAMITRAN,
Madras,
June 10th & 13th,
1907.

The disturbance at Cocanada.

5. The *Swadesamitran*, of the 10th and the 13th June, says:—The authorities are making all possible endeavours to prove that the agitation which has manifested itself in East Bengal and the Punjab has spread into the Madras Presidency also. The notion that the Indians view the Englishmen with disgust is now general among the latter, who, therefore, read sedition and disaffection even in actions of no deliberate character. Cocanada furnishes an illustration of what we are saying. The inhabitants of that town convened a public meeting under the presidentship of Mr. Parraju, in which they passed a resolution regretting the recent disturbance, which, according to them, was not at all deliberate, but the outcome of a sudden impulse. Yet, the officials persist in telling us that the disturbance was in some way connected with Babu Bipin Pal's visit to the town. They, however, are fully aware that this is not the truth, and that the real cause of the present situation there is the barbarous action of Dr. Kemp. Yet they seek to smooth over his folly by charging a serious blame upon the people of Cocanada. A large amount of official fuss is being made in the town; and a punitive police force is to be quartered in it as a result of the recommendation of Mr. Cumming, the Collector. The fact that Dr. Kemp, after the occurrences in which he figured so prominently, went to Ootacamund and then to Madras, prompts the belief that he has also, as well as Mr. Cumming, done his best to poison the minds of the authorities. Sir Arthur Lawley should not have treated the view of the public meeting above referred to—a view endorsed by such a respectable gentleman as Mr. Parraju—with the indifference he has shown it. Are the Government officials devoid of conscience?

The *Hindu Nesan*, the *India*, and the *Dravida Dipan*, of the 15th June, express the same views.

A correspondent to the *Andhrakesari*, of the 7th June, writes:—"The primary cause of the disturbance at Cocanada is most assuredly the assault made by Dr. Kemp on the son of Thanedar Subba Rao. Dr. Kemp boxed the boy so hard that he bled awfully through the nose and mouth. He further kicked him with his boots, caused a big wound in the thigh and kicked him on the back so as to break it. The boy fell on the ground senseless and Dr. Kemp dragged him to the Police station and thus proclaimed his exemplary conduct to the public. There was no medical man available for attending on the boy when he was taken home in a very precarious state. He is still confined to bed though a week has elapsed now. It is but just that the Government should punish Dr. Kemp. If he is not punished, it will not satisfy the Hindus, and their passion cannot be allayed. If through inability they may not take action against him, but remain quiet greatly afflicted in mind, it will not be meritorious for the Government to be indifferent. A certain gentleman remarked that the boy or his parents or those interested in him ought to have sought justice in a Court of Law. If so, why did he (Dr. Kemp) not make a complaint against the boy to the proper authorities to obtain justice. The hurt which the Collector received is entirely due to an accident. For there is not one citizen in Cocanada who has an ill-feeling towards him. All love him and revere him."

The same paper, writing about the disturbance at Cocanada, observes that from the reports from contributors and from other sources, it is inclined to believe that Dr. Kemp's barbarous and cruel treatment of an innocent, delicate and sensible lad is the cause of all the disturbance. The paper requests the authorities to enquire into the whole matter without any prejudice and punish the culprits whether they be "black people or white people." It is not known where the gentleman who aroused the provocation of the people has gone. The paper is sorrry that the innocent Mr. Cumming has been hurt owing to the mischievous act of the said doctor. The people of this presidency have been always commended for their patience, and they are never known to commit any misdeed unless they are given reasonable provocation for it. The authorities must not therefore suppose that the present state of affairs is serious. If the matter is enquired into, truth will be ascertained.

[illegible]
1907.

The *Desabhimani*, of the 8th June, writing about the disturbance at Cocanada, observes that Dr. Kemp assaulted "one of two young lads" boxing him on his temples and kicking him with his boots for having uttered *Vande Mataram* and then threw him down on his face on the ground. "Even if the boy had pronounced that expression, at seeing the Surgeon, why should the gentlemen have become enraged? He is at the head of a department in the district. Should he not have some patience? If Europeans begin to kick natives to-day for pronouncing *Vande Mataram* and to-morrow for laughing at them or for some such thing, there is no doubt that public peace will be disturbed. A medical graduate opined that even if the boy should survive by God's grace, his brain might be affected or some limb might become maimed. The boy's father may flinch from filing a charge against the District Surgeon for fear that he may be arrested as some gentlemen in Cocanada are already arrested or for fear that he may incur the displeasure of his master, the Pithápuram Raja. But we desire that the Government should interfere and see the Surgeon punished."

The *Sasilekha*, of the 14th June, referring to the Cocanada incident, says that although the gentry of Cocanada passed in a public meeting a resolution that there was not the least ground to suppose that the people of Cocanada were in a state of great unrest or that there was mutual hatred between the rulers and the ruled on account of racial differences, yet it is to be regretted that the Government without paying any heed to it and under the misapprehension that the people of Cocanada had conspired to disturb the peace of the town, have resolved to impose a punitive police force on the town for two years with a view to punish the whole population of the town. Up to date the authorities have arrested about thirty persons, and it is said they are going to arrest twenty more. They might as well arrest all the 200 or 300 men that caused the riot. Apart from this, it is not yet known what punishment they have inflicted upon Dr. Kemp. His Excellency the Governor should, on this important occasion, go to Cocanada and Rajahmundry and have a talk with the people personally.

Referring to the recent disturbances at Cocanada the *Nadegannadi*, of the 8th June, observes that the whole incident of the riot was occasioned by the severe assault committed on a boy by Dr. Kemp. But the Government instead of punishing the European who committed the assault are proceeding against the injured party. The paper remarks that it is to be regretted that the British sense of justice has fallen so low.

SASILEKHA,
Madras,
June 11th, 1907.

Loans to Kalahasti and Karvetnagar Zamindars.

6. The *Sasilekha*, of the 11th June, referring to the Government loan of 11 lakhs of rupees to the Nawab of Dacca on the security of his share in his family property, feels sorry that such help has not been rendered to the Zamindars of Kalahasti and Karvetnagar in the Madras Presidency.

THE SWARAJ,
Bezwada,
May 11th, 1907.

Deportation of Lala Lajpat Rai.

7. The *Swaraj*, of the 11th May, referring to the deportation of Lala Lajpat Rai, writes:—"The fact that a patriotic gentleman who was working for the good of the country was deported without any trial, makes us believe that Muhammad Toglak's government was better than the present Government. Even the rulers who believe that their will is law must know that if a few leaders of the people are deported, others will take their place, and that even the Emperor of Russia has agreed to form a popular assembly, the Duma, in order to allay the unrest of the people. Lord Minto's high talents secured to him the Viceroyalty of India, but such talents, we regret to say, he is abusing.

DESABHIMANI,
Bezwada and Guntúr,
June 7th, 1907.

Swaraj.

8. The *Desabhimani*, of the 7th June, writing about *Swaraj*, says that "before endeavouring to obtain it, we should provide ourselves with all the necessary appartus. Some imagine that it consists of ordinary swords and daggers. But they are unnecessary. There is a sword which is sharper than all of them, and it is no other than the boycotting of foreign goods. Holding this sword in one hand and the trident of union among people in the other, and cutting down the forest abounding with trees of self-interest and mutual jealousy, we may obtain the fort of *Swaraj*."

The *Suryodya Prakasika*, of the 10th June, in a leading article headed "Swaraj" or self-government, observes: the expression "Swaraj" has its origin in the New Spirit. The venerable Dadabhai Nowroji, the foremost among patriots, first pointed out that "Swaraj" is the political ideal of the Indians. It has been repeatedly urged that the people of all classes and communities when inspired with a common patriotic zeal, can set aside individual differences and unite to form a single nation. Foreign Government, however efficient, cannot be a good substitute for self-government. Swaraj includes three important political privileges, viz., (1) Just as in England the highest administrative posts can be held by the British, so in India the Indians must be made eligible to the higher administrative posts. This privilege, if acquired, will in a great measure, remove the great discontent and poverty that exist in the country; (2) as in England the right of legislation and taxation should rest solely with the popular representatives, and (3) the financial relations between England and India should be equitable and just. A proper proportion of the money spent for the maintenance of peace and for the military and naval branches of the administration should be shared by the Indians as well. These three privileges the Indians legitimately demand. The village *Panchayat* system of the past, the municipal rule of the present, the introduction of the western education and the study of the western political science in India, a stronger sense of unity and patriotism of the more recent growth and the prevalence everywhere of the new spirit, all indicate that the time is come for the extension of the above privileges essential to Swaraj.

The *Srikrishnasukti* for May explains "Swaraj" as meaning "self-government within the Empire" or self-government as in the Colonies of Canada and Australia.

ANDHRAKESARI,
Rajahmundry,
June 8th, 1907.

"Indian poverty and its causes."

9. A contributor to the *Andhrakesari*, of the 8th June, mentions certain reasons for the poverty of India:—(1) India being governed by foreign rulers, all the superior officers drawing very high salaries are Englishmen. All the money

they earn reaches England. The Queen's Proclamation of 1857 has not been given effect to. The rulers have indicated their disinclination to allow equal opportunities to the English and the Indians by refusing to hold the Civil Service Examination in India, and by abolishing the Provincial Civil Service Examination. By appointing Englishmen on high salaries while Indians with greater abilities are available on smaller salaries, the administration is made more costly. In the shape of salaries and pensions, 28 crores and 44 lakhs are annually sent to a foreign land; (2) railways, banks, factories and trading firms have foreign money for their capital. The greater part of the national debt has been obtained from foreigners. Many crores of rupees are therefore every year remitted to England in the shape of interest on foreign capital and foreign loans; (3) foreign trade is gradually ruining the Indians. Although the Indians do not obtain high appointments at the hands of foreign rulers, and although they have no capital to lay out, still, if the Indian industries prosper, India will not be reduced to penury. By means of foreign trade, England takes away 95 crores of rupees annually. The above are the three chief causes of India's poverty.

SWARAJ,
Bezwada,
May 11th, 1907.

Government servants and Indians.

10. The *Swaraj*, of the 11th May, referring to the remarks made by the *Madras Standard* of the 24th April under the heading "Madras High Court," writes:—"The power of appointment even to the humblest post in the public service is in the hands of the English. Though we may justify the conduct of poor graduates who, for maintaining themselves, have recourse to low-paid appointments and work like slaves day and night, we do not see why learned and well-to-do men should try for the post of a High Court Judge and wear the shackles of Government Service. The Hon'ble Mr. Sankaran Nair was the President of the National Congress at one of its sessions. Such persons as he seeking Government service is gagging their mouths, and the Anglo-Indian papers harp on their conduct and ridicule them saying that they pretend patriotism and ventilate their views in public meetings, only to secure appointments in the public service. Why should they not live independently at least for the reason that the said papers laugh at them, if not for the reason that their countrymen blame them? It is also unbecoming the English papers owned by natives to say that high appointments in public service should be given to natives and to feel sorry when they are not given to them. They may, perhaps, argue that they are only suggesting to the Government to be fair to the Indians. We hope that hereafter at least the *Hindu* and other papers will not express such worthless desires."

SASILEKHA,
Madras,
June 11th, 1907.

Mr. Morley's Budget Speech.

11. The *Sasilekha*, of the 11th June, referring to Mr. Morley's Budget Speech, says that the Indians are of opinion that the administration cannot satisfy the aims and aspirations of the people even if the privileges declared the other day by Mr. Morley begin to operate. The Indians have been contending in vain to be appointed as Members of Provincial Executive Councils, as Members of Boards of Revenue and as Under Secretaries in the Secretariats. They desired to be vested with power to move resolutions in the Legislative Councils, to scrutinize the Budget Accounts, and to further interpellate on the answers to original interpellations, but it has not been granted. The Indians have no voice now in the matter of levying taxes, expending revenues derived, framing laws, and repealing them. They thought that Mr. Morley would grant them some independent power in this direction but were disappointed. Much is not to be gained by one or two Indians being members in the Secretary of State's Council. Twelve retired Englishmen are Members of this Council. Two Indians, therefore, form an insignificant minority and their voice will not receive any attention. The Indians required the Government to separate the executive and judicial functions vested in certain officers, reduce land assessment, and curtail military expenditure, but nothing has been done. The necessity for a permanent settlement was pointed out to the Government, but the Government paid no attention to it.

ANDHRAKESARI,
Rajahmundry,
June 7th, 1907.

Peace and progress.

12. The *Andhrakesari*, of the 7th June, writes:—"Peace is necessary for progress. But peace does not mean that we must be subject to injustice and wickedness. Such peace will ever ruin us. If injustice should predominate, individuals or countries will disappear from history. Do we not now intend to work for the amelioration of our country? We have to remember that our undertaking is only a war of justice. The power of righteousness helps us in such a war. Naturally other powers follow it. Those who are now striving for *Swaraj* bear this in mind and are proclaiming it. They are called by some, advocates of heroism. They follow the method of peace. Only when the country is peaceful, it is possible to find out what are necessary for the amelioration of the country and what will tend to its progress. So the advocates of this policy do not encourage the disturbances that are not favourable to the amelioration of the country. They know that the progress of the country cannot be secured in a day and therefore they will go on gradually working with the end in view. It is not their business to despise the present Government unreasonably. It is not their object to break the law of the country. There are, however, many deeds which have to be done without disobeying the law in the least. They believe that it is good to oppose the unjust acts of the present administration with a view to secure justice. They believe also that whatever tends to the utter ruin of righteousness among the people in the laws of the Government and in their acts must be fought against heroically. It is, therefore, that we have much respect for this section of people. Whatever we do must be consistent with the security of peace. If peace is disturbed power of judgment is disturbed. When that power is disturbed, we shall be unable to know what may be done and what ought not to be done, and ruin will overtake us. What we wish for now is the securing of righteousness for the country. We need not know who is physically stronger—the English or the Indians. We want to walk in the path of justice in spite of all difficulties, ascertaining first what justice is and what its path is. We unhesitatingly declare that whoever disturbs the peace of the country is an enemy to the country. Whether it is disturbed by the Government or by the people, the advocates of justice must prevent all disturbance. Unrest may be necessary at times for the amelioration of the country. But that is a different matter. Our countrymen must think well and should not disturb the peace of the country. They must, however, unitedly and heroically work incessantly for nationalisim boycotting of foreign goods, national education, etc. They must always be just. Immediate success may not attend their work in the cause of justice, but we shall have the satisfaction that we advocate the cause of justice."

SWARAJ,
Bezwada,
May 11th, 1907.

" National autonomy."

13. The *Swaraj*, of the 11th May, writes: " National autonomy means the administration of a country by the people born in that very country. It is called 'Swarat' in *Sanskrit* and 'Swaraj' in *Hindustani*. It has four functions: (1) making laws and regulations, (2) issuing orders, (3) levying taxes and (4) deciding questions relating to international relations. Any defect in any one of these powers does not make a complete 'autonomy.' If it is asked when such autonomy can be attained, it must be said that even historians cannot answer the question. The French, when they were advocating universal brotherhood and equality, never knew that their Government would attain the present form. However good the foreigners may be, they cannot treat us who are subject to them, as their equals. Sir Henry Cotton has stated in *New India*' that the English have racial jealousy against the Indians. Lord Curzon has put difficulties in the way of the Indians acquiring higher education, lest the well-educated might not obey the English Government so well as the uneducated. All agree that liberty is not a thing to be lost and when lost it is a thing to be recovered. We desire to have liberty which is a divine gift natural to the human race. But the English who have been tasting the sweet juice of the mango of India and flying away like birds to foreign lands beyond the seas, cannot be so foolish as to deny themselves

the sweet nectar and kindly ask us to taste the same. There is no use of begging for anything at their hands. Those who intend asking anything of them must be prepared to say 'Will you give us our privileges or shall we try to obtain them?' Our people are not in a fit condition to put such a question. We must first give up all that has a foreign element, viz., foreign goods, titles, schools, membership in Legislative Councils, etc., and next attend to the establishment of national schools, introduction of village panchayet system, election of taluk and district board members, appointment of arbitrators for the administration of justice, improvement of agriculture, and all other things that are essential for the administration of the country. If we do this and obtain democratic government, the authority of foreigners will vanish from this country. So we encourage our countrymen to attain *Swaraj* by the means described above, as explained by Babu Bipin Chandra Pal."

NADIGANNADI,
Madras,
April 1907.

The Indian Budget.

14. Commenting on the Indian Budget Debate, the *Nadigannadi* for April says, that no doubt the budget shows a surplus of 116 lakhs of rupees during last year, but the Indians have not much to rejoice in the fact. The people have no voice to determine how their hard-earned money should be spent. They have no control over the finances of the State. The Government has allotted 30 crores of rupees for military expenses, and lest the people should complain of this heavy burden, they have been granted a few concessions to cheer up their hearts a little. These are: a small reduction of the salt tax and the postal charges, a small allotment for education, a (doubtful) *promise* to provide free primary education and a few measures relating to famine-relief. This was in short the "Budget Farce" of this year. These concessions do not, in fact, affect the financial condition of the Government. The reduction of the salt tax will almost doubly increase the consumption of salt, so that this again is a source of additional gain to Government. As a set off to the concession in the postal rates, the Government has disallowed the commission hitherto allowed to postmasters and vendors, on the sale of postage stamps. The commission withheld amounts to 5½ lakhs of rupees and is even more than the loss entailed by the concession. Not only have a large number of vendors been thus deprived of their means of livelihood, but the public are put to great inconvenience on account of the new arrangement. Such is, in short, the nature of the concessions granted. Lord Minto and Mr. Morley grow eloquent over the budget and its figures. No other civilized country has ever been able to present its statements of accounts so skillfully as the British Government during the last forty years. Enough of these budget statements! We are tired of our mendicancy and our constant servitude. We shall *certainly* obtain our rights. We must have full control over our finances. Those who think that these are mere political dreams have not looked deep into the present state of the country.

QASIM-UL-AKHBAR,
Bangalore,
June 10th, 1907.

The poverty of India.

15. The *Quasim-ul-Akhbar*, of the 10th June, in a leader on the "Poverty of India", says it is a fact that India is poor as is alleged. This is due to the people themselves and not to others because they do not use their senses in taking advantage of the hidden mineral wealth which Nature has provided for them. It asks the people to try to adopt measures that tend to benefit the country instead of engaging in agitation.

III.—LEGISLATION.

KISTNAPATRIKA,
Masulipatam,
June 7th, 1907.

"The Punjab Colonization Bill."

16. The *Kistnapatrika*, of the 7th June, referring to the recent Punjab Colonization Bill, states that after all His Excellency Lord Minto refused his assent to the Bill on political grounds irrespective of its merits or demerits and it was thus nipped in the bud. It is therefore the duty of the Government to declare now that the patriots and peoples' friends, Lala Hansraj and Lala-

Lajpat Rai and others, who have devoted all their energy in fighting against the Bill arguing that it was unjust and ought not to become law, and have in consequence lost their freedom, are innocent and then to release them.

SWARAJ,
Bezwada,
May 25th, 1907.

"New Government Ordinance."

17. The *Swaraj*, of the 25th May, states that the reasons why the people are losing their confidence in the British rule are—(1) their not being allowed to hold public meetings and represent to Government their wishes and aspirations, and (2) the non-abolition of the Arms Act and the non-admission of Indians into the army. The Government allowed the people to criticise their acts in meetings and publish newspapers. But Lord Minto has now made it penal to hold meetings without permission and has thereby withdrawn the people's right to discuss Government's doings. "The Government are hard-hearted in their attempts to put down disturbances. Are not the present difficulties due to our dependence on another race of people? Yes! The breeze of strong determination that we will obtain *Swaraj* helps the fire of indignation in the hearth of every patriot's heart caused by the punishments that are being inflicted on the leaders."

KERALA SANCHARI,
Calicut,
June 12th, 1907.

Enforcement of Leper Act in Calicut.

18. An article in the *Kerala Sanchari*, of the 12th June, observes that Government have not taken a serious view of the increase in the number of lepers in the Calicut Municipality as shown in the report of the District Magistrate of Malabar and do not at present deem the necessity to enforce the Leper Act immediately. The Magistrate has, however, been asked to submit another report in March next. It is high time to enforce the Act in a crowded municipality like Calicut where lepers are observed wandering in the town and contaminating all things by their touch rendering them unfit for use by others. Besides the lepers permanently residing in the town others from outside flock to the place for earning their livelihood. As there is a Mission Leper Hospital at Chevayoor neither Government nor the Municipality should have any difficulty in enforcing the Leper Act in Calicut.

Referring to the same subject, the *Kerala Patrika*, of the 8th June, makes a similar remark.

IV.—NATIVE STATES.

SURYODAYA PRAKASIKA,
Bangalore,
June 10th, 1907.

Vacancies in the Mysore State.

19. Referring to the tow important vacancies recently created in the Mysore State, the *Suryodaya Prakasika*, of the 10th June, observes that it is impossible to foretell whether Europeans or Indians will be appointed to those places hitherto held by the Europeans. In 1881, when the province was made over to Sri Chama Rajendra Wodeyar, the then Governor-General assured the Maharaja that the administration of the State will gradually come to be carried out almost exclusively with the aid of the native subjects. The Diwan Mr. Rangachariar spared no pains or money to increase the administrative capacity of the Indians. His successors have followed in his footsteps. Natives of decided ability, to hold the highest judicial offices, could always be found in the State. Sir Krishna Murthi, Mr. Thumbu Chetty and Mr. Ramachendra Aiyar have all very creditably discharged their duties as Judges of the Chief Court. Again, Lord Curzon himself deprecated the free employment of Europeans in Native States. Besides, the painful insult offered to the Hindus as a community, by Mr. Sparkes in his judgment in the Sivasamudram poisoning case, reveals the extent of insight the Europeans claim to have into the nature of the Indians. The natives are quite alive to the services rendered to the State by the Europeans of the past and are ever grateful to them for it. But such impartial and well-intentioned Europeans of the earlier days are seldom found at the present day. Also, if the claims of capable Indians be overlooked, there is an end to all hope of their advancement. If it be impossible to find suitable Mysoreans, it is urged that Madrasis at least may be appointed to those places.

Referring to the same subject the *Vrittanta Chintamony*, of the 1st June, urges that the superior claims of Mr. H. V. Nanjundaya to the Chief Judgship of Mysore should not be overlooked. He has passed the M.A. and the M.L. degree examinations, and has been successively a Munsif, Sub-Judge, Assistant Commissioner, Under Secretary, Deputy Commissioner, Chief Secretary and is now already a Judge of the Chief Court. It is difficult to find so able and so conscientious a Judge even outside the Province. But it is greatly feared that Mr. Madhava Rao may have already fixed upon somebody else; possibly a Madrassi and his own favourite or if that fails he will procure a European. If, however, the Maharaja and the British Resident intervene in the interests of justice the issue might possibly be otherwise.

SHAMS-UL-AKHBAR,
Madras,
June 10th, 1907.

Mr. Walker and the Nizam's College.

20. The *Shams-ul-Akhbar*, of the 10th June, complains that Mr. Walker has abolished the Science department of the Nizam's College, although it was to the State's advantage that it should remain. It asks the State to establish a National College as was done by Mustafa Kamil when Lord Cromer the ex-British Consul-General at Cairo tried to spoil the education of that country.

Hyderabad Contingent troops.

21. The same paper, writing of Hyderabad Contingent troops, says the necessity on which the contingent took its rise does not now exist as there is no fear of the Mahrattas or Mysoreans. Moreover, the British Government has often had proofs of the loyalty of the Government of the Nizam. Such being the case, it thinks, there is no necessity to keep up the contingent troops.

VI.—MISCELLANEOUS.

SWADESAMITRAN,
Madras,
June 10th, 1907.

Mr. Morley and India.

22. The *Swadesamitran*, of the 10th June, says:—Some traits of Mr. Morley's character have come out only after his appointment as Secretary of State for India. We believe it is not wrong to say that he has shown by his own example how divergent may be a man's thoughts and deeds. He is fully aware of India's present circumstances and the impediments to her improvement in any direction; yet he has done nothing to hasten this improvement in the least, but has rather produced popular discontent and unrest. He and Lord Minto, having at the beginning of their Indian career, inspired hopeful enthusiasm in the breasts of the Indians, have now become objects of disgust to them. That for any Government to be strong, it must be based upon the love and goodwill of its subjects is a principle which Mr. Morley has emphasized and illustrated in many of his writings, but his actions in regard to India have been a downright contradiction of this principle. He formerly expressed it as his opinion that the Indians should be governed with sympathy, yet in his budget speech he referred to them as "our enemies". Formerly he declared that the views and aspirations of the Indian congress were not such as to cause alarm or anxiety; nevertheless, he has since thought it fit to deport Lala Lajpat Rai without any enquiry. He formerly admitted the propriety of the educated section of any people displaying enthusiasm in all matters and working for the advancement of their country: now, however, he has issued orders prohibiting public meetings, condemning the participation of students and young people in political agitation and intimidating the native Indian Press. His conduct in connection with recent events in this country has been so wholly unbecoming a statesman of his position, learning and reputation that we are inclined to ask if he left all his noble qualities behind him when he became the head of the Indian administration. The Indian Government is an irresponsible Government carried on ultimately by the whims and fancies of the officials in the lower grades; and the Anglo-Indian Press Acts the part which Sakuni played in the house of Duryodhana, that is, hoodwinks the authorities and spoils the administration by false reports and specious reasonings. If in these circumstances men

of position and influence, like Mr. Morley, do not even endeavour to learn the true state of affairs, who else can do us good? It has now become quite clear that we should rely upon our own exertions if we want to rise in the scale of nations.

The same paper, of the 12th and 14th June, observes:—The association of the Native Princes of India in some way with the administration of this country as a whole—which is suggested by the Council of Notables contemplated by Mr. Morley—is, in theory, bound to be productive of much good to them. Though they are as much Indians and are as deeply interested in the good Government of India as the common people, they have no share in this Government and are thus without the width of experience and patriotism which their more humble countrymen have acquired and are still acquiring as Government officials and members of Legislative Councils. Those Princes who know English make it the sole business of their lives to imitate Englishmen in their dress and manners. They absolutely forget that India is their motherland; and, even if they do not, they speak and act only in such a way as to please the Anglo-Indians. Of course, there are a few honourable exceptions, the Gaekwar of Baroda being the most prominent. Their association with the British Government, therefore, will serve a very good purpose; and, as their employment as paid officials is entirely out of the question, and as the Government is not at all likely to admit them to high posts in the military service, the best way to give them a share in the Government of India as a whole is to make them councillors to the Government. This is how the Council of Notables may become useful. But it is necessary that it should be a Council consisting not exclusively of Princes and titled men, but of the representatives of the people side by side with them. For, otherwise, that is, if Mr. Morley intends to create a House of Lords in India, we entirely deprecate the idea, seeing the work which the House of Lords in Britain is doing. This Council of Notables will, in the most important matters, side with the Government and oppose the people, and then the authorities will throw into contempt the words of the popular representatives. To take a concrete instance, suppose the deportation of Lala Lajpat Rai becomes a subject of discussion in the Viceregal Legislative Council. Mr. Ghokale and his colleagues will certainly condemn the measure as highhanded in the extreme. But the Council of Notables, in which the Maharaja of Kashmir, the Nawab of Dacca and others of their stamp are sure to be members, will as certainly defend it; and the Anglo-Indian press will laud them to the skies; the Indian correspondents of the press in England will speak very highly of them; and Members of Parliament will, as a result, point out that, whatever the educated Indians, actuated by disaffection to the British Crown, may say, the Government has been right in its action, seeing that the Princes and big men support it. Thus this Council of Notables will be a thorn in our side instead of a beneficial institution. We believe that it is a cunning artifice designed with a view to deter our progress. Now, as to the contemplated nomination of one or two Indians to the India Council, we have no doubt that such a step will be greatly advantageous to this country; but, as these two will be nominees of the Government and will form only a hopless minority in the Council, and further as the Secretary of State is not constitutionally bound to act upon the views of his Councillors, we should have welcomed with greater joy a proposal to give one or two seats in the Viceroy's Executive Council to capable Indians. On this head, however, Mr. Morley is silent, and we do not believe that such honour will be granted us. Mr. Morley stated in his speech that the Government officials had lost very much of their old popularity and that to remedy this defect the administrative system of earlier times should be resorted to. But this is impossible. For the cause of the phenomenon noticed by Mr. Morley is not any change in the methods of the British rule in India, but the rapid growth of knowledge and self-respect in the people. The true way to encourage sympathetic relations between the people and the District officials is to cut short the independent powers of the latter and let them carry on the district administration in conjunction with the representatives of the former. In other words, there should be a District Council for each district, and it should be made obligatory on the Collectors and other officials of the district to consult this Council in all important matters. Finally, how has Mr. Morley arrived at the conclusion that the Indians are incapable of working the machinery of Government? Surely India was not a desert before the British advent! The machinery of Government did exist in those times, and the Indians did work it! Unless the British people claim to have, by magic arts, deprived us of our administrative talents, we do still possess them. It is suprising that, in spite of all his learning, Mr. Morley has taken on trust the myth which has found so much favour with the Anglo-Indians, namely, that nature has not fitted the Indians, but has fitted the Englishmen for all activities.

The *Desabhimani*, of the 12th June, dissents from the views expressed by Mr. Morley in regard to Lala Lajpat Rai's deportation, but considers as "redeeming features in the budget" the enlargement of the Legislative Councils, the admission of Indians to the Council of the Secretary of State and the formation of the Council of Notables. The proposed return to the old system of administration with a view to promote the popularity of the Government is welcomed by this paper. But it regrets that no mention has been made of giving one or more seats in the Executive Councils of the Government "to Indians of capacity, merit and probity," and that "no attempt has been made to do away with a growing evil, viz., the combination of executive and judicial functions."

The *India*, of the 15th June, writes:—Mr. Morley's Budget Speech has given satisfaction to no section of the Indian people, not even to the old party which was expecting so much from him. We of the new party had never any such expectations; but we hoped that, being very learned, Mr. Morley would express his views as skilfully as possible. It appears now that, since he came to the office of Secretary of State for India, his intellect has lost much of its vigour; for his statements are contradictory, and, in some instances, lack even common sense. As a reason why Lala Lajpat Rai has not been publicly prosecuted, he said that a regular trial might result only in the imprisonment of the Lala, and that, when he was released, the people would form triumphal processions, in which riots of a serious nature might ensue. Does Mr. Morley feel certain that, when the Lala is repatriated, the people will not organize processions in his honour? Or does Mr. Morley mean that this eminent son of India is never to be repatriated? As to the proposed enlargement of the Legislative Councils, it is in our opinion an empty concession. Mr. Morley also sees no danger in admitting one or two Indians to seats in his Council. But even such petty privileges have not yet been finally decided upon: how long they are to be under consideration we do not know. In regard to the adjustment of military charges between India and Great Britain, Mr. Morley intends to appoint a Commission. Well and good. But in another part of his speech he has undeceived the minds of those who were hoping that he would curtail the Indian military expenditure. What shall we say of the Council of Notables? It will be nothing but a Punch and Judy show, for which, as the *Standard* sarcastically recommends, tickets may be sold to the people in order to eke out the public revenues!

SWADESAMITRAN,
Madras,
June 11th, 1907.

Cowardice and patriotism.

23. The *Swadesamitran*, of the 11th June, observes:—The Indians are not a courageous people. Mostly, they are weak in their physical constitution. Nor are they strong in mind. Of necessity, therefore, their patriotism cannot pass beyond words. When Muhammadan rowdyism raged in Bengal, when Hindus were assaulted and plundered, when the honour of Hindu women was outraged, when the images in Hindu temples were desecrated, what did the Hindus in Bengal do? They kept quiet, or fled to quieter places. What can be more shameless? How can we esteem men who, for the honour of their women, for the sanctity of their temples, are not prepared to fight with all their might and sacrifice their lives if need be? The Englishmen have

formed of the Bengalis the low opinion that they are brave only so far as their talk goes, but not in deed. The Hindus of East Bengal have, in connection with the late riots, well merited this opinion. Nor can the people of South India boast of more courage than their northern countrymen. What did the schoolboys at Cocanada do, but take to their heels pell-mell when they saw Dr. Kemp alight from his carriage? When we consider that they numbered some hundreds, they might surely have stood their ground and returned ten blows for each one dealt by the dastardly Doctor. They would have done so, in spite of their tender years, had they belonged to a spirited race. Indian parents must instil into their children's minds betimes the spirit of self-respect and heroism. If, like the Madhwa boy who was beaten by the Doctor, the others had stood firm and offered a united resistance to that wicked European, how honourable it would have been to us! Not to speak of mere striplings: what shall we say of their elders? The very fact that Srijut Varma belongs to Lahore has terrified the Munsif of Salem and made him shun that man like poison. We imagine that he will straightway fall down in a swoon if he sees Lala Lajpat Rai or Sardar Ajit Singh! The Munsif trembled that he would be dismissed from service, if not deported, in case he agreed to this Lahore man delivering a religious lecture in the premises of a society of which he happened to be the secretary. Not only did he seek to prevent this lecture, but he is also said to have written to the Collector recommending the prohibition of any lecture by Srijut Varma, which, he opined, would sow sedition broadcast. What loyalty! What patriotism! What self-sacrifice! Here is indeed a model for our B.A.'s and B.L.'s! We have also heard of a Sub-Magistrate at Tinnevelly who, when in the course of conversation Lala Lajpat Rai was referred to, exclaimed with a start "Never mention the name of that traitor in my hearing"! We are not aware how many hundreds of thousands of Sub-Magistrates such as this will be equal to one Lala Lajpat Rai! Such base cowards are not even fit to pronounce his sacred name or hear it pronounced. We have to believe that there are many more like this Sub-Magistrate of Tinnevelly and this Munsif of Salem. They are as useless living as dead, who, with the view of pleasing the whites for the sake of a selfish livelihood, desert the cause of their country, slander their countrymen, tell tales of patriots among them, conceal their interest in such public movements as the Congress, and suffer without a murmur the sharp pricks of their conscience! The good and the great should teach such men a lesson by excommunicating them!

Recent repressive measures.

24. The same paper states:—According to a rumour which is abroad now, the Government gives out that the recent repressive measures were introduced to meet the present agitated state of the country, and that it is intended to annul them if the agitation shows signs of cooling down at least hereafter. Why? Where is the hurry to cancel measures inaugurated only so short a time ago? Let them continue in force for at least a year more, and let the authorities witness the result. Even if, as this rumour says, the odious orders passed within the last few weeks be repealed, we refuse to believe it to have been done for the benefit of the people or owing to the love of the Government for them. For the Government is itself aware that the country will very probably be reduced to a sad plight by the operation of these orders. The policy of intimidation is bound to be a failure in these times when the people are wide awake.

SWADESAMITRAN,
Madras,
June 12th, 1907.

Feringhee barbarity.

25. The *Swadesamitran*, of the 12th June, writes:—On the night of the 10th instant, some gentlemen connected with the Tanjore Royal family, on their way to Ootacamund, alighted at the Trichinopoly station for changing trains, and placed their luggage upon the platform; when some drunken Feringhees—Railway or Police officials—trod upon and displaced the luggage. Immediately, the travellers telegraphed the matter to the Agent of the South Indian Railway Company and also gave him to understand that, if a proper enquiry was not made, they would report the affair to the Railway Board in

England and to the Government. They have not done wrong. But as in these days Feringhee offenders do not get the punishment they deserve, they should be taught a lesson immediately whenever they play such mischievous pranks. It is only when in a determined manner we return blow for blow that they will fear and respect us. Criminal prosecutions and probable fines are not sufficient deterrents in their case.

The *Jananukulan*, of the 15th June, recommends that a thorough enquiry be held and condign punishment meted out to the offenders in this matter.

SWADESAMITRAN,
Madras,
June 14th, 1907.

Mr. Morley and the Indian students in Great Britain.

26. The *Swadesamitran*, of the 14th June, learns that Mr. Morley has undertaken the formation of a Commission to look after the Indian youths studying in the various British Universities. It is not plain to this paper what is the reason of this sudden display of interest on the part of the Secretary of State in the Indian youths. From recent events and Mr. Morley's attitude in connection with them, this paper suspects that something more than his desire for the welfare of these youths underlies the projected commission.

VYSYA,
Guntúr,
June 1st, 1907.

Arya Vysya Maha Sabha.

27. The *Vysya*, of the 1st June, mentions the resolutions passed in the first *Arya Vysya Maha Sabha* held in Guntúr, mostly on their social condition. Some of them are—

"Our countrymen should encourage the use of indigenous articles as far as possible.

"Agriculture and commerce and handicrafts should be improved according to new methods.

"Mr. G. Gopala Chetty should be requested to criticise the base accounts given about us (the Vysyas) in the last Census Report, and to memoralize the Madras Government on the matter.

"Messrs. Dasu Sriramapanditulu and S. Ramaswami Gupta should be requested to take steps to see that the Indian Census Report of 1901 and the books written by Mr. H. V. Nunjundayya, Judge, Chief Court, Mysore, which contain some base accounts of Komatis, are corrected."

NADEGANNADI,
Madras,
April 1907.

Swadeshi and boycott.

28. The *Nadegannadi*, for April, in the course of advocating swadeshism and the boycott (of foreign goods), says that swaraj and swadeshi are the political ideals that arise out of a "National consciousness". Swaraj denotes political emancipation and swadeshi, the development of indigenous industries, trade, etc. Swadeshism and boycott are moral and religious duties that devolve upon every Indian. No self-governing country in the world could work out its political salvation without the strict observance of these two principles. The self-seeking British not only destroyed our foreign trade but deliberately ruined our internal trade as well. Their civilization is but a garb they have put on in order to deprive other peoples of their property. Having once completely sapped our trade, as a cat in a saintly mood they have now set about preaching free trade principles to us Indians. Oh Indians! How long will you be led by such delusion! Awake! For whom is free trade meant? Only for equals. Our industries which are still in their infancy can be protected only by means of tariffs. Our rulers are always acting in their own interests; it is therefore our duty to protect ourselves by means of the boycott of foreign goods. If our rulers oppose us in this we shall next boycott British goods themselves.

Political associations in Madras.

29. The same paper says that there are three associations in Madras for promoting swadeshism, viz.:—The Industrial Association which raises small contributions in order to establish warehouses exclusively for selling swadeshi goods, (2) the Swadeshi League which undertakes the hawking of swadeshi goods and preaching swadeshism to the masses, and (3) the Bálabharath (Young India) Association is an organization to give political lectures on boycott and

swadeshism and to issue small pamphlets in the various vernaculars. It is reported in this connection that Mr. H. Channakeshava Aiyangar, a member of the above associations Nos. 2 and 3, and Mr. Bharathi, the editor of the Tamil paper *India*, will start on a lecturing tour in the Mysore Province and the Tamil districts, respectively.

MANORAMA,
Calicut,
June 12th, 1907.

Curtailment of the liberty of the Press.

30. An article in the *Manorama*, of the 12th June, referring to the Government of India's order authorising Local Governments to prosecute seditious papers, observes that it betrays the intention of Government to curtail the freedom of the Press in general. Government are at liberty to take action against those papers that abuse their privileges. But to consider their misconduct as affording sufficient ground to abridge the freedom of the Press in general is to contravene Britsih justice.

[Issued, 22nd June 1907.]

CONFIDENTIAL. **No. 25 of 1907.**

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 22nd June 1907.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

Nil.

VERNACULAR PAPERS.

I.—FOREIGN POLITICS.

PAGE

The proposed employment of Europeans in Afghanistan .. 230

II.—HOME ADMINISTRATION.

(a) *Police—*

Panic-stricken Government .. .. ib.
Punitive Police at Cocanada 231

(i) *Public Works—*

Supply of water for irrigation purposes 232

(k) *General—*

The Government and the students of the Rajahmundry College .. .. ib.
Rajahmundry and Cocanada 233
Disturbance at Cocanada .. .. ib.
"What is our destiny?" .. .. ib.
The Fifteenth Provincial Conference 234
Anglo-Indian newspapers .. .. ib.
Mr. Morley's Budget speech 235
The "Council of Notables" .. .. ib.
Remarks on the recent disturbance at Cocanada .. ib.
Musalman sepoys and Cocanada riot 236

II.—HOME ADMINISTRATION—*cont.*

PAGE

(k) *General*—cont.

The arrest of Ajit Singh 236
The Cocanada riot .. .. ib.

IV.—NATIVE STATES.

The Diwan's partiality .. .. ib.

V.—PROSPECTS OF THE CROPS AND THE CONDITION OF THE PEOPLE.

Prospect of a severe famine in Malabar .. .. .. ib.

VI.—MISCELLANEOUS.

The Panjabis demeaning themselves .. .. ib.
Sivaji commemoration in Japan 237
The Deportation Regulation .. .. ib.
The situation in the Gódávari district .. .. ib.
The Government and the Press in Bengal 238
India and Mr. Morley 239
What should we do? 240
Public lectures .. .. ib.
The disturbances in the North .. .. ib.
Remarks on Mr. Morley's Budget speech 241
Remarks on mistaken impressions regarding Indian affairs prevaling in England .. .. ib.

ENGLISH PAPERS OWNED BY NATIVES.

Nil.

VERNACULAR PAPERS.

I.—Foreign Politics.

SWADESAMITRAN,
Madras,
June 20th, 1907.

The proposed employment of Europeans in Afghanistan.

1. The *Swadesamitran*, of the 20th June, says:—The Amir of Afghanistan proposed to employ Europeans in certain offices in his State. But the *moulvis* were dead against the idea; and it is pleasing to see that the Amir has given up his proposal in deference to their wishes. His Majesty may provide higher education to his own subjects and appoint them to places of trust and responsibility. Or, if this be not possible, he may procure the services of educated Mussalmans from India or from any other country. To introduce Europeans into the service of the State is, to our mind, very unnecessary, and sometimes involves much loss.

II.—Home Administration.

(*a*) *Police.*

KISTNAPATRIKA,
Masulipatam,
June 14th, 1907.

Panic-stricken Government.

2. The *Kistnapatrika*, of the 14th June, referring to the notification about the Punitive Police at Cocanada, says:—This notification, its object, the suspicion which has given rise to it, and the panic created by that suspicion are all the results of imprudent action. The foreign rulers are labouring under a delusion, having imagined that people were contemplating secret conspiracies and commotions, when they had merely attacked the club to avenge the brutal attack on a boy by a European. There is no commotion at all in the town except what is created by police arrests. That there is no danger to person and property under the British rule becomes falsified as soon as Europeans are a little annoyed. The innocent people of Cocanada are under great consternation. It is well known that they do not go to the boy to see him. They are so afraid that they do not even speak about the assault on him. The coolies are afraid to go out lest somebody might arrest them at any moment. The vegetable-mongers in the mufassal have almost ceased to go into the town for the same reason. If anybody does not return home in time he is supposed to have been confined in some lock-up. The people are terribly confused, seeing that the innocent have been arrested. Nobody is sure that his turn may not come and that he may not be disturbed by the machinations of evil-doers. While this is the state of affairs in Cocanada, the Government have sent 200 Muhammadan sepoys to Rajahmundry. How the panic-stricken Government commit one blunder after another is evident now. Our Government are simply provoking the people of the Telugu country reputed as they are for their self-respect and self-sacrifice, and are making the Telugu country a second Bengal or Punjab. In history we find instances of people suffering from similar difficulties when their country is

in a fair way to progress. Therefore we hope that the people here will work with tenacity of will, self-respect and perseverance. The people should with one voice indignantly declare emphatically in meetings that the imposing of the special police on the people improperly and unnecessarily, is a serious mistake. They should retaliate by boycotting British goods with redoubled perseverance, spread the *swadeshi* movement all over the country, wake up the power that is lying dormant in the Telugus, and proclaim their national strength.

ANDHRAKESARI,
Rajahmundry,
June 14th, 1907.

Punitive Police at Cocanada.

3. The *Andhrakesari*, of the 14th June, referring to the Punitive Police at Cocanada, writes as follows:—The Government of India passed orders punishing the people of Cocanada for the recent disturbance there, publishing the same in the *Gódávari District Gazette* (Extraordinary) of the 12th June 1907. There are no reasons to inflict such a sad punishment on the citizens of Cocanada. It may be said that such an action of the Government is improper, unjust and illegal. The reason of the disturbance is no other than the violent attack of Dr. Kemp on a boy. The real culprits do not number more than two or three hundred of the ignorant mob. Wherein lies the justice to impose such a heavy burden on fifty thousand inhabitants for the faults of a few people? We are at a loss to understand for whose benefit such high-handed measures have been adopted. We are surprised to see that the authorities have out of groundless fears infused terror into the minds of the people. It does not become them to make a mountain of a molehill in such simple affairs. It does not cause fear but certainly gives room for surprise that the authorities instead of bringing to book the gentleman that dealt with the boy so brutally in daylight, have tried to make a great deal out of little things under vain delusions of fear. They do not realise what public opinion is, but misconstrue the people's honest desires, and adopt hasty and imprudent measures. Surely they will have to repent. The more the authorities are persistent in pursuing stringent measures, the firmer would undoubtedly be the boycotting of British goods. We never did, nor did we ever intend to, excite the people to transgress the legitimate laws. Our prayers are not being attended to. So, hereafter we should depend much on our self-support and self-reliance for furthering our own interests. This is the proper opportunity for real self-sacrifice for the amelioration of the mother country.

The *Andraprakasika*, of the 15th June, referring to the Cocanada Punitive Police, writes as follows:—The Government have adopted drastic measures to punish the people of Cocanada by quartering a Punitive Police on them. It is unjust and unbecoming that the innocent as well as the guilty should alike be required to defray the expenses for maintaining the force. Even though Dr. Kemp cannot be brought to book, it is improper to subject all the people to the said inconvenience when the cause of the attack on the English club by some rowdies is no other than Dr. Kemp's violent attack on a boy. After such leading men of the place as Mr. Perraju condemned the violence of the mob and humbly represented the matter to the authorities, it is highly regrettable and objectionable to bring about such calamities as the stationing of a Punitive Police at this place and a sepoy regiment at Rajahmundry. Such inconvenient measures are unnecessary to keep the people in fear. The disturbance would not have occurred had Dr. Kemp not attacked the boy. He is chiefly responsible for it. It is not known how the authorities have reproved him. If it be argued that such measures were adopted to hold the people in terror, it is strange that the Government have not yet perceived that such measures are unworthy at a time when the people are in a state of excitement owing to the violence committed by Dr. Kemp.

The *Desabhimani*, of the 20th June, writes as follows:—Sufficient arrangements were being made for the arrest and punishment of those that caused disturbance having been previously provoked by the cruel attack of Dr. Kemp. It is rumoured that nearly forty men have been sent to jail and that some more will be arrested soon. None will say that it is becoming the people to create such disturbance. Anyhow, there cannot be two punishments for a single offence. So, we do not know how far it is justifiable to impose the police on the people, while attempts are being made to punish the culprits themselves. In fact, no one will assert that all whitemen are hard-hearted, simply because one gentleman—Dr. Kemp—has ruthlessly attacked a boy like a butcher in spite of his official position. Although the people of Cocanada have not self-respect enough to condemn the quartering of the police on them, it is commendable that the people of Bandar have resolved to suggest to them that the members of the municipality should all of them resign their membership in the municipality in order to maintain their self-respect.

(i) *Public Works.*

KISTNAPATRIKA,
Masulipatam,
June 14th, 1907.

Supply of water for irrigation purposes.

4. A correspondent to the *Kistnapatrika*, of the 14th June, explains the "A, B, C system of supplying water" and refers to the scanty supply of water for irrigation purposes and to the refusal of Public Works authorities to supply the same at proper times, and says:—"Do not our English rulers proclaim to the whole world that they are always ready to render help to others? But their actions are quite contrary to their professions. Alas! How could the voiceless ryots improve their condition? Why should not the Government supply sufficient water at proper times considering that they do not allow any remission even if there be no yield of even five marcals of grain. Mr. Morris, our present Collector, is a very just officer, and I hope he will note the defects indicated above, write to the Public Works authorities abolishing the A, B, C system and supply the entire quantity of water required by the ryots."

(k) *General.*

SWADESAMITRAN,
Madras,
June 21st & 22nd, 1907.

The Government and the students of the Rajahmundry College.

5. The *Swadesamitran*, of the 21st and 22nd June, observes:—Till some days ago it was the popular belief that the Government of Madras was more benign than the other Local Governments. But by its conduct towards the students of the Rajahmundry College, it has shown itself not a whit behind the other Governments in cruelty. It considers Mr. Mark Hunter absolutely faultless, nay, commends his tactful ability. But while the story given by the Director of Public Instruction—which we presume is only that furnished to him by Mr. Hunter himself, for the Director could not have been at Rajahmundry during the occurrences in question—appears in full in the Government Order, we find in no part of it the account of Mr. Hunter having attempted to injure one of the students by shaking him rudely and having been forced to desist by the timely interference of one of his juniors on the college staff. Why has the Government not published with its order the petition of the students as well as the Director's report, and thus given the public an opportunity of judging the fairness of the order? The whole matter is, in short, this. When Babu Bipin Chandra Pal visited Rajahmundry, the students of the college joined in the enthusiastic reception accorded to him; they shouted *Vande Mataram* and wore *Vande Mataram* badges upon their persons; the Principal of the College told them to divest themselves of these badges; they refused. That is the offence which excited Mr. Hunter's spleen, and which has drawn down upon the offenders the wrathful chastisement of the Government of Madras. It is the thick-skinned stupidity of the present-day Anglo-Indians, which, in spite of their learning, and in spite of our repeated protestations that *Vande Mataram* conveys nothing worse than a sense of loving worship of the motherland, persist in seeing some mischievous inner meaning in the expression—it is this stupidity that is at the bottom of the rift between the people and the authorities here now. Some time hence, another professor of Mr. Hunter's type may direct his students to remove their caste and religious marks: and is it then obligatory upon them to do his bidding? If,

when a great religious teacher comes, the students are ordered to refrain from receiving him or paying their respects to him, are they bound to obey such an order? And is Bipin Babu inferior to a religious teacher, or *Vande Mataram* any way less sacred than our religious formulas? When we see that attention upon such men as Babu Pal and the wearing of badges with such an inscription as *Vande Mataram* are visited with punishment, where is the guarantee for the stability of our religions and religious practices?

The *Dravida Dipam*, of the 22nd June, accuses Mr. Hunter of rashness and thinks that the punishment imposed upon the students is out of all proportion to the offence with which they are charged, and that this is an instance of undue interference on the part of the authorities.

The *India*, of the same date, publishes a cartoon in connection with this subject. Sir Arthur Lawley is shown as weighing in a balance the students of the Rajahmundry College representing *Vande Mataram* on the one side and Mr. Hunter on the other, and as instinctively pressing the beam of the balance by his forearm on the side of Mr. Hunter, with the result that that side goes down; when the Goddess of Righteousness bids Sir Arthur take his arm from off the beam so that the balance may work properly.

Sasilekha,
Madras,
June 18th, 1907.

Rajahmundry and Cocanada.

6. The *Sasilekha*, of the 18th June, is very sorry for the calamity that has befallen Cocanada and Rajahmundry, and for the notion entertained by the Government that the people of these two towns are disloyal. In Cocanada, the District Surgeon mercilessly belaboured a Hindu student. In Rajahmundry certain Europeans quarrelled with a dancing girl. These are the causes of disturbances there. It is to be regretted that the Government treated with indifference the opinions expressed by the inhabitants of Cocanada in a public meeting, and quartered a Police force on Cocanada, and sent a Sepoy Regiment to Rajahmundry. These sepoys are all Muhammadans. The Government appear to have lost all confidence in the Hindus. Although the Government have taken the above steps inconsiderately and precipitately, it is hoped that truth will gradually assert itself and that those towns will be freed from their present difficulties.

Swaraj,
Bezwada,
June 8th, 1907.

Disturbance at Cocanada.

7. Referring to the Cocanada disturbance the *Swaraj*, of the 8th June, writes as follows:—It is a well-known fact that the sacred expression of *Vande Mataram* is echoing throughout the country and that it sounds horrible to the Englishman's ear. It has touched Dr. Kemp to the quick so much so that he freely used his strong fists against the boy's face. This deadly act has roused the people to resort to unconstitutional methods of revenge. We cannot, of course, commend the action of the mob. Like a wild beast, the people were driven to the necessity of attacking the very assaulter. All wise men will certainly agree that even the enlightened Englishman, with all his boast of modern civilisation, is not an exception to that instinct of nature. When the distressed father of the boy that was so brutally attacked, applied for medical help, it was not forthcoming till the following morning. We do not think that the people of Cocanada alone behaved unlawfully. We have glaring instances from the Punjab and Bengal. Discontent and unrest prevail in every part of the country. There are two obvious reasons. The first arises from racial prejudice, as Sir H. Cotton remarked the other day. The other reason is the desire of the English to exercise uncontrolled authority so as to put down the movements of the Indians and cause annoyance to the people. It may be natural that strained relations exist now between the rulers and the ruled. We gladly declare that they will live amicably if the country is saved from the Anglo-Indian newspapers and from such of our brethren as try to create misunderstandings between the English and the Indians.

Desabhimani,
Bezwada and Guntur,
June 17th, 1907.

"What is our destiny?"

8. A correspondent to the *Desabhimani*, of the 17th June, writes as follows:—It is quite clear that in discussing the Indian Budget, the Secretary of State, Mr. Morley, has disappointed our leader Mr. Gopal Krishna Gokhale and his

party in their ardent hopes. He said emphatically, "This will reach the ears of our Indian subjects who are our enemies." Does he really mean that we are enemies to the English? What became of the noble quality of truthfulness and the spirit of universal brotherhood attributed to the English by Mr. Gokhale? The Government have disappointed us in our expectations that they would treat us like brothers and children with overflowing kindness.

Mr. Morley has stated, "only very few have received English education and so they are not able and skilful to handle the administrative machinery." Has such cruel fate overtaken us after risking both life and money in acquiring English education? The secret of Mr. Morley's speeches is that the interests of the English will be at stake if the Indians are granted independence. The remarks of Mr. Morley sufficiently indicate that foreign rulers, although they may be philosophers and incarnations of mercy, can never grant self-government to their subjects. Beseeching Government does not serve to satisfy our needs. Much depends on our self-exertion.

Mr. Morley has also stated "we must not give up India at any cost." This statement means that the English are averse to grant self-governing powers to us in the same way as they do not allow foreigners to have any power in India. We are regarded as their enemies and not as their devoted subjects. So, let us banish our mirth and let us work hard. The first duty incumbent on us is to elevate the ignorant masses, to open their eyes to the real state of the country and to make them love the country.

The ryot is quite ignorant as to who takes the revenue he pays. While the majority of us do not know the real state of the country, it is simply ridiculous to believe that we are competent for self-government. Unless this defect is remedied, there is no salvation for the country. The chief reason why India is a prey to caste prejudice and foreign domination is that the people are not interested in the administration of the country and are not concerned in *Swadeshi* matters.

SWARAJ,
Bezwada,
June 8th, 1907.

The Fifteenth Provincial Conference.

9. The *Swaraj*, of the 8th June, writes as follows:—On the 5th, 6th and 7th June, the conference conducted its proceedings under the Presidentship of Mr. N. Subba Rao. After reading his inaugural address, the President referred to the condition of the Colonies and to the need of national education, village *Panchayat* system, etc. At a time when it is useless to beseech the Government most imploringly to kindly see our desires realised, it is ridiculous that the President should have omitted to dwell upon *Swaraj*, boycott and *Swadeshi*. We have glaring instances of our leaders disgracefully advocating servility to foreigners instead of patriotism. When our men have, in their eagerness to get titles, shamefully expressed in meetings that there was no other course open than to beseech the Government very slavishly, it is needless to say we are destined to lead a low life. We think that the people would not have selected the Hon'ble Messrs. Guruswamiah, Sarma, and Srinivasa Rao as delegates, if they had known that they would advocate such an unwise method when India was immersed in anxiety. We regret to note the attitude assumed by our guide and leader (Mr. N. Subba Rao) in not allowing the new party into the subjects committee along with the moderate party and in not allowing Mr. N. K. Ramaswami Aiyar to speak on the deportation of Lala Lajpat Rai. We are, however, glad to find that 35 delegates (though in the minority against 61 have boldly voted for boycotting British goods.

DESABHIMANI,
Bezwada and Guntur,
June 15th, 1907.

Anglo-Indian newspapers.

10. The *Desabhimani*, of the 15th June, writes as follows:—We regret to write that the present unrest in India is partly attributable to the Anglo-Indian papers published by Europeans. There are some papers making a mountain of a molehill. The editors of those papers make the authorities believe the news published in their papers and disregard the news in the papers owned by Indians, however respectable they may be, and pass orders just as they please. The expression *Vande Mataram* is bitter like poison to the *Madras Times*. To put an end to it, it set forth in its issue of the 13th June 1907

certain unsound reasons and asked "How long would the Government be blind to such a dangerous thing (*Vande Mataram*)? If Europeans do not this day relish the expression *Vande Mataram*, to-morrow they may probably say with indignation that the phrase 'Rama, Rama' provokes the Christians. Therefore the foreigners should not lose their temper at the mere shout of *Vande Mataram*, nor should the Hindus utter that expression to rouse the anger of foreigners knowing, as they do, that they become enraged at its mere pronouncement.

SURYODAYA PRAKASIKA, *Bangalore*, June 17th, 1907.

Mr. Morley's Budget speech.

11. The *Suryodaya Prakasika*, of the 17th June, declares Mr. Morley's Budget speech to be extremely disappointing. It grieves to see that Mr. Morley spoke of Indians as "our enemies" and that he refused to open his heart even to the Parliament for fear of being heard by those enemies. It asks: Have real seditionists ever been applauded by the Indians? Is it just to call a most loyal class of subjects, including the most revered amongst them (such as Lala Lajpat Rai as "enemies"? Is patriotism and love of independence, such as we would like to see in ourselves, to be repressed in others? Mr. Morley's Budget speech was, after all, only a brilliant piece of oratory. His promised "Council of Notables" cannot be expected to do us much good. For, how will public opinion be represented, if the "Notables" should consist of persons who are more or less dependent on Mr. Morley himself, and as such, will echo the opinions of more notable officers in India, such as the Governors? The second great reform promised is the enlargement of the Legislative Councils, Supreme as well as Provincial. But so long as the voice of the official members will continue to predominate, this again will be of no material advantage to us. When even such a liberal and just philosopher as Mr. Morley has disappointed us, it is easy to imagine how unsympathetic our Anglo-Indian friends are towards us.

VRITTANTA CHINTAMONY, *Mysore*, June 19th, 1907.

The "Council of Notables".

12. The *Vrittanta Chintamony*, of the 19th June, referring to Mr. Morley's promise to appoint a "Council of Notables", observes that it has not yet been made clear who these notables are. In order that the object of the Council may not be defeated, it is of extreme importance that neither the native princes who are more or less subject to the direct influence of the Government of India, nor the zamindars on whom an unfair influence may be exerted by the local officials, should be appointed as members of the Council. It is desirable that the members should be men of Mr. Gokhale's type, self-reliant persons and fearless critics of the Government. It may have been Mr. Morley's intention to check the bureaucratic methods of Government in India; but his object will not be realised, so long as the heads of the Local Governments—who may not all be of Mr. Morley's turn of mind— can defeat his object. These, in their anxiety to protect their own personal interests, will turn every measure to their own advantage.

KERALA PATRIKA, *Calicut*, June 15th, 1907.

Remarks on the recent disturbance at Cocanada.

13. A leader in the *Kerala Patrika*, of the 15th June, referring to the recent disturbance at Cocanada, says that it is but fair that rioters should be tried and punished. But it is very unjust that the misdemeanour of a few should be made the means of visiting the whole inhabitants with punishment. Nobody would have objected to the quartering of a Punitive Police there at the expense of the inhabitants if the latter were generally prone to cause disturbance. Except the recent incident which was provoked by the unreasonable action of a European officer, no disturbance ever occurred there before. It is a matter for regret that Government have taken such an extreme step without considering these matters. There was hitherto no cause in this Presidency for any misunderstanding between the Government and the people and both should therefore avoid creating any tension of feelings. The boy was assaulted on the simple ground of his having cried "Bande Mataram"; and it was this that caused some of the inhabitants to go to the club to demand an explanation. It is not known what the Government are going to do with the Doctor who was the cause of this incident.

QASIM-UL-AKHBAR,
Bangalore,
June 17th, 1907.

Mussalman sepoys and Cocanada riot.

14. The *Qasim-ul-Akhbar*, of the 17th June, says in a leader, Government relies on the loyalty of Mussalmans and hence it is that it has selected Mussalman sepoys to proceed to Rajahmundry to put down the riot there. It asks the sepoys to prove themselves worthy of the trust by trying to quell the riot. Islam, it adds, compels Mussalmans to look upon the "people of the book" as their friends and to share their troubles and sufferings.

QASIM-UL-AKHBAR,
Bangalore,
June 13th, 1907.

The arrest of Ajit Singh.

15. The *Qasim-ul-Akhbar*, of the 13th June, in reporting the arrest of Ajit Singh, says in consequence of such sedition-mongers Government has been compelled to issue new rules of a summary nature, to moderate the tone of the papers that exceed bounds and to prevent speeches of an inflammatory nature. All this is due to the Bengalees and their supporters who have now to suffer for their folly.

NAIER-I-ASIFI,
Madras,
June 13th, 1907.

The Cocanada riot.

16. The *Naier-i-Asifi*, of the 13th June, in giving an account of the Cocanada riot, attributes its cause to the doctor concerned, and says that had he not acted in the arbitrary manner he did the club at Cocanada would not have been attacked.

IV.—NATIVE STATES.

VRITTANTA
CHINTAMONY,
Mysore,
June 19th, 1907.

The Diwan's partiality.

17. Referring to the list of officers required by the Mysore Government to retire from its service, the *Vrittanta Chintamony*, of the 19th June, remarks that the present Diwan is guilty of extreme partiality towards his own people, and urges that, in the interests of the native subjects, His Highness the Maharaja ought to inquire personally into the matter.

Referring to the same subject the *Suryodaya Prakasika*, of the 17th June, remarks that in filling up the vacancies in State service though the desirability of preferring native subjects to outsiders has been repeatedly urged, it is regrettable that the authorities are particularly prone to overlook the merits of the Mysoreans, in their anxiety to support the Madrasis.

V.—PROSPECTS OF THE CROPS AND THE CONDITION OF THE PEOPLE.

KERALA PATRIKA,
Calicut,
June 15th, 1907.

Prospect of a severe famine in Malabar.

18. A leader in the *Kerala Patrika*, of the 15th June, referring to the prospect of a severe famine in Malabar during the forthcoming rainy season, says that early steps should be taken to concert measures for giving relief to sufferers, and exhorts the leaders to take immediate action in consultation with the Collector Mr. Francis as to the steps to be taken to arrest the threatened evil.

VI.—MISCELLANEOUS.

SWADESAMITRAN,
Madras,
June 17th, 1907.

The Punjabis demeaning themselves.

19. The *Swadesamitran*, of the 17th June, writes:—The British rulers of India have learnt by long experience, and they are not slow in using the knowledge, that the best way to put down any agitation on the part of the people, which to them appears to threaten the British supremacy, is to take the people aback by some extraordinary procedure. The deportation of Lala Lajpat Rai has been the result of such knowledge; and some of the leading men of the Punjab have, by a step recently taken by them, given very good cause for the Government to be elated at the success of its policy in connection with this deportation. They have issued a manifesto, in which they lick the very feet which have kicked the nation. They vaunt their fidelity to the British Crown and praise those English officials who have been chiefly instrumental in the removal of Lala Lajpat Rai from their midst. Is this manifesto likely to make any impression upon the minds of the authorities? Not the least. If it had been issued two months ago, or, at

any rate, immediately after the Lala's deportation, it might possibly have been of some use; for it might perhaps have made the officials reflect that their conduct had been absolutely thoughtless, seeing that the sentiment of the popular leaders of the Punjab was in no way anti-British. It is nothing but folly for these men to have thus come forward to make a vain display of their loyalty now. The only outcome of their manifesto is that it furnishes an apparent temporary justification for the methods of repression so much in evidence of late.

Sivaji commemoration in Japan.

20. The same paper observes:—We are extremely glad to hear that the last Sivaji day was celebrated in Japan, with the sympathetic co-operation of many leading Japanies, by the Indian youths who have gone to that land for industrial education, and that *Vande Mataram* formed a conspicuous part of the day's programme. In this country of our birth, where we and our forefathers have for countless generations been living, we have lost all our rights; and our humiliation has reached such a height that, when out of the excess of our love to our motherland we merely pronounce the words "I worship the mother (*Vande Mataram*)," we incur the risk of being cuffed and kicked by Feringhees such as Surgeon Kemp of Cocanada, who have come from foreign shores to our midst for their livelihood; and when we cry out against this injustice, the Government comes down upon us in all its fury, never taking any notice of the real offenders. It is somewhat consolatory, in these ciscumstances, to see that at least in Japan we can say *Vande Mataram* without the fear of being arrested by the police. The belief that the prosperity of a sister country will be of help to us in times of necessity is somewhat refreshing to our drooping spirits.

The *Hindu Nésan*, of the 19th June, expresses similar sentiments.

The Deportation Regulation.

21. The same paper remarks:—One of the witnesses in the Comilla riot cases deposed to the effect that Nawab Salimulla had been the sole cause of the disturbances. Commenting on this statement, the *Bengalee* observes that, since the ground upon which Lala Lajpat Rai was deported is that his going to Rawalpindi had been the origin of the troubles there, the Nawab of Dacca also should have been dealt with in the same manner, for he had been at the bottom of the riots in Comilla, and taunts the Government with having not only thought it unnecessary to subject him to the Regulation of 1818, but also accommodated him with a loan (in all likelihood an irrecoverable loan) of eleven lakhs. We add that, if it be taken as the principle that all should be banished who are responsible for riots and other disturbances, the Feringhee press is in a sad plight.

The situation in the Gódávari district.

SWADESAMITRAN,
Madras,
June 18th, 20th & 21st, 1907.

22. The *Swadesamitran*, of the 18th, 20th and 21st June, says:—We have to remark that the rashness of Mr. Cumming, the Collector of Gódávari, has been the cause of all the fuss that is being made at Cocanada and at Rajahmundry: it does not appear that the people of these towns did anything to make Mr. Cumming fear a serious breach of the public peace. When, belonging as he does to the medical profession, Captain Kemp beat a schoolboy with such diabolical ferocity as to occasion profuse bleeding in the mouth and in the nose, for no fault but that of shouting *Vande Mataram*, is it not quite natural for some people to think of retaliating upon him? In the carrying out of this desire, we admit that they were guilty of rude conduct. What if they were? Can a Feringhee be guilty of rude conduct with impunity, while an Indian mob cannot? The action of this mob could not have assumed even the pseudo-public character which it has, had not Captain Kemp taken refuge at the local English club. What can be more silly than to suppose this incident to be an indication of the new revolutionary spirit of the people of Cocanada? Then as to Rajahmundry, what took place there is this. There seems to have been in that town a Feringhee of lascivious tendencies and in the habit of night-roaming. There seems to have been a rivalry between him and an Indian in connection with one

and the same woman. The Indian had for a long time been seeking an opportunity to vent his anger upon the Feringhee, and on the night in question, mistaking for his rival another Feringhee, beat the latter. This is the account furnished by a respectable and reliable correspondent of the *Hindu*, who also states that subsequent enquiries made by the Police have gone a long way to substantiate his version. Without caring to examine and ascertain these matters, Mr. Cumming made the occurrence the basis of his hasty supposition that Rajahmundry was about to become the scene of great disturbances. He has created needless unrest where previously there was no unrest. He is not fit to be at the head of the Gódávari district now. It would be well if he were transferred to another district. Now, Mr. Subba Rao Pantulu, as President of the last session of the Madras Provincial Conference, pleaded for kindlier and more sympathetic relations between the Indians and the Englishmen, who, he said, were undergoing much self-sacrifice in ruling us. Let us examine the position. The leading men of Cocanada promptly disclaimed any complicity with the mob who had been infuriated by the heartless action of a brutal Feringhee, and declared their unabated loyalty to the Government. But how have the authorities requited their conduct? They have not only paid no consideration to their disavowal but indirectly accused them of the very complicity which they so diligently disavowed, by making them and the other inhabitants of Cocanada. as well as those directly connected with the disturbance, subject to the payment of the cost of the additional Police force which has been ordered for the town. The man who has nearly done to death an unoffending boy has escaped punishment; and the Government has, we hear, sanctioned Rs. 250 to cover the expenses incurred by him in travelling from Cocanada to Ootacamund and back to Cocanada *viâ* Madras—a thoroughly inadequate appreciation of his praiseworthy conduct! But those whose just indignation he stirred up, and their fellow towns-people are made to undergo all sorts of vexation at the hands of the Police and the Military. As for the injured boy himself, he is still unable to rise or to walk about; and nothing has been done either by the Government or by the Collector for the suffering he has had. Now, forsooth, is the time for Mr. Subba Rao Pantulu and others of his mind to show their approbation of the self-sacrifice and sympathy of our British rulers! Throngs of white men pour into our country for livelihood; and even the worst fool of the whole lot finds it in this hospitable land. Not satisfied with the ease of life which is ensured to them, every one of them begins to look upon himself as a god entitled to the slavish obedience of the sons of the soil. The Fringhees seem to have made it a rule that, however foolish or inconsiderable any of them is, the Indians should behave with humility towards him; and, if any Indian chooses to act in contravention of this wholly unreasonable rule, the whole Feringhee community raises one huge cry and tries to make out that the very stability of the British rule in this country is in danger; and the Government usually yields to the cry and uses the unlimited powers vested in it by the law to tyrannize over its Indian subjects. Mr. Morley deplored that the Anglo-Indians had materially fallen in the estimation of the Indians. How can they help it? How does one human being win the esteem of another? By his good qualities. Where these exist, esteem will follow of its own accord. Where they do not, coercion and repression can effect little improvement. These breed only estrangement and disgust. That is just what happens in India to-day. It cannot be possible for every Anglo-Indian to be considered a God or a King!

In the light of the facts set forth by the correspondent of the *Hindu* above mentioned, the conduct of the Government in ordering troops to Rajahmundry reminds the *India* of the 22nd June of the quaint adventures of the world-famed Don Quixote.

SWADESAMITRAN,
Madras,
June 18th, 1907.

The Government and the Press in Bengal.

23. The *Swadesamitran*, of the 18th June, writes:—It appears that the Government is bent upon turning Calcutta into a second Lahore. Public meetings are hereafter to be reported upon not by the Police authorities themselves as hitherto, but by reporters appointed by them. If

such reporters are prohibited admission by the organizers of any meeting, the Police have power to disperse the meeting and also to arrest the speakers. When the people are already smarting under many strokes of repression, another has thus been added. Does the Government hold that this is the right way to inculcate loyalty, or that the Indians are fit to be subject only to a cudgelling policy? We wonder how the authorities can think it possible for such a policy to be successful in these days of knowledge and civilization!

SWADESAMITRAN,
Madras,
June 20th & 21st, 1907.

India and Mr. Morley.

24. The *Swadesamitran*, of the 20th and 21st June, observes:—Many of the Indian patriots who were, till lately, gazing westward in their earnest anticipation of the great benefits which, they thought, would accrue to India from Mr. Morley's liberalism, have now turned their faces back and look upon their countrymen as the only hope of India's future. We do not know if Mr. Ghokale—the staunch believer in the British sense of justice, the prince of loyalists and the leader of the moderate party of Indian politicians—has, now at least, waked up from his dream of Mr. Morley being the benefactor of India. As for Mr. V. Krishnaswami Aiyar, he is doing austere penance at Kodaikanal with the ardent hope of drawing the attention of the goddess Brittania and obtaining from her the boon of self-rule. And what does her high priest Mr. Morley do in her Parliamentary temple? It is evident that he is not in good humour. He has refused to answer any more of Sir Henry Cotton's questions. He has stated that it would be dangerous to release Lala Lajpat Rai, and that his discussions with Sir Denzil Ibbetson on the state of the Punjab has convinced him that it would be dangerous even to disclose the details of his connection with Sardar Ajit Singh. When asked whether he would at least undertake a full enquiry into the present situation in India, Mr. Morley declared that he was engaged in such an enquiry all day long. It is not known how or through what agency he is conducting it. But it is plainly apparent that he has not formed and will not form his opinions upon the basis of the words of men who are unconnected with the officialdom and are therefore likely to be free from any bias. As above remarked, he relies solely upon his discussions with Sir Ibbetson. In the opinion of the present Secretary for India, therefore, an investigation into Indian matters means nothing more than hearing and swallowing without salt whatever the Anglo-Indian officials say. We have nothing to say against Sir Denzil being heard. But is it possible for him to have had personal knowledge of all the occurrences? It is not more than three or four months since he became the Lieutenant-Governor of the Punjab: how can he have mastered the affairs of that Province within such a short time? It is extremely probable, therefore, that he was guided entirely by his subordinates, in whose reports he placed unhesitating faith; and it is matter for deep regret that this extreme probability has not convinced Mr. Morley of the necessity of informing himself thoroughly of the opinoin of the Indian public. Thus he has refused to enter into a public investigation of Indian matters; and the reason which he assigns for this refusal is that such an investigation is detrimental to the public interests. Now what exactly does he mean by "public" interests? Does he mean the interests of the British Empire, or of the Anglo-Indian authorities, or of the Indian people? It is clear that he has in his mind the interests of the beaurocracy in this land. His enquiries are worse than useless, if they are not to be public: they are productive of positive evil. What has been the result reached so far? The most respectable and respected of the Indian public men have been denounced as arrant sedition-mongers! Verily, we live in the midst of adversities! Such is Mr. Morley's attitude. Is this the man whom Mr. Ghokale praised so much? He outweighs Lord Curzon, Sir B. Fuller, Sir Denzil Ibbetson, Sir Charles Rivaz, Mr. Mant, Mr. Emerson, Mr. Kemp of Barisal fame, and Captain Kemp, the hero of Cocanada, all put together!

Commenting on Mr. Morley's statement that Lala Lajpat Rai and Sardar Ajit Singh are being treated like State prisoners and maintained as befits their respective positions, the *India*, of the 22nd June, sarcastically thanks

Mr. Morley for his benevolence in this matter. This paper is not much grieved on account of the Lala or Ajit Singh, but expresses itself deeply concerned to see that Mr. Morley has so entirely forgotten his former self as to have become such a mere puppet in the hands of the officials under him.

DESABHIMANI,
Bezwada and Guntur,
June 19th, 1907.

What should we do?

25. The *Desabhimani*, of the 19th June, writes as follows:—Instead of requesting our rulers to grant us what we want, we must request our co-subjects for it. We must make them adopt indigenous habits and use indigenous articles. Industries and agriculture ought to be improved. Litigation should be discouraged. It is very necessary to impart education and teach various arts by native methods. To carry out these suggestions, the people of each district should adopt the following means:—

(1) The purchase of articles manufactured in India though at some loss the revival of Indian arts, and the introduction of changes in the methods of agriculture.

(2) Writing, printing and distributing small books, delivering lectures and holding meetings.

(3) Referring disputes to Panchayats as far as practicable, and establishing national methods by appointing preachers to preach *gratis* or for remuneration, if necessary.

(4) Improving general and technical education on national lines.

(5) Pointing out the advantages of sanitation and the means of securing it.

(6) Living without extravagance.

(7) Bringing about social reforms with a firm hand, which form the basis of everything.

Those who heartily endeavour to carry out the above proposals will have enough work to do. If they succeed, there will be no necessity to request the Government for anything. There is nothing in those proposals which is not in our power to accomplish. All these were adopted by our ancestors and therefore they are not new. But there is as much difference between us and our ancestors as there is between a musquito and an elephant. Their transactions were confined within the four corners of their village. But now, there exist means whereby what happens in the Hymalayan regions can be made known at Cape Comorin in an hour. So if there be proper leaders, steps can be taken for the adoption of national methods all over the country. It is well, therefore, to establish a district association in each district and also taluk and village associations as branches, and work with a view to carry out the said proposals.

DESABHIMANI,
Bezwada and Guntur,
June 19th, 1907.

Public lectures.

26. A correspondent to the *Desabhimani*, of the 19th June, says that Mr. Gollapudi Narasimha Rao, an inhabitant of Nidumanur village, Ongole taluk, is on a lecturing tour in the villages in Ongole, and that he, as Chairman at a certain meeting, remarked that, to raise India from its low condition, foreign articles should be made to disappear, and that all the people should unite and take steps to attain *Swaraj*. The correspondent adds that he has enlightened the people on many political subjects, but does not give details.

VRITTANTA
CHINTAMONY,
Mysore,
June 15th, 1907

The disturbances in the North.

27. The *Vrittanta Chintamony*, of the 15th June, observes that though a few *individuals* suffered in consequence of the disturbances in the north, the result of these events has been, on the whole, favourable to the Indians. The assent to the Land Colonisation Bill was withheld. Two Indians will be admitted into the Council of the Secretary of State. The appointment of a "Council of Notables" and the enlargement of the Legislative Councils have been promised. Though some of the reforms are of no immediate advantage, we may hope that they will eventually be of great benefit to us. We may therefore rejoice in the fact that the vexation and suffering of Lala Lajpat Rai and a few individuals has resulted in some general good of the people at large.

KERALA PATRIKA,
Calicut,
June 15th, 1907.

Remarks on Mr. Morley's Budget speech.

28. A leader in the *Kerala Patrika*, of the 15th June, referring to Mr. Morley's Budget speech, remarks that it is disappointing inasmuch as he has not made, as was expected, any definite statements on the present state of affairs in India. Nothing is said about the recall of persons deported from Punjab or the withdrawal of the repressive measures introduced in Punjab, East Bengal and other provinces. Indians are thus beginning to lose the faith they had in Mr. Morley. It has become certain that whosoever be the Secretary of State for India he will do nothing against the wishes of the men on the spot in India. It is anyhow gratifying to note that some reforms are in contemplation, though what they are, is not precisely known at present. It may be easily guessed that the expansion of the Legislative Councils is contemplated. But if the members of these councils are allowed only the privileges of interpellations and discussions on the budget estimate as at present, much good will not be derived from the expansion, however great it might be. A Council of Notables is also, it appears, going to be formed. What the nature, function and constitution of this proposed assembly will be and what relation it will bear to the Legislative Councils is not known. Some other reforms also, we may be certain, are in prospect. Government seem to have felt the need of effecting some reforms in order to appease the growing discontent in the land. But whatever the reforms be, they must be of a nature calculated to relieve the sufferings of the people. It is of primary importance therefore to devise some means whereby to remedy the increase of famine in the land. It is not known whether this matter is in contemplation. Mr. Morley seems to act only as a mouth-piece in Parliament of officers in India, being incapable of initiating any reforms by himself. It appears certain that Indian affairs will remain very much the same whether the Government be Liberal or Conservative. If any reform is to be introduced into the administration of India it must come from the Viceroy and not from the Secretary of State and Parliament, and so it must be borne in mind that our requests addressed to the Viceroy may be attended with greater advantage.

MANORAMA,
Calicut,
June 14th, 1907.

Remarks on mistaken impressions regarding Indian affairs prevailing in England.

29. A leader in the *Manorama*, of the 14th June, referring to Mr. Morley as Secretary of State for India, says that Indians had high expectations from this philosopher statesman of broad-minded views, but have been sadly disappointed during his short regimé at the India Office. It was during his time that many oppressive and reactionary measures were introduced in India. His reliance on the reports of men on the spot is the cause of all his mistakes as to the real state of affairs in India as evidenced by some of his expressions in the Budget speech. Mistaken impressions seem to prevail in the minds of many in England, and so it is very essential that leaders in India should try to disabuse them of those false notions by holding an extraordinary session of the Indian National Congress in London and by sending many Indian leaders to educate the general public in England regarding the real state of affairs in India. Leading English editors should be invited to visit India and they should be taken to various important places and introduced to Indians. Prosperity can dawn upon the Indians only after the dissipation of the darkness of British mistaken notions.

[Issued, 29th June 1907.]

CONFIDENTIAL.

No. 26 of 1907.

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 29th June 1907.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

II.—HOME ADMINISTRATION.

(*k*) *General.*

What the Government are expected to do.—I 244
What the Government are expected to do.—II 245

VERNACULAR PAPERS.

II.—HOME ADMINISTRATION.

(*a*) *Police—*

Punitive Police at Cocanada 248
A punitive Police force at Cocanada .. .. .. *ib.*

(*d*) *Education—*

"The Rajahmundry students" .. .. *ib.*
The punishment of the schoolboys at Rajahmundry .. 249

(*e*) *Local and Municipal—*

Complaining against the enhancement of taxes by the Corporation of Madras .. .. *ib.*

(*k*) *General—*

What shall we do hereafter? .. .. *ib.*
Rajahmundry affairs 250
Deportation of Lala Lajpat Rai .. .. *ib.*
"The ideal duty of India" .. .. *ib.*
Mr. Morley's budget speech .. .. *ib.*
Poverty of India 251
The poverty of India and its causes .. .. .. *ib.*
Desirability of laying down certain rules to regulate assessing income tax 252

II.—HOME ADMINISTRATION—*cont.*

(*k*) *General*—cont.

A proposal to submit a memorial to the Viceroy for the release of Lajpat Rai 252

IV.—NATIVE STATES.

The Chief Judgeship of Mysore .. .. *ib.*
Lord Minto's approaching visit to Hyderabad .. .. *ib.*

V.—PROSPECTS OF THE CROPS AND THE CONDITION OF THE PEOPLE.

Suggesting a famine allowance to low-paid officials in Malabar 253

VI.—MISCELLANEOUS.

Indian aspirations .. .. *ib.*
Law in India 254
Mendacity in the Press .. .. *ib.*
The Feringhees at Cocanada .. .. *ib.*
Swadeshism in Comilla 255
The arbitrary methods of Government .. .. .. *ib.*
Despatch of troops to Rajahmundry .. .. *ib.*
Press prosecutions .. .. *ib.*

ENGLISH PAPERS OWNED BY NATIVES.

II.—Home Administration.

(k) General.

Wednesday Review,
Trichinopoly,
June 19th, 1907.

What the Government are expected to do.—I.

1. The *Wednesday Review*, of the 19th June, contains the following:—

"In a recent issue we pointed out at some length what the leaders of Indian public opinion should do to allay the present unrest and apprise the Government of the true nature of the unrest. We said then that the obligation was not all on one side and the Government had their own duty by the people. We shall deal briefly here with this aspect of the question and in doing so, we must say at the outset that our purpose is not to find fault with the Government and compile a catalogue of their sins of omission and commission. On the contrary, it will be our earnest endeavour to help them in clearing the misunderstanding with which the whole atmosphere is surcharged and restoring the confidence of the people in the justice and fairness of British rule. To begin with, we have to trace the genesis of the present discontent, not in its general significance but as it is exhibited in upper India, to the restless Viceroyalty of Lord Curzon. In spite of his good intentions and his ambition to distinguish himself as the most capable Viceroy since Lord Dalhousie, most of his measures failed to commend themselves to those for whose exclusive benefit they were meant. Whoever is to blame for it, the fact remains that his rule merely illustrated the popular saying about rising like a rocket and falling like a stick. That is his misfortune and there is little use in analysing it. From that ill-fated Convocation address till the very eve of his quitting office, almost everything went against his wishes and hopes. We have a striking instance of this in the partition of Bengal. We take it that Lord Curzon insisted on partitioning the province to relieve what he thought to be congestion in the administrative machinery. Having satisfied himself that the measure was expedient he did not pause to see if it met with any degree of popular approval and if it was worth while to persist in it in the face of active and unanimous opposition. On the other hand, he disregarded all opposition, belittled the widespread agitation against it and backed up by an incompetent Secretary of State, he forced his pet scheme upon a reluctant population. That episode in the Viceroyalty of Lord Curzon must be taken as the beginning of a series of political blunders to which the Government stand committed. It was hoped that after the departure of Sir B. Fuller, East Bengal would quiet down. But there is no indication of that, notwithstanding Mr. Morley's belief to the contrary. Punjab is no better. Both these provinces are in a state of excitement which cannot do credit to any responsible Government. The people are excited and the authorities are in a state of panic—a condition of things which can only show that statesmanship and wise counsel do not guide either the one or the other. The irony of it all is that the statesman who is at the helm of affairs in India, we mean Lord Minto, has a just reputation for calmness and judgment and that must be evident from the way in which he dealt with Sir B. Fuller. Under such a Viceroy one would think there would be no needless panic created either among the people or the officials and while lawlessness would be put down with a strong hand, there would be no room for the impression that the Government are treating unjustly a particular class of critics; and if they should have any grievance against the latter the redress will be sought for through the usual course of law. But of late the doings of the supreme

Government make us feel that the right men are not in the councils of the empire. To name only a few, the deportation of Lala Lajpat Rai, the circulars relating to students and politics and to the suppression of sedition—they do not show any sympathy or courage in tackling the situation. As for the last we should like to make a remark or two in passing. No sane critic can take exception to the resolve of the Government to put down sedition and punish seditious writings in the Press. No journalist who realises his noble mission would ever like to embarrass the Government by irresponsible attacks against them and promote sedition through his columns. The circular says, among other things, 'he (the Viceroy) is responsible for the maintenance of law and order among a vast and heterogeneous population, and he is unable to tolerate the publication of writings which tend to arouse the disorderly elements of society and to incite them to concerted action against the Government. On these grounds he has determined that the dissemination of sedition and the promotion of ill-will between classes must be repressed by firm and sustained action under the penal law.' Only we would respectfully remind the Government that if there be any stirring up of ill-will between classes the Indian journalists are not the sole sinners. Lord Minto must be aware that responsible Anglo-Indian journals have of late been opening their columns to writings which are clearly calculated to stir up ill-will between classes. The other day we had an instance of it in the insane diatribe which a Magistrate had contributed to the *Pioneer*. Not only writings in the Press but individual acts also may tend to create mischief, as for instance the behaviour of Captain Kemp at Cocanada. If the Government are really determined to put down such writings and bring to book persons whose acts cannot in any way foster the love of the Indian towards the European, they must first warn their own officers who behave in direct contravention to their expressed policy and merely fan the flame of unrest by indiscreet acts and words. We have no doubt if the sedition clause be worked impartially, the Press here both Indian and Anglo-Indian will be purged of many a black sheep in its fold. It will be a sad blow to the prestige of the Government if they should make a distinction in prosecuting sedition and concern themselves only with the Indian journals. What is more important is, they should unmistakeably mark their displeasure at the action of any of their officers which leaves a nasty impression in the minds of the people. We shall not labour this point further. Thus far we have traced the source of the present discontent and we shall indicate in our next the lines on which the Government have to proceed to relieve the tension."

What the Government are expected to do.—II.

2. The same paper, of the 26th June, has the following:—"Last week we traced, though cursorily, the immediate source of the present unrest. But what is more important is to suggest the cure, not of the superficial kind which consists, according to some critics, in flourishing the British sword before a law-abiding and peaceful population and in sundry references to the bayonet and the cannon's mouth. Striking terror in the hearts of a subject people does not seem to be the best means of securing their good-will and confidence. On the contrary the Government ought to take a calm survey of events and see what moral they suggest and not inaugurate a policy of general distrust and suspicion, frightened by the doings or sayings of a few misguided fanatics. The British power in India has a nobler mission to fulfil than measuring its strength with individuals whose affection for the Government may not tally with the definition of the word given by the late Justice Strachey. It need not exhibit undue anxiety to vindicate its might whenever somebody in a crowd shouts 'Britania does not rule the waves'. If it should do so, it may argue a lack of self-confidence which may in the long run prove more fatal to its power in the East than any number of seditious writings and speeches. No doubt the Government are showing a degree of moral strength which has been one of their best characteristics, by co-operating with the Secretary of State in enlarging the representative element in the administration. That at a time when rightly

or wrongly they suspect sedition at every turn, they should be anxious to make their rule more popular is surely to their credit. But much of its good effect is lost if, side by side with it, a policy of repression should be enforced. Such an attitude is calculated to make the people doubt their sincerity. To begin with, Lord Minto should go back to the policy of calm reserve and firm action which marked the early months of his Viceroyalty and which was best illustrated by his attitude in the matter of Sir Fuller's resignation. But owing to the partisan spirit displayed by some of the officials of East Bengal, the province has now come to resemble a pandemonium given up to *budmashes* and their devilry. That is in the main due to the mistaken notion, for which these officials are responsible, that the Government would always side the Muhammadans against the Hindus, however unreasonable their demands and acts may be. So long as this notion is allowed to prevail, nothing can succeed in restoring peace and order in the province. In the first place, energetic steps should be taken to knock it out of the minds of these ignorant folks and, what is more necessary, the officials who have largely encouraged it must be warned against going out of their way by taking sides in Indian politics and abusing their position as trusted representatives of the Crown. They must keep their political opinions to themselves, when expressing them means more breaches of the peace. It is none of their duty to set right political views but discharge their trust without swerving even by a hair's breadth as the guardians of the law and enforce it without any personal bias. We should think that this cardinal principle of administration has been forgotten in East Bengal and the Supreme Government must remind their subordinates of it betimes, if they wish to put a stop to scandalous state of affairs there. So too in the Punjab a policy of reconciliation will effect far more good than Press prosecutions and deportations of agitators. The very fact that Lord Minto applied the veto to the Canal Colonization Act is a proof that the disturbance is not solely political and Mr. Morley admits that it is partly agrarian. It is an admission that the Act was passed without sufficient warrant and its enforcement exasperated the people. It may be that out of 28 public meetings held in the Punjab, at only 5 of them the Colonization Act formed the subject of discussion, but it does not follow that it represented only about 20 per cent. of the people's grievance. To interpret the disturbance by rules of arithmetic is rather ridiculous and inferences so made will very often land a statesman into helpless absurdity. Whatever the theories propounded six thousand miles away about the unrest, there is no gainsaying that the land policy of the Government has been a source of great hardship to the millions who know no politics and of whom it is unjust to say that they are easily inflamed against the Government by an occasional harangue. Apart from the disturbances in the Punjab and East Bengal, the question has to be viewed from a more comprehensive standpoint. What occurred in Punjab—we mean the agrarian aspect of it—was only the visible demonstration of what is felt acutely throughout the country. The remedy has to be devised not for this province or for that in particular but for all India. While we welcome the idea of a Royal Commission or a Select Committee of Parliament for inquiry, we would suggest as a very helpful supplement to the Commission or Committee, the appointment of select representative Boards, one for each province, who will collect exhaustive evidence on all matters affecting the well-being of the province and, in the light of the evidence, draw up a report which would form the basis for the Royal Commission to go upon. Though the grievances are more or less the same throughout the land, still there may be some peculiar to individual parts of the country which must not be lost sight of by the Boards which we suggest. The number on each Board might be limited to seven members, three of whom should be non-official Indians or Europeans elected by public associations or representative *sabhas*, and the other three should be nominated by the local Government, preferably district officers. As for the president, the best arrangement seems to be to have the Governor or the Lieutenant-Governor, as the case may be, to guide the deliberations of the Board. While on the one hand the appointment of such Boards will greatly facilitate the work of the Commission, it will on the other offer a valuable guide to local administrators with a desire to improve the lot of the millions entrusted to their care. It will also be a first step towards the decentralization on which Mr. Morley appears to have set his heart. It is not necessary that these Boards should travel through the provinces. It is enough if they meet at the capitals and call witnesses from the more important district centres. We don't think there is any need to go into further details as regards the suggestion we have made. We venture to add that if it should meet with the approval of Lord Minto, his Lordship would be taking perhaps the most important step towards not only allaying the present unrest but completely eradicating the evil which is eating away the very vitals of the people. Earl Percy has just declared in the House of Commons that the consistent aim of England should be *good* government and not self-government for India. But we want neither the one nor the other. We want a *better* government and we have every confidence that the British rule has in it the making of that better government."

VERNACULAR PAPERS.

II.—HOME ADMINISTRATION.

(a) *Police.*

ANDHRAKESARI,
Rajahmundry,
June 21st, 1907.

Punitive Police at Cocanada.

3. The *Andhrakesari*, of the 21st June, says that the people at Cocanada are in great consternation on account of the acts of the police there. Seeing that they arrest the innocent as well as the guilty indiscriminately, nobody feels sure that he will not be arrested. People regret that the time when they felt that they were safe under the British Government has gone. It would be but just to recover the whole cost of the Punitive Police from Dr. Kemp as being the cause of the disturbance at Cocanada, but quite unjust to charge the innocent inhabitants of the town with it. That the Government have not taken any the least notice of the conduct of Dr. Kemp is highly reproachable.

MYSORE STAR,
Mysore,
June 24th, 1907.

A punitive Police force at Cocanada.

4. Referring to the disturbances at Cocanada and the stationing of a Punitive Police force there, the *Mysore Star*, of the 24th June, remarks that Dr. Kemp was evidently the author of all the mischief. Why should he have felt annoyed at the innocent cry of "Vande Mataram" which means only "Hail mother"? If the Europeans could not understand the meaning of it themselves, were there not the Missionaries to enlighten them on that point? Why should they lose their heads on such trivial matters? Besides, even if the doctor felt annoyed, what justified his taking the law into his own hands? Again, it has been ordered that the cost of maintaining the force should be levied from all the inhabitants of the town. Even admitting that a few among them were guilty of rioting, what justification is there for the wholesale punishment of the citizens? Is it not grossly iniquitous to punish the innocent while Dr. Kemp himself is allowed to go scot-free.

(d) *Education.*

ANDHRAPRAKASIKA,
Madras,
June 22nd, 1907.

The Rajahmundry students.

5. Referring to the collegiate students of Rajahmundry, the *Andhraprakasika*, of the 22nd June, writes as follows:—"In April last the young men of the place formed themselves into an association called 'Bālabhāratīsamiti' with the object of encouraging 'Swadeshism'. As a motto of the society, they wore silver lockets engraved with the expression 'Vande Mataram' in Dēvanāgari character. Some of the students of the college joined it. Mr. Hunter grew angry at the mere sight of those 'talismans' and contrary to 'legal discipline' he assaulted and wrestled with one of the students. But the united cry of 'Vande Mataram' of the students disabled him. Therefore, Mr. Hunter malevolently suspended 172 students and reported the matter to the Director of Public Instruction, who in his turn submitted a report to the Government. The students also sent in a memorial to the Government regarding the irregular acts of Mr. Hunter. The Government after considering the report and the memorial and excluding the 42 students that were admitted by Mr. Hunter on their apologising to him, issued orders punishing the remaining 130 students, variously. When such orders are deeply considered the public cannot but be of opinion that the Government have converted the Madras Presidency into another Bengal. It is likely that results quite contrary to those expected by Government in issuing such orders will occur. Cannot the expelled student pave his way to any profession other than that of a teacher? If the Syndicate should, approving of the suggestions of the

Government, try to debar the students of the place from securing University distinctions, would their living be affected? They cannot but call to their minds an important (Telugu) verse from Bammera Potana's Bhagavatam" (The verse imports that it is better to till the land and live honestly than expect favours at the hands of kings, etc.).

NADEGANNADI,
Bangalore,
June 22nd, 1907.

The punishment of the schoolboys at Rajahmundry.

6. The *Nadegannadi*, of the 22nd June, observes that the Madras Government has begun to fight the Rajahmundry students. The disturbances began with the wearing of the "Vande Mataram" badge by the students as a sign of their patriotic feelings, which seems to have annoyed the Principal of the college. Some of the students have been debarred from appearing for all Government examinations and others from attending any of the affiliated colleges or schools. It is strange that where want of proper education and training has led to certain lawlessness among the students, the deprivation of their very means of education has been considered to be just punishment for correcting them. It is very regrettable that even the Madras Government went to such extremes on matters of so little importance.

(*e*) *Local and Municipal.*

AFTAB-I-DAKHAN,
Madras,
June 20th, 1907.

Complaining against the enhancement of taxes by the Corporation of Madras.

7. The *Aftab-i-Dakhan*, of the 20th June, bitterly complains against the recent enhancement of municipal taxes and requests His Excellency the Governor to intercede on behalf of the people and save them from the burden of municipal taxes which have been enhanced.

(*k*) *General.*

SASILEKHA,
Madras,
June 25th, 1907.

What shall we do hereafter?

8. Mr. V. Bhavanacharlu, Pleader, Guntúr, writes to the *Sasilekha*, of the 25th June, as follows:—Our prayers have not been attended to, although we represented our grievances and wants in an humble or bold manner or by constitutional means. Instead of attending to them, the authorities are strenuously curtailing our privileges. So, we must consider as to how we have to conduct our work for the welfare of our country. As a matter of fact we have been, for a long time, holding congresses and conferences to introduce reforms. No good has accrued thereby. We obtained no other benefit than the admission of a few members into the Legislative Councils. But the authorities declare that even this was the outcome of their own good will and not a consequence of our prayers. The Viceroy also expressed that our prayers cannot dictate the action of the Government, however consistent and justifiable they may be. In fact, we have been constantly crying for the separation of executive and judicial functions and Mr. R. C. Dutt also expressed that that change could be made without expending even one additional pie. But the authorities do what we do not want and do not perform what we require. Such actions—as the partition of Bengal, Lord Curzon's educational reforms, the Punjab Alienation Bill, etc.,—are brought about without the consent of the people. Lajpat Rai has been punished, because he "was violating the laws of the country and because he ventured to question the actions of the Government". So, no good will result from holding congresses and conferences. This year, we have almost had to give up the provincial conference. Our money and energy are wasted in these attempts. Therefore, I desire that great efforts must be made to carry out what has been said above—

(1) We should not take the Anglo-Indian papers that find fault with us and commend those that work mischief to us.

(2) Great exertions must be made to buy and use indigenous articles and to boycott foreign goods.

(3) We must collect as much money as we can and send our students to foreign countries to learn how to manufacture different articles

(4) We ought not to speak of the Anglo-Indians though they may do good to us.

(5) We must hold the congress for the last time in London, under the Presidentship of a distinguished Member of Parliament and represent our grievances to the authorities there.

(6) We must hold a great public meeting in London, and get the Regulation No. III of 1818 repealed.

We must send 100 competent delegates to the Congress in London, of whom 30 shall be from the Punjab, 30 from Eastern Bengal, and the rest from Bengal, Bombay, Madras, etc.

ANDHRAKESARI,
Rajahmundry,
June 21st, 1907.

Rajahmundry affairs.

9. The *Andhrakesari*, of the 21st June, is surprised at the ostentatious manner in which the authorities at Rajahmundry endeavour to produce panic among the subjects by sending for sepoys and stationing an armed police to guard the streets. If the people were really guilty, they would have some fear. The illiterate villagers too are laughing at the inconsiderate steps taken by the authorities and the alarm that has seized them. The authorities attached too much importance to a mere brawl which was the result of a certain act of whoredom, became panic-stricken, and sent for a regiment, making the whole world infer that some great calamity was brewing at Rajahmundry. The Anglo-Indian journalists are jubilant over the affair. They seem to have made a new discovery that it was Rajahmundry that had incited the mob at Cocanada to create riots. It was at 5 in the evening that the Doctor-Student incident took place at Cocanada, and it was 9 o'clock when the English Club there was attacked. The paper is at a loss to know how it could have been possible for the inhabitants of Rajahmundry to contrive to go to Cocanada in this short interval and instigate the people there to disturb the peace of the town.

ANDHRAKESARI,
Rajahmundry,
June 21st, 1907.

Deportation of Lala Lajpat Rai.

10. A village poet contributes a stanza to the same paper, which may be rendered into English as follows:—"O, Lajpat Rai, you are praised by the wise. Just as Dasaradha of the Rāmāyana sent his excellent son Srirāma to forests, being unable to withstand his wife's importunities, just as Rājanarēndra treated his son cruelly, relying on the words of his tale-bearing concubine, just as Othello murdered his chaste wife, being duped by the machinations of Iago, and just as Rāma banished his wife big with child to a forest at the insinuations cast by a washerman, Mr. Morley deported you to a foreign country relying on the jealous writings of the Anglo-Indian newspapers. Mr. Morley will surely smart under shame for it."

KISTNAPATRIKA,
Masulipatam,
June 21st, 1907.

"The ideal duty of India."

11. In the *Kistnapatrika*, of the 21st June, a patriot writes some Telugu stanzas on this subject. One of them is as follows:—This Bharatakhandam is a good milch cow. While the tender calves, that is, the Hindus, are crying bitterly, the hard-hearted shepherds, that is, "the white men," are milking the cow, having tied the mouths of the calves.

ANDHRAPRAKASIKA,
Madras,
June 26, 1907.

Mr. Morley's budget speech.

12. The *Andhraprakasika*, of the 26th June, says that Mr. Morley who had been advocating the rights of the people in his works, conversations and speeches, changed his mind as soon as he became the Secretary of State for India. His Secretaryship for the past 18 months has been productive of difficulties which augur evil to the administration of the contry. Has he done any good to India at all during his Secretaryship? Many are the difficulties that arise from his imprudence. Our condition would have been quite different, if all the Indians possessed the qualities of self-help, self-reliance and self-respect. The paper prays that God will make the Indians realise that by helping themselves without necessarily depending upon others and seeking their favour, they can gratify their desires.

MANORAMA,
Rajahmundry,
April, 1907.

Poverty of India.

13. The *Manorama*, for April (received on the 27th June 1907) says as follows:—If the taxes—whatever may be their amount which the Government collect—were spent in our own country, India would not have to suffer from poverty at all. Our rulers being foreigners and the whole administration being in their hands, most of the money collected as taxes cannot but go to foreign countries. But that is not the case with the self-governing countries. In England the money that the Government take from the people goes back to the people themselves and the people are not reduced to poverty. But our money goes in diverse ways to foreign countries.

The administration of India is conducted in England under the name of "Home Government" and money is sent there for its upkeep. When Her late Majesty Queen-Empress Victoria ascended the throne, about Rs. 30,000,000 were being remitted annually as Home Charges. At the time of Her demise, the Home Charges rose to Rs. 1,60,000,000.

In countries which are commercially prosperous, the value of imports is much greater than that of exports. But that is not so in our country. Our exports are much more than the imports. Mr. Dadabhai Naoroji stated that a sum of Rs. 1,80,000,000 leaves our country every year on this account and that not even a pie out of that amount comes back to us.

When taxes collected in one country are spent in another country, how can the former country escape ruin, and how can it be free from famines and unheard-of diseases? It is not because there is no grain in the country that people die of starvation during famines. They die because they have no money to buy grain with. Famines in our country are not famines of grain but of money. To add to this unfortunate state of affairs, the price of articles is rising day by day. We have no voice at all in the matter of spending the money collected as taxes.

It is evident from the reports of the Government that we are growing poorer and poorer. Many of their countrymen that are kind-hearted are pleading our cause. What have the Government done to ameliorate our condition? Some time ago, Mr. Morley, the Secretary of State, said that as far as he could judge, India should in future also have a despotic Government. So, we should not hope that we can derive any good from foreigners. We should trust in God, be just and patriotic, and do our utmost to free our country from poverty, by self-help and self-reliance.

VRITTANTA
CHINTAMONY,
Mysore,
June 26th, 1907.

The poverty of India and its causes.

14. The *Vrittanta Chintamony*, of the 26th June, in an article headed "the Poverty of India", observes:—It is hardly probable that a man of Sir Charles Eliott's ability and experience could have erred in his opinion that more than half the number among the agricultural classes in India seldom have a full meal. The extinction of indigenous industries, the unbearably heavy cost of the Military as well as the Civil administration and the Home Charges are undoubtedly the main causes of Indian poverty. On account of the lack of capital in India and the inability of the Indians, with their antiquated methods of manufacture, to compete with the cheap machine-made articles, it was the duty of the Government of India to protect native industries, by increasing the import duties on foreign articles to such an extent as to enable the Indian merchant to successfully compete with the British traders, and also by lowering the inland duties so as to facilitate the internal trade of the country. The Government of India, on the other hand, have been designedly pursuing a contrary policy. By a system of unequal tariffs, they have sought to promote the British trade to the total detriment of that of India. Whilst the excise duty on certain articles is excessive, the import duty on the same, if any, is only nominal. By this means, a severe blow has been dealt to our industries. The Civil Administration costs the Government no less than 17 lakhs of rupees annually. This is due to the presence of an undue proportion of the European element. If the natives were more freely employed in the higher branches of the service, the cost of administration could be considerably diminished. Again, even so early as 1893, the

late Mr. Gladstone declared the Military allotment to be too burdensome. It is regrettable that in the face of more pressing needs, such as sanitation, etc., such a large amount as 30 crores of rupees is being annually expended on the army. Then, there is another drain on the Indian finances, viz., the Home Charges amounting to 20 crores. As a result of this, the country actually groans under the burden of taxation. It is hoped that both the Government of India and the Home Government will turn their attention towards the above economic grievances of the people and speedily proceed to remedy them.

KERALA SANCHARI,
Calicut,
June 26th, 1907.

Desirability of laying down certain rules to regulate assessing income-tax.

15. A paragraph in the *Kerala Sanchari*, of the 26th June, referring to the mode of assessing income-tax now in vogue, the propriety of which so far as is based upon principle stands condemned in the general opinion, observes that the Revenue officers at times discredit the account books produced in evidence by parties appealing against assessments, and suggests the advisability of Government laying down certain rules to regulate the keeping of accounts in order that Revenue officers may be satisfied and parties to a certain extent relieved.

QASIM-UL-AKHBAR,
Bangalore,
June 20th, 1907.

A proposal to submit a memorial to the Viceroy for the release of Lajpat Rai.

16. The *Qasim-ul-Akhbar*, of the 20th June, in commenting on the proposal of certain Bengalees to submit a memorial to the Viceroy for the release of Lajpat Rai, thinks that this measure is premature but says that if Mr. Ghokale and other influential Bengalees submit it after the country returns to its normal state and Government's wrath is allayed Government will probably pardon him.

IV.—NATIVE STATES.

NADEGANNADI,
Bangalore City,
June 22nd, 1907.

The Chief Judgeship of Mysore.

17. The *Nadegannadi*, of the 22nd June, says that as the work of the administration of justice has greatly suffered during the past several years by appointing old and worn out men to the Chief Judgeship of Mysore, it is urged that this time at least an able and energetic person should be appointed to that place. As the former European Judges have invariably proved themselves to be too superficial and unwilling to study the nature and condition of the people and their country, there is no guarantee that the administration of justice will be carried out more successfully by such persons in the future. Besides, the Europeans of the present day, unlike their predecessors of the much earlier days, are too self-seeking. The salary of the Chief Judge has been fixed at Rs. 2,500 in the case of a European, and Rs. 2,000 in the case of a native; but a really able European does not care to accept such a small salary. Hence it happens that either a European of very ordinary ability or a native of decided ability (to whom it is comparatively more lucrative) has to be appointed to that place; and a native of decided ability has undoubtedly to be preferred to the ordinary European. As the present arrangement (with Mr. Nanjundaya as the Chief Judge and Mr. Chandra Sekhara Aiyar as the Third Judge) has been favourably received among all classes of people, it is hoped that the same will be confirmed. It is believed that the management of the Chief Court will, at least hereafter, be put on a more satisfactory basis.

MUKHBIR-I-DAKHAN,
Madras,
June 26th, 1907.

Lord Minto's approaching visit to Hyderabad.

18. The *Mukhbir-i-Dakhan*, of the 26th June, publishes a letter from the *Indian Patriot* which runs thus:—It is surprising to hear of the approaching visit of Lord Minto to Hyderabad. From 1884 when the Nizam was placed on the musnad each succeeding Viceroy paid a visit to the State and a large amount of money was spent in entertaining them without any corresponding benefit.

Lord Curzon visited Hyderabad with all the pomp and show of an eastern potentate and enjoyed sumptuous dinners and the best of wines and then took away a profitable slice of the State without giving the Nizam the opportunity of consulting with his ministers about it. This is opposed to the policy of British Ministers. The Berars should have been restored to the Nizam when he was placed on the musnad, yet twenty years after it was taken away. The expenses of the provinces were enormous when it was in charge of the English, but have been reduced when under their lease.

The State has incurred very heavy expense on account of the visit of Their Royal Highnesses. It is not advisable to burden it again so soon with the cost of the visit of Lord Minto. When the Nizam pays a visit to the Viceroy the expenses are defrayed partly by the State and partly by the Imperial Government. This procedure should be followed in the case of the visit of the Viceroy as well.

The writer of the letter observes that the question of establishing British Post offices in Hyderabad has often been mooted and has often been objected for by the Nizam. There would be no objection to the establishment of international Post offices. The writer thinks that His Excellency Lord Minto may move the question again, and asks the Nizam to have an answer already prepared, and to ask His Excellency to give three months' notice of any question which His Excellency intends to raise.

V.—PROSPECTS OF THE CROPS AND THE CONDITION OF THE PEOPLE.

MANORAMA,
Calicut,
June 21st, 1907.

Suggesting a famine allowance to low-paid officials in Malabar.

19. A leader in the *Manorama*, of the 21st June, referring to the high price of food stuffs in Malabar, says that it is very hard for poorly paid Government officials to make both ends meet during the season of scarcity, and urges the heads of departments like the Collector to bring their hard condition to the notice of Government and recommend a famine allowance for three months from July to those getting a salary below Rs. 20 per mensem. It is hoped that Government will grant some allowance till the harvest time when an abatement in the price of grains may be expected.

VI.—MISCELLANEOUS.

SWADESAMITRAN,
Madras,
June 24th, 1907.

Indian aspirations.

20. The *Swadesamitran*, of the 24th June, writes:—The mere knowledge of the doings of the Western nations in the field of public life has inspired Japan with a love of independence, and the Japanese have as a result adopted Western methods and institutions and thus come to the front rank of nations. The Persians followed them speedily and have established a system of parliamentary government. The Russians also, who were long groaning under the despotism of their Czar, have now obtained a sort of representative government. The idea has taken possession of the Muhammadans of Egypt, who are now agitating strongly for a parliament of their own, and bid fair to succeed in a short time. Is it possible for India alone not to respond to the quickening influence of the West? Surely, not; especially when we see that the people of this country have not merely been onlookers of the working of Western political institutions, as the Japanese and the Persians have been, but have had their destinies closely knit together with those of the most advanced of Western nations for the last one century and more, have had personal experience of the manners and customs of the British people and have studied the lives of the makers of British history and the ideals which have guided them. The result of all this has been that the very nature of the Indian people is undergoing a steady change. Now that they aspire after a system of administration which has been the chief cause of the greatness achieved by their rulers in their native land, is it proper to try to put down the newly-risen spirit? Such aspiration, if it be realized, will, it is true, be detrimental to the interests of certain classes of the British nation. What if it is? Is it just to check the progress of a whole immense people in order to safeguard the interests of a few individuals? It is an important principle of liberal politics in Britain that the mission of a Government is to

forward the development of popular rights and privileges and raise the people higher and higher in the scale of nations; and Mr. Morley and his colleagues in the present Ministry are Liberals. Mr. Morley, especially, has in his many rare writings given just emphasis to this and similar principles. But that he should have acted lately in regard to India in entire antagonism to the principles of which he had been one of the staunchest advocates all his days, fills us with wonder on the one hand and despair on the other. It makes us doubt the sincerity of the British nation in its professed intentions towards our country. Our disappointment would not have been so deep and keen had it not been for our long intimate connection with the British people and for the impression made upon our minds by the administrative system in vogue in their land. The present relation between the rulers and the ruled in India is fraught with great possibilities of evil for both.

Law in India.

21. The same paper says:—The *Englishman* of Calcutta puts forward the delicious suggestion that formal legal inquiries should be abolished in India, and that the Government officials should be empowered to punish men at their entire discretion, for, according to this paper, India is not fit to be governed by rules of law. In its opinion, the Indians are to be treated more as cattle than as human beings; legal inquiries cause much unnecessary inconvenience! Being an organ of the Feringhee Press, it may adopt this strain or any other strain with impunity, for it feels at its back the immense strength of a despotic Government. To speak ill of the Government is sedition; but, we presume, the Feringhee Press is guilty of no crime when it rouses the anger of the people by such malicious writings!

SWADESAMITRAN,
Madras,
June 25th, 1907.

Mendacity in the Press.

22. The *Swadesamitran*, of the 25th June, observes:—The writers in the Feringhee Press in India and the correspondents of the Press in England seem to have entirely dispensed with the services of their conscience. One of these latter has sent information to England that Dr. Kemp, when passing along a road in Cocanada, was confronted by a batch of schoolboys crying *Vandé Mátaram*, and assaulted and injured by them and certain *budmashes*, with the result that he was immediately taken to Madras for medical treatment—a wholesale perversion of what in reality happened! Our blood boiled when we read of this monstrous humbug. Yet it is upon reports such as these that Mr. Morley bases much of his arguments on Indian matters. Truths stated by Indians are unpalatable to him while he readily swallows the gross lies retailed by the Feringhees. This is how we are governed. The establishment of an Indian Telegraphic Company and of an association of Indian correspondents, and the systematic transmission of correct information to England will alone counteract the mischief thus worked by our enemies. But we are not sure if this will be possible.

SWADESAMITRAN,
Madras,
June 27th, 1907.

The Ferringhees at Cocanada.

23. The *Swadesamitran*, of the 27th June, writes:—We are informed that one Lota Appalaswami, who had made a contract to construct new buildings for the accommodation of the punitive Police force ordered recently, was abused, beaten and kicked by a Feringhee Inspector of the Reserve Police for not having finished the work within the stipulated time, the explanation offered by the contractor for the delay being the rains. We are also informed that Mr. Peak, the District Forest Officer, kicked and brought to the ground one of his peons for not having responded promptly to his call. The Feringhees at Cocanada seem to have taken heart of grace in their over-bearing conduct towards the Indians. They probably believe that the punitive Police has been stationed in the town for their benefit, that anybody in any way ill-treated by a Feringhee has no remedy but to keep his peace, or will make himself odious in the eyes of the Police, and that the Government will leave the offender alone as it has done in the case of Dr. Kemp. That any one thinking himself aggrieved should seek relief by recourse to law does not apparently apply to the Feringhees. That is why, on the slightest provocation, they make a free use of their booted feet. What a pang it sends

into our heart to see that it has become the lot of the children of this holy and blessed land of Aryavarta to be kicked by these profane and vile Feringhees!

Swadeshism in Comilla.

24. The same paper observes:—Some Hindu gentlemen in Comilla were arrested by the Police for having openly counselled certain shopkeepers not to sell foreign articles, and were obliged to furnish security for good conduct for one year. Formerly, such security used to be taken from men addicted to murder, incendiarism, theft and other heinous crimes. Now the authorities appear to think that preachers of *Swadeshism* are on a level with murderers, incendiaries and thieves! Patriots are considered agitators of sedition, and those who bear the shoes of Feringhees are looked upon as loyal men! Men who utter truth without concealment and without fear are denounced as dangerous individuals, and self-seeking time servers and flatterers are praised as good men!

VRITTANTA CHINTAMONY,
Mysore,
June 26th, 1907.

The arbitrary methods of Government.

25. Referring to Sir Henry Cotton's letter to the English Press, relating to the present situation in India, the *Vrittanta Chintamony*, of the 26th June, says that Sir Henry Cotton is one of those who have studied the true state of the situation and is rightly of opinion that, since the British traditions of liberty and justice have already been transplanted into India, it is now impossible to go back upon them. The Indians will continue to submit to British law and justice but never to their highhanded and arbitrary methods. It must be admitted on all hands, therefore, that justice rather than a display of force should be the characteristic feature of the Government.

MYSORE STAR,
Mysore,
June 24th, 1907.

Despatch of troops to Rajahmundry.

26. Referring to the despatch of a regiment to Rajahmundry, the *Mysore Star*, of the 24th June, says that according to a trustworthy correspondent of the *Hindu* the assault on a European, which is the cause of the alarm, took place in connection with the midnight pranks of three dissolute Europeans from *Dowlaishweram*, and there is no unrest or any racial feeling against the Europeans, except what may have been created by the present action of the authorities themselves. The fact is that the Madras Government relies solely on the exaggerated and unauthenticated accounts of the local officials who, however, in their anxiety to give a more serious aspect to the situation, unscrupulously fabricate evidence. The Anglo-Indian authorities may not be unaware of the fact that such display of force in the absence of any real cause, far from indicating their power, betrays their own chicken-hearted nature. It is regrettable that even Sir Arthur Lawley fell a victim to the cunning devices of the Local officials. It is hoped that His Excellency will speedily recall the troops from Rajahmundry and thus remove the cause of the panic that prevails among the people at present.

Referring to the above subject, the *Nadegannadi*, of the 22nd June, observes that it is singular that all the sepoys sent to Rajahmundry are Mussalmans and there is not one Hindu among them. There has been no rioting or even the slightest disturbance. The stationing of the regiment was the result of the alarm raised by some panic-stricken Europeans.

Press prosecutions.

27. Referring to the recent circular of the Government of India authorising the Local Governments to prosecute newspapers on charges of sedition, without previously obtaining the sanction of the Supreme Government, the *Mysore Star*, of the 24th June, remarks:—It is only just that wherever the journalists abuse their liberty and go beyond the strict bounds of the law, they ought to be severely dealt with. But the Anglo-Indian officials do not show the least anxiety to secure the confidence of the natives. Their doings have of late been very highly reprehensible. It is the duty of newspapers in such cases to fearlessly expose their evil doings. These fearless critics are then regarded by the authorities as their personal enemies and the smallest opportunity is availed of by these officers to satisfy their personal grudge and

the above circular is a ready weapon in their hands. The result will be that the prosecution of the editors of newspapers will be more frequent than heretofore. The Anglo-Indian bureaucracy may have thus sought to suppress criticisms of its arbitrary methods. But the circular will not have the desired effect. For, it is a gross mistake to suppose that true patriots will ever shrink from their duty for fear of public prosecution.

ERRATA.

On page 237 of the Report, in the first line of the article numbered 21, *for* "the same paper" *read* "The *Swadesamitran*, of the 17th June."

On page 239, in line 17 of the article numbered 24, *read* "have" *for* "has".

[Issued, 6th July 1907.]

CONFIDENTIAL. **No. 27 of 1907.**

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 6th July 1907.

CONTENTS.

LIST OF NEWSPAPERS.

ENGLISH PAPERS OWNED BY NATIVES.

II.—Home Administration.

(*k*) *General.*

PAGE
What are our leaders doing? 262

VI.—Miscellaneous.

The King-Emperor and the Clive Memorial 263

VERNACULAR PAPERS.

II.—Home Administration.

PAGE
(*d*) *Education*—
"The Rajahmundry College students" 264
"The remaining story" .. .. *ib.*
(*e*) *Local and Municipal*—
Tax on butchers 265
(*i*) *Public Works*—
Irrigation works .. .. *ib.*
(*k*) *General*—
The Government and educational institutions .. .. *ib.*
Mr. Waller and the *Swadeshi* Steam Navigation Company 266
Mr. Morley's budget speech .. .. .. *ib.*
Remarks on Mr. Morley's budget speech 267

II.—Home Administration—*cont.*

PAGE
(*k*) *General*—cont.
"Boycott movement" 268
Indian troops .. .. *ib.*
Cocanada disturbance .. .. *ib.*
Shams-ul-Ulama Maulavi Zaka-ulla Sahib and the present agitation 269

IV.—Native States.

Popular representation in the Native States .. .. .. *ib.*

VI.—Miscellaneous.

Mr. Morley and India .. .. *ib.*
The Maharaja of Bobbili on the present situation 270
The punishment of schoolboys at Rajahmundry 271
Deportation of Lala Lajpat Rai .. .. *ib.*
Remarks on the present unrest in India .. .. .. *ib.*

LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Number of copies ordinarily issued.	Dates of papers received and examined during the second quarter of 1907.
	ENGLISH.			
	Monthly.			
1	"Indian Review"	Madras	2,500	April, May and June 1907.
2	"Patriot"	Vellore	About 200	March, April, May and June 1907.
	Weekly.			
3	"South Indian Mail"	Madura	450	1st, 8th, 15th, 22nd and 29th April; 6th, 13th, 20th and 27th May; and 3rd, 10th, 17th and 24th June 1907.
4	"East Coast News and Advertiser"	Vizagapatam	350	4th, 11th, 18th and 25th April; 2nd, 9th, 16th, 23rd and 30th May; and 6th, 13th, 20th and 27th June 1907.
5	"Wednesday Review"	Trichinopoly	450	3rd, 10th, 17th and 24th April; 1st, 8th, 15th, 22nd and 29th May; and 5th, 12th, 19th and 26th June 1907.
6	"United India and Native States"	Madras	300	6th, 13th, 20th and 27th April; 4th, 11th, 18th and 25th May; and 1st, 8th, 15th, 22nd and 29th June 1907.
7	"Cochin Argus"	British Cochin	230	
8	"Malabar Herald"	Do.	700	
9	"Muslim Patriot"	Madras	500	4th, 11th, 18th and 25th April; 2nd, 9th, 16th, 23rd and 30th May; and 6th, 13th, 20th and 27th June 1907.
10	"Liberal"	Do.	2,000	7th, 14th, 21st and 28th April; 5th, 12th, 19th and 26th May; and 2nd, 9th, 16th, 23rd and 30th June 1907.
	Bi-weekly.			
11	"West Coast Spectator"	Calicut	460	30th March; 3rd, 6th, 10th, 17th, 20th, 24th and 27th April; 1st, 4th, 8th, 15th, 18th, 22nd, 25th and 29th May; and 1st, 5th, 8th, 12th, 15th, 19th, 26th and 29th June 1907.
12	"Muhammadan"	Madras	500	1st, 4th, 8th, 11th, 15th, 18th, 22nd, 25th and 29th April; 2nd, 6th, 9th, 13th, 16th, 20th, 23rd, 27th and 30th May; and 3rd, 6th, 10th, 13th, 17th, 20th, 24th and 27th June 1907.
13	"Travancore Times" *	Nagercoil	300	2nd, 5th, 9th, 12th, 16th, 19th, 23rd, 26th and 30th April; 3rd, 7th, 10th, 14th, 17th and 28th May; and 4th, 11th, 18th and 25th June 1907.
	Tri-weekly.			
14	"Western Star"	Trivandrum	500	2nd, 4th, 6th, 9th, 11th, 13th, 16th, 18th, 20th, 23rd, 27th and 30th April; 2nd, 4th, 7th, 9th, 11th, 14th, 16th, 18th, 21st, 23rd, 25th, 28th and 30th May; and 1st, 4th, 6th, 8th, 11th, 13th, 15th, 18th, 20th, 22nd, 25th and 27th June 1907.
15	"Malabar Daily News and Trivandrum Telegraph."	Calicut	400	2nd, 4th, 6th, 9th, 11th, 16th, 18th, 20th, 23rd, 27th and 30th April; 2nd, 4th, 7th, 9th, 11th, 14th, 16th, 18th, 21st, 23rd, 25th, 28th and 30th May; and 1st, 4th, 6th, 8th, 11th, 13th, 15th, 18th, 20th, 22nd, 25th and 27th June 1907.
	Daily.			
16	"Hindu"	Madras	3,250 (Daily, Tri-weekly and Weekly included.)	Issues of all the dates of April, May and June 1907, excepting Sundays and holidays.
17	"Madras Standard"	Do.	4,330 (students' edition included.)	
18	"Indian Patriot"	Do.	1,300 (Daily and Tri-weekly included.)	
19	"Daily Post"	Bangalore	500	

* Published as a weekly paper from the 28th May.

No.	Names of newspapers.	Place of publication.	Number of copies ordinarily issued.	Dates of papers received and examined during the second quarter of 1907.
	VERNACULAR.			
	TAMIL.			
	Monthly.			
20	"Viveka Chintamani"	Madras	500	Jan. to April 1907.
21	"Bhuloka Vyasan"	Do.	500	April and May 1907.
22	"Chakravartini"	Do.	400	March and April 1907.
23	"Indian Law Gazette"	Do.	1,100	April and May 1907.
24	"Vyavasaya Dipika"	Saidapet	Not known.	Feb. and March 1907.
25	"Vyavasaya Vardhani"	Tanjore	400	Jan. and Feb. 1907.
	Bi-monthly.			
26	"Bhuloka Nanban"	Madras	200	15th and 30th April; 15th and 30th May; and 15th June 1907.
27	"Satyavartamani"	Pasumalai	400	1st and 15th April; 1st and 15th May; and 1st and 15th June 1907.
28	"Coimbatore Kalanidhi"	Coimbatore	About 200	1st and 15th April; 1st and 15th May; and 1st and 15th June 1907.
29	"Vijayakesari"	Chidambaram	Not known.	1st and 15th April; and 1st May 1907.
	Weekly.			
30	"Dravida Dipam"	Madras	650	8th, 15th, 22nd and 29th April; 8th, 22nd and 29th May; and 8th, 15th, 22nd and 29th June 1907.
31	"Vikata Dutan"	Do.	850	23rd March; 6th, 13th, 20th and 27th April; 4th, 11th, 18th and 25th May; and 1st, 8th, 15th and 22nd June 1907.
32	"India"	Do.	550	6th, 20th and 27th April; 4th, 11th, 18th and 25th May; and 1st, 8th, 15th, 22nd and 29th June 1907.
33	"Dakshanadipam"	Salem	Not known.	30th March; 13th, 20th and 27th April; 11th, 18th and 25th May; 1st, 8th and 15th June 1907.
34	"Desabhimani"	Cuddalore	350	6th, 13th, 20th and 27th April; 4th, 11th, 18th and 25th May; and 5th, 12th, 19th and 26th June 1907.
35	"Jananukulan"	Tanjore	1,000	28th, 29th, 30th and 31st March; 1st, 6th, 13th 20th and 27th April; 4th, 11th, 18th and 22nd May; and 8th, 15th, 22nd and 29th June 1907.
36	"Nagai Nilalochani"	Negapatam	300	25th March; 8th and 22nd April; 13th May; and 3rd, 10th, 17th and 24th June 1907.
37	"Travancore Abhimani"	Nagercoil	Not known.	4th, 11th, 18th and 25th April; 9th May; and 7th and 21st June 1907.
	Bi-weekly.			
38	"Hindu Nesan"	Madras	600	3rd, 6th, 10th, 17th, 20th, 24th and 27th April; 1st, 4th, 8th, 11th, 15th, 18th, 22nd, 25th and 29th May; and 1st, 5th, 8th, 12th, 15th, 19th 22nd and 26th June 1907.
	Daily.			
39	"Swadesamitran"	Madras	Daily 1,000; Tri-weekly 1,500.	All the days of April, May and June 1907, Sundays and holidays excepted.
	TELUGU.			
	Monthly.			
40	"Aryamathabodhini"	Cocanada	750	March 1907.
41	"Bhumanandaprakasika"	Cuddapah	500	April 1907.
42	"Hindu Sundari"	Kanteru	800	Jan. 1907.
43	"Kalavati"	Rajahmundry	375	March and April 1907.
44	"Kameswary"	Vizianagram	500	Jan. and Feb. 1907.
45	"Manorama"	Rajahmundry	600	Dec. 1906; and Feb., March and April 1907.
46	"Messenger of Truth"	Madras	5,750	April, May and June 1907.
47	"Ryot"	Do.	500	March and April 1907.
48	"Savitri"	Jagannaikpur	1,000	Feb. and March 1907.
49	"Suvarnalekha"	Tanuku	700	March 1907.
50	"Vidyavati"	Madras	Not known.	April and May 1907.
	Bi-monthly.			
51	"Industry"	Ellore	Not known.	1st June 1907.
52	"Vyaya"	Guntúr	150	15th March; 1st and 15th April; 1st and 15th May; and 1st June 1907.

No.	Names of newspapers.	Place of publication.	Number of copies ordinarily issued.	Dates of papers received and examined during the second quarter of 1907.
	TELUGU—*cont.*			
	Weekly.			
53	" Andhrakesari "	Rajahmundry	1,400	29th March; 5th, 12th, 19th and 26th April; 3rd, 10th, 17th, 24th and 31st May; and 7th, 14th and 21st June 1907.
54	" Dharmaprakasika "	Bapatla	300	16th, 23rd and 30th May 1907.
55	" Kistnapatrika "	Masulipatam	500	29th March; 5th, 12th, 19th and 26th April; 3rd, 10th, 17th, 24th and 31st May; and 7th, 14th and 21st June 1907.
56	" Ravi "	Cocanada	850	28th March; 4th, 11th, 18th and 25th April; 9th, 16th, 23rd and 30th May; and 6th, 13th and 20th June 1907.
57	" Swaraj "	Bezwada	Not known.	11th and 25th May and 8th June 1907.
58	" Vande Mataram "	Rajahmundry	4,000	27th March; 3rd and 17th April; and 1st, 8th and 29th May 1907.
59	" Voice of Truth "	Cocanada	500	31st March; 7th April; and 19th May 1907.
	Bi-weekly.			
60	" Andhraprakasika "	Madras	550	30th March; 3rd, 6th, 10th, 13th, 17th, 20th, 24th and 27th April; 1st, 4th, 8th, 11th, 15th, 18th, 22nd, 25th and 29th May; and 1st, 5th, 8th, 12th, 15th, 19th, 22nd and 26th June 1907.
61	" Sasilekha "	Do.	500	22nd and 29th March; 2nd. 5th, 9th, 12th, 16th, 19th, 23rd, 26th and 30th April; 3rd, 7th, 10th, 14th, 17th, 21st, 24th, 28th and 31st May; and 4th, 7th, 11th, 14th, 18th, 21st and 25th June 1907.
	Daily.			
62	" Desabhimani "	Bezwada and Guntúr	750	26th, 27th, 28th, 29th and 30th March; 1st, 2nd, 3rd, 4th, 5th, 6th, 8th, 9th, 10th, 11th, 12th, 13th, 15th, 16th, 17th, 18th, 19th, 20th, 22nd, 24th, 25th, 26th, 27th, 29th and 30th April; 1st, 2nd, 3rd, 4th, 6th, 7th, 8th, 9th, 10th, 11th, 13th, 14th, 15th, 16th, 17th, 18th, 20th, 21st, 23rd, 24th, 25th, 28th, 29th and 31st May; and 1st, 3rd, 4th, 5th, 6th, 7th, 8th, 10th, 11th, 12th, 13th, 14th, 15th, 17th, 18th, 20th, 21st and 22nd June 1907.
	CANARESE.			
	Monthly.			
63	" Srikrishna Sukti "	Udipi	750	March, April, May and June 1907.
64	" Kannada Nudigannadi "	Madras	1,000	April and May 1907.
65	" Avakasha Thoshini "	Mysore	500	March and April 1907.
66	" Vikataprathapa "	Bangalore	2,000	March and May 1907.
	Bi-monthly.			
67	" Swadeshabhimani "	Mangalore	563	1st and 16th April; 1st and 16th May; and 16th June 1907.
	Weekly.			
68	" Mysore Star "	Mysore	2,000	1st, 8th, 15th, 22nd and 29th April; 6th, 13th 20th and 27th May; and 3rd, 10th, 17th and 24th June 1907.
69	" Vrittanta Patrika "	Do.	5,100	4th, 11th, 18th and 25th April; 2nd, 9th, 16th, 23rd and 30th May; and 6th, 13th and 27th June 1907.
70	" Suryodaya Prakasika "	Bangalore	500	1st, 8th, 15th, 22nd and 29th April; 6th, 13th, 20th and 27th May; and 3rd, 10th, 17th and 24th June 1907.
71	" Nadegannadi "	Do.	930	6th, 13th, 20th and 27th April; 4th, 11th, 18th and 25th May; and 1st, 8th, 15th, 22nd and 29th June 1907.
72	" Satyadipika "	Mangalore	912	5th, 12th and 19th April; 3rd, 10th, 17th, 24th, and 31st May; and 7th, 14th, 21st and 28th June 1907.
	Bi-weekly.			
73	" Vrittanta Chintamani "	Mysore	650 Weekly. 200 Bi-weekly.	3rd, 6th, 10th, 13th, 17th, 20th, 24th and 27th April; 1st, 4th, 8th, 11th, 15th, 18th, 22nd, 25th and 29th May; and 1st, 5th, 8th, 12th, 15th, 19th, 22nd, 26th and 29th June 1907.

No.	Names of newspapers.	Place of publication.	Number of copies ordinarily issued.	Dates of papers received and examined during the second quarter of 1907.
	MALAYALAM.			
	Monthly.			
74	"Vivekodayam"	Trivandrum	1,200	March and April 1907.
	Tri-monthly.			
75	"Kerala Chintamani"	Trichur	800	18th March; 7th and 23rd April; 3rd, 13th and 23rd May; and 2nd and 12th June 1907.
76	"Kerala Mitram"	Cochin	95	21st March; 1st, 11th and 21st April; 1st, 11th and 21st May; and 1st, 11th and 21st June 1907.
77	"Sarodayam"	Nadaparam	1,200	20th and 30th March; 30th April; 10th, 20th and 30th May; and 10th and 20th June 1907.
	Weekly.			
78	"Kerala Patrika"	Calicut	650	23rd and 30th March; 6th, 20th and 27th April; 4th, 11th, 18th and 25th May; and 1st, 8th, 15th and 22nd June 1907.
79	"Kerala Sanchari"	Do.	650	27th March; 3rd, 10th and 24th April; 1st, 8th, 15th, 22nd and 29th May; and 12th and 19th June 1907.
80	"Manorama"	Do.	550	22nd and 29th March; 5th, 12th and 26th April; 3rd, 10th, 17th, 24th and 31st May; and 7th, 14th and 21st June 1907.
81	"Malayali"	Tangasseri	960	23rd March; 6th, 13th, 20th and 27th April; 4th 11th, 18th and 25th May; and 1st, 8th, 15th and 22nd June 1907.
82	"Kerala Tharaka"	Kóttayam	780	15th and 22nd March; 5th, 12th, 19th and 26th April; 3rd, 10th, 17th, 24th and 31st May; and 7th, 14th and 21st June 1907.
83	"Keraliya Ranjini"	Moovathupusha	600	2nd, 9th, 16th, 23rd and 30th April; and 14th May 1907
84	"Nazranai Dipika"	Mannanam	500	19th and 26th March; 9th, 16th, 23rd and 30th April; 7th, 14th, 21st and 28th May; and 4th, 11th and 18th June 1907.
85	"Sujananandini"	Paravoor	900	13th and 22nd March 1907.
86	"Subhashini"	Trivandrum	1,320	15th and 22nd March; 17th April; 10th and 24th May; and 7th June 1907.
87	"Bharata Bandhu"	Palghat	306	23rd March; 6th, 13th, 20th and 27th April; 4th and 24th May; and 8th and 22nd June 1907.
88	"Swedesabhimani"	Vakkam	825	13th and 20th March; 4th, 10th, 17th and 24th April; 1st, 8th, 15th, 22nd and 29th May; and 5th, 12th, 19th and 26th June 1907.
	Bi-weekly.			
89	Malayala Manorama	Kóttayam	1,200	23rd March; 3rd, 6th, 10th, 13th, 17th, 20th, 24th and 27th April; 1st, 8th, 11th, 15th, 18th, 22nd, 25th and 29th May; and 1st, 5th, 8th, 12th, 15th, 19th and 22nd June 1907
	HINDUSTANI.			
90	"Shams-ul-Akhbar"	Madras	450	1st, 8th, 15th, 22nd and 29th April; 6th, 13th, 20th and 27th May; and 3rd, 10th, 17th and 24th June 1907.
91	"Jaridah-i-Rozgar"	Do.	500	28th March; 6th, 13th, 20th and 27th April; 4th, 11th, 18th and 25th May; and 1st, 8th, 13th and 22nd June 1907.
92	"Alhami"	Do.	50	8th, 16th and 24th April; 1st, 8th, 16th and 24th May; and 1st, 8th, 16th and 24th June 1907.
93	"Mukhbir-i-Dakhan"	Do.	700	3rd, 10th, 17th and 24th April; 1st, 8th, 22nd and 29th May; and 5th, 19th and 26th June 1907.
94	"Naier-i-Asafi"	Do.	375	4th, 11th, 18th and 25th April; 2nd, 9th, 16th, 23rd and 30th May; and 6th, 13th, 20th and 27th June 1907.
95	"Aftab-i-Dakhan"	Do.	120	4th and 18th April; 2nd, 9th, 16th, 23rd and 30th May; and 6th, 20th and 27th June 1907.
96	"Mukhtar"	Do.	150	30th March; 18th and 30th May; and 13th and 20th June 1907.
97	"Qasim-ul-Akhbar"	Bangalore	575	1st, 4th, 8th, 11th, 15th, 18th, 22nd, 25th and 29th April; 2nd, 6th, 9th, 13th, 16th, 20th, 23rd, 27th and 30th May; and 3rd, 6th, 13th, 17th, 20th and 24th June 1907.
98	"Mahbub Gazette"	Printed at Madras and published at Hyderabad.	150	11th April and 18th May 1907.

ENGLISH PAPERS OWNED BY NATIVES.

II.—HOME ADMINISTRATION.

(*k*) *General.*

HINDU,
Madras,
July 5th, 1907.

What are our leaders doing?

1. The *Hindu*, of the 5th July, contains the following leaderette:—"In the last number of the *Indian World*, the editor, in an article entitled 'Reflections on men and things', points out that 'though generally so clever, alert and active, the Indian lacks the power of political organisation. The average Indian leader of political opinion acts so frequently on his own impulses that one would not be very far wrong in concluding he does not believe in any organisation at all. The Indian has made satisfactory progress in assimilating many of the political ideas of the West, but he has not yet learnt to work with a large body of men or opinion for political purposes. Our development has so far fallen short of the required standard, and public men in India should do well to remember that unless they put greater reliance upon organised efforts, the goal would always elude their grasp, do what they may.' These remarks, we think, are perfectly just and nowhere are they more applicable than in this Presidency. The usually placid political atmosphere of this Presidency has been violently agitated by acts of official repression for which so far no justification has been shown. The imposition of a punitive Police force on the townspeople of Cocanada, the quartering of troops composed of Muhammadan sepoys only to the exclusion of Hindus on the town of Rajahmundry, and the rustication of 150 students of the Rajahmundry College, are acts of official high-handedness and oppression which have evoked indignation throughout the country. From the nature of the communications which we have received, not all of which we are in a position to publish, the feeling is very widespread that the Madras Government, in all the above measures of repression, has shown itself reckless and defiant of public opinion and regardless of the feelings and interests of the Indian community. The attack on the English club in Cocanada, which is now the subject of magisterial enquiry by itself, could furnish no adequate grounds for the quartering of the punitive Police upon all the inhabitants. No sort of inquiry has been held as to whether there was a general and organised conspiracy in the town leading to the attack. Common sense should have suggested to the Madras Government to defer the quartering of the punitive Police until at least the judicial enquiry now going on into the occurrence had been concluded. It stands to reason that there must be some sort of evidence tending to show that the attack had been premeditated and participated in actively or passively by a large number of the citizens of the place, and that there is a likelihood of a recurrence of the attack to justify the imposition of the penalty. Such evidence as there is in the present case consists of a repudiation by the respectable inhabitants of the town soon after the occurrence of their connection with it. Is not the open declaration of those gentlemen who took part in the public meeting to count for something in the eye of the Government? There is no evidence against them of whatsoever kind. The diseased imagination of the local European officials has no doubt conjured up visions which have been duly communicated to the Government, but no responsible Government will act upon the fancies even of its trusted officers to the detriment of hundreds of citizens quite as good, respectable and loyal as those officers. We cannot find any shadow of justification for the action of the Government in the matter, and as it has not in any manner or degree elected to take the people into its confidence and explain the propriety of its action, it

behoves the leaders of the community to consider what steps should be taken in the matter. The question is obviously not one of merely local interest. The action of the Government is on the face of it arbitrary, and is an encroachment on the rights of the community. The quartering of the troops at Rajahmundry is another act expressive of distrust of the people in a peaceful town, and the exclusion of Hindu sepoys from the regiment is an act of unparalleled and unthinking folly which carries its own condemnation. In regard to the students of the Rajahmundry College who have been debarred from study for one and two years, the Government has again displayed no mark of wisdom, of ordinary foresight, and have not shown the slightest regard to the wishes and interests of the parents and guardians. Are the leaders of the people in this Presidency going to keep quiet in the face of all these actions of the Government? We have not heard of any movement on their part showing that they have realized their responsibility in the matter. As we have referred to above, the want of a capacity for common political action seems to be at the bottom of this apparent lack of interest. We desire, therefore, to urge upon the leaders of the people the necessity of taking some conjoint action. As there is no recognised method of eliciting the views of the Government upon the actions which it has already taken, we would suggest that a deputation of leading Indian gentlemen do wait upon His Excellency the Governor with a statement of their views as regards the recent repressive measures of the Government. An opportunity will thus be given to the head of the Government to acquaint himself with the views and feelings of the Indian community, which may likewise be availed of to make the position of the Government clear and satisfactory to the public."

VI.—MISCELLANEOUS.

THE MADRAS STANDARD,
Madras,
July 4th, 1907.

The King-Emperor and the Clive Memorial.

2. The *Madras Standard*, of the 4th July, contains the following:—"The *Indian Daily News* of Calcutta says 'that it is in a position to state that the King has definitely refused to subscribe or lend his support to the Clive Memorial Fund.' Like Her Majesty the late Queen-Empress, His Majesty the King-Emperor has steadily set his face against anything that may not be agreeable to any section of His Majesty's loyal subjects. We have no doubt that throughout India this action of His Majesty will be deeply appreciated by all classes of his subjects. In this connection it will be remembered that among those who responded to Lord Curzon's appeal was Mr. John Morley. Now that His Majesty the King has taken this step it remains to be seen what Lord Curzon and his committee intend to do."

VERNACULAR PAPERS.

II.—HOME ADMINISTRATION.

(*d*) *Education.*

KISTNAPATRIKA,
Masulipatam,
June 28th, 1907.

"The Rajahmundry College students."

3. Referring to the Rajahmundry College, the *Kistnapatrika*, of the 28th June, writes as follows:—The more Mr. Hunter persisted in compelling the students to remove their *Vande Mataram* lockets, the stronger they resisted. At last Mr. Hunter passed an order that unless the students removed those lockets, they would not be allowed to remain within the college precincts. So they had no other alternative than to leave the college. The Government after enquiring into the matter have issued orders punishing the students in various degrees, and commended Mr. Hunter, the Principal, for having conducted himself very patiently, skilfully, courageously and boldly. The Government, however, did not consider whether the Principal was justified in prohibiting the students from wearing the said lockets, whether the wearing of them was to be construed as improper conduct on their part and whether they transgressed the rules of discipline in ignoring the said prohibitory order. All these are important. But the Government have neglected to consider them and paid particular attention to minor things. Probably they desire that the students should obey whatever orders, be they justifiable or unjustifiable, the Principal issues and that they should be considered offenders if they transgress them. If so, the teachers can never be in the wrong. We know that certain devotees of Rama are in the habit of imprinting the word "Rama" on their bodies in sandal. Also we find Lingadharies wearing hanging lingams round their necks and Roman Catholics, the "Cross". Similarly, the wearing of *Vande Mataram* lockets is an external mark to indicate one's respect for one's own country. What right has Mr. Hunter to check their use? If he could legally do so, it might as well be legal to pass an order to-morrow that, unless the students wore foreign cloths they could not attend the college. It might also be pleaded that any order declaring that they should not enter the college unless they removed their caste marks on their foreheads would be legal. Then, it follows that the students would be declared offenders, if they refused to wear foreign cloths or to remove their caste marks. But we believe that the Government will not dare consider them so. It is very clear, then, that the students should not be held to be offenders for having disobeyed the orders of the Principal when they were not legal and ought not to have been issued by him. But this view has not suggested itself either to the Government or to Mr. Hunter. Even though we admit that students should not, at the risk of their education, take an active part in politics, yet we assert that it is necessary for them to cherish patriotism. It is better to give up education if it should preclude any one from cherishing affection for one's own country. We hope that necessary steps will be taken at Rajahmundry to establish a National College.

ANDHRAKESARI,
Rajahmundry,
June 28th, 1907.

"The remaining story."

4. The *Andhrakesari*, of the 28th June, referring to the Government order punishing the students of the Rajahmundry College, writes as follows:—"We are of opinion (ironically expressed) that the punishment inflicted is inadequate. Some are suspended for two years and some for one year. Instead of punishing every student as Ramachendra Rao has been punished, the Government have punished some very leniently. We are sorry for it. Although we may approve of the punishment for disobeying Mr. Hunter's orders, we cannot bring ourselves to believe that the opinion of Mr. Hunter about the students is rightly formed or that they are rowdies. O students! Justice

or injustice, you must submit with fortitude and patience to the punishment inflicted by the Government. If you complain, there is none to hear your complaint and you will be losing your self-respect. Do you think that the Government, who want to rule the country arbitrarily, will tolerate your patriotism. Cherishing devotion to one's own country governed by foreigners is something like resting on a bed of swords and not resting on a bed of flowers. You have done an act knowingly or unknowingly. The world knows that what you have done is for the sake of the country. This is the occasion for you to preserve your self-respect. It will be ridiculous to act differently. Your teachers have reported to Government against you and they think you are rowdies. The eyes of the Government are upon you and the police are watching your movements. You must make the world know that you are not rowdies, but patriots, by your pure conduct and forbearance, by the performance of noble duties, by strong adherence to good actions and by patriotism If you are in earnest to serve your motherland, work with perseverance towards the establishment of a National College, and you will earn eternal fame by it. If all students, who have received higher education, should begin to learn agriculture and work towards its improvement, the present impoverished condition of the Madras Presidency will soon disappear."

(e) *Local and Municipal.*

Aftab-i-Dakhan,
Madras,
June 27th, 1907.

Tax on butchers.

5. The *Aftab-i-Dakhan*, of the 27th June, comments on the tax imposed on butchers by the Corporation of Madras, and says that the poorer classes are the people affected thereby and so asks His Excellency the Governor to take action in this matter by curtailing the powers of the Corporation and show sympathy with the people.

(i) *Public Works.*

Sasilekha,
Madras,
July 2nd, 1907.

Irrigation works.

6. The *Sasilekha*, of the 2nd July, referring to the report published by the Government on the irrigation works undertaken by the Department of Public Works in the year 1905–1906, writes as follows:—The Government argue that railways have, in a great measure, checked famines in this country and that therefore they have decided to invest much money in constructing more railways every year. But the railways, instead of so checking, tend to bring in famines in all parts of the country. For when there were no railways, the famine-stricken parts alone were suffering and the people of the other parts were comfortable. Now all parts are indiscriminately suffering from famine, as three manikas (measures?) of rice only are sold per rupee in these days. We desire that the Government should, instead of investing money in railways, spend it in digging canals, tanks, wells and in constructing anicuts. If all parts of the country can thereby be made to yield good harvests, there will be no necessity for carrying grain from one part to another by rail. Whenever a proposal for investing money in irrigation works is brought forward, it is questioned whether the investment could fetch decent interest. The Tungabhadra project has been given up, simply because it was thought that it would not pay a fair rate of interest. If it could be undertaken and completed, the three districts of Bellary, Cuddapah, and Nellore would be greatly benefited. We desire that the Government will, at present, put a stop to the opening of new railways and begin to invest money in irrigation projects. They must try to save the people from the clutches of famine.

(k) *General.*

Swadesamitran,
Madras,
July 2nd, 1907.

The Government and educational institutions.

7. The *Swadesamitran*, of the 2nd July, writes:—It is well known to our readers that the Government has ordered students and teachers in schools not to take part in political movements. So far as the teachers are concerned, it appears that the Government had in its view only

the Indian teachers when the orders in question were framed. Recently a meeting was convened in the city of Poona with the object of perpetuating the memory of the Hon'ble Mr. Selby, now Director of Public Instruction and formerly for many years the Principal of the Dekkan College in that city. Sir P. M. Mehta presided on the occasion. The business of the meeting was simply to adopt a resolution to the effect that it was proper for a memorial to be established for the Hon'ble Mr. Selby, and to appoint a committee to collect funds for the purpose. But the present Principal of the College, Mr. Bain, was loath to let go this opportunity to vent his spleen on patriotic Indians and friends of India. He told his hearers that Messrs. Dadabhai Naoroji, R. C. Dutt and Digby were entirely ignorant of India's economic condition, that their books were full of fallacies and mis-statements, that it was wrong to say that India was growing poorer day by day, and that the agitators among the Indians, standing upon this ground, which, though false they imagine to be strong, are trying their best to shake the British rule in India. There was absolutely no occasion for Mr. Bain to make these assertions in that meeting. Sir Mehta told him to his face that he either had not studied the works of the three great men named above, or had misunderstood them grievously. Mr. Bain wounded the feelings of all present at the meeting and roused their indignation by his uncalled for remarks. But we are sure he is safe from any action on the part of the Government under the orders referred to above; for he is a European, and the Government seems to be of opinion that Europeans know everything concerning India!

Mr. Waller and the *Swadeshi* Steam Navigation Company.

8. The same paper says:—The *Swadeshi* Steam Navigation Company of Tuticorin has come in for its share of the persecution which is more or less the lot of the *swadeshi* movement throughout India. When the formation of such a company was first proposed, the Feringhees laughed the idea to scorn. But God has been on our side, and the company is now firmly established. This has engendered impatience and envy in the minds of the Feringhees, who, therefore, in co-operation with Mr. Waller, are endeavouring to crush the company. *Swadeshi* lectures are prohibited; the sale of tickets in the bazaar by the company is prohibited. When Indians desire to counsel their brother Indians to encourage this Indian movement, why should the Feringhees object? Let the Feringhees travel in Feringhee steamers and leave the *Swadesis* to travel in *Swadesi* steamers. There ends the affair. If, in these circumstances, the Government officials, in consideration of the loss to which this movement inevitably puts some men of their community, have recourse to unjust methods, we do not know what harm will result to the Government itself. It is possible that the whole energy of the Feringhees is now directed to getting into scrape Mr. Chidambaram Pillai, the pillar of this company, in the hope that, if he be put out of the way, the company itself will shortly go out of existence. Who knows the Divine will? We point out to the authorities the urgent desirability of checking Mr. Waller in his actions or transferring him to some other place. Else much trouble is sure to arise; nor need the Government console itself with the thought that the Madrasees are comparatively cowards. At the same time we caution the people of Tuticorin against yielding to thoughtless impulses, and impress upon them that we should not go beyond the limits of law, though not giving up our manliness.

SASILEKHA,
Madras,
July 5th, 1907.

9. The *Sasilekha*, of the 5th July, referring to—

Mr. Morley's budget speech.

(1) the proposal of Mr. Morley to appoint one or two Indians as members of his Council, asks whether the presence of such members in the Council would have done any good such as preventing the deportation of Lala Lajpat Rai. Immense good, on the other hand, would be secured if Indians were appointed as members of the Executive Councils of the Viceroy, Governors, and Lieutenant-Governors, and of Boards of Revenue. They will then be able to acquaint the Viceroy and the Governors with the opinion of the people, at

the very commencement of any undertaking. If there had been members like Mr. Gokhale and Sir Mehta in the Viceroy's Executive Council at the time when the deportation of Lala Ljapat Rai was thought of, would such an unjust deportation have taken place? Would the Viceroy have passed any Ordinances as he has done, all on a sudden?

(2) As for the proposal to appoint a Council of Notables, if all the native rulers should be of the type of the Maharajas of Durbhanga and Baroda, the object of Mr. Morley could be attained. But in India, there are many "meritorious" Rajas of the type of the Maharajas of Kashmir, Nabha and Bobbili and the Nabob of Dacca. Their "Wisdom" is now and then in evidence before the public. If any good is to be effected by instituting a Council of Notables, the power of appointing its members should be left in the hands of the people. But if the Government should appoint them, take their advice and govern accordingly, India would surely go back and cannot march forward.

(3) With reference to the proposal to appoint more representatives of the people as Members in the Legislative Councils, with the official majority still maintained, the paper is despondent of any good resulting from it, as the representatives will still have no power to get a tax abolished, an act repealed or an item of expenditure cancelled, whenever they may deem it unnecessary. Under such circumstances, the result is the same whether there are four representative Members in the Legislative Councils or 400 of them.

(4) As regards the proposal that District officers will be allowed greater powers of administration, the paper understands that the right of the people to appeal to the Board and to Government from the decisions of the Collector and other Revenue officers will be curtailed. This is undesirable. Subordinate officers generally work with devotion, only when they are under the salutary fear that their decisions may be appealed against.

These are the four important reforms proposed by Mr. Morley, but they are unsuitable as pointed out. Though he is a Liberal Minister, certain measures were passed which even the Conservative party would not have dared to do. The Indians have lost all rights which are generally enjoyed by civilised people. The privilege of trials in courts of justice and the right of holding public meetings have been taken away. The independence of the editors of newspapers has been curbed.

The *Naier-i-Asifi*, of the 4th July, refers with approval to Mr. Morley's budget speech, and says that Mr. Morley is true to his promises and is desirous of effecting reforms in the country.

Manorama,
Calicut,
June 28th, 1907.

Remarks on Mr. Morley's budget speech.

10. A leader in the *Manorama*, of the 8th June, referring to Mr. Morley's budget speech, says that the knowledge that Indians had of Mr. Morley was gained from his fine speeches and excellent writings but such speakers and writters act contrary to their views has been and is being well known, and that Mr. Morley belongs to this class is now the opinion of the people of India and of the educated in particular. His statement that the educated Indians are mostly in straitened circumstances is wrong so far as the English educated Indians are concerned. His budget speech indicates the policy adopted by him in governing India and shows what reforms Indians can expect from him. His injunction to the Members of Parliament to be careful in their statements regarding Indian affairs because they will be heard by various classes of Indians thousands of miles away, shows that he has also been very careful in his statements. The estimate he has of Indian educated opinion is also clear enough from his speech. It need not be said what is the party befriended by a Secretary of State who has given his consent to the repression of freedom of speech and of the press.

A correspondent in the *Kerala Chintamani*, of the 24th June, referring to the reforms shadowed forth by Mr. Morley in his budget speech, says that even if all the proposed reforms are going to be given effect to, they are not of much material significance It is stated that on the selection of the constituents who are to comprise the Advisory Council of Notables depends the practical utility of such an institution. Appointing two Indian Members to the India Council though a necessary move will not be productive of any real benefit. The article strongly objects to the proposal to grant complete freedom to the internal administration of Native States, and says that so long as India is not given self-government under a special Parliament it is not fair to grant entire administrative independence to Native States. The wholesome check of the British Resident keeps the Rajas from wantonly ill-treating their subjects, and there is a further consolation of preferring appeals to the British Government against the vagaries of a Diwan or Raja. The cases of Travancore and Cochin are instanced as examples which should make Mr. Morley pause before introducing the contemplated reform. It is added in the end that the real worth of all other reforms will be exposed when they are actually given effect to.

ANDHRAKESARI,
Rajahmundry,
June 28th, 1907.

"Boycott movement."

11. The *Andhrakesari*, of the 28th June 1907, states as follows:—The Government have been administering our country in utter disregard of public opinion and English education has consequently aroused in us a desire for independence. As soon as this holy desire got into our minds, we thought it necessary to make our country exceedingly rich to realise that desire. From that moment forward, our people began to revive industries. But they were nipped in the bud, because indigenous articles being in their infant stage and not as cheap as foreign ones, could not command an adequate sale. If our native rulers were governing us, would they not have imposed heavy duties on foreign goods and saved our industries from destruction? But our rulers being the English, and the importers of foreign goods being mostly the people of England, our rulers never imposed any tax on foreign goods, lest it should cause loss to their own countrymen. They have not only failed to impose duties on foreign articles, but they have also levied excise duty on goods manufactured in our country. Although we, who have not yet obtained the holy fruit of *Swaraj*, are not capable of protecting our industries by charging heavy taxes on imports, God has shown us another way of protecting our industries. It is the boycotting of foreign articles. By boycotting them, we will not only be able to protect our industries, but we will become possessed of very many good qualities such as perseverance, union and patriotism.

ANDHRAPRAKASIKA,
Madras,
July 3rd, 1907.

Indian troops.

12. The *Andhraprakasika*, of the 3rd July 1907, refers to a letter addressed to the *Pioneer* by a retired Indian Military officer, in which he states that the Indian troops are not respected as in former days, and that they are therefore dispirited. It remarks that that statement is not false. It is a fact that the indignity to which the Indian troops are subjected dates from the time when the office of Commander-in-Chief in each Presidency was abolished. The cordiality of feeling that once existed between the native sepoys and their officers has now disappeared. It is an undoubted fact that the troops are not disloyal. They are true to their salt and are not wicked. That they never cherish treachery in their hearts is evidenced by the fact that, a hundred years ago, they allowed rice to be given to the soldiers, contenting themselves with mere *conjee* and they sacrificed their very lives to establish the British power. Since the native troops never act violently, but simply blame their fate, the paper is of opinion that their condition should be made better than at present.

ANDHRAPRAKASIKA,
Madras,
June 29th, 1907.

Cocanada disturbance.

13. Referring to the Cocanada disturbance, the *Andhraprakasika*, of the 29th June, writes as follows:—"It is quite absurd to say that the British Government have no love for the Indians. Probably the rulers desire to introduce most beneficial reforms. But the false reports published by the correspondents of English newspapers have poisoned their minds. For instance, a correspondent from Simla published an article in the *Daily Mail* in which he says,

among many other improbabilities, that Dr. Kemp was so brutally struck that he was taken to Madras for medical treatment. Such absurd and false reports always reach England. The real state of affairs is not known there. Consequently the rulers are misled and they are tempted to adopt stringent measures towards their subjects, however loyal and obedient they may be. The result is the people lose all confidence in the justice of the British administration and the country falls a pray to unrest." Referring to another correspondent from Simla who wrote to the *London Times* on the educated middle classes, the paper remarks that no attempt has yet been made to bring such correspondents to book. It is quite reasonable that those who wantonly create such misunderstandings should be subjected to punishment.

JARIDAH-I-ROZGAR,
Madras,
June 29th, 1907.

Shams-ul-Ulama Maulavi Zaka Ulla Sahib and the present agitation.

14. The *Jaridah-i-Rozgar*, of the 29th June, has a letter from Shams-ul-Ulama Maulavi Zaka Ullah Sahib, in which the writer referring to the sepoy mutiny of 1857 and the present civil agitation of 1907, says that the former terminated in the establishment of British rule in India on a former basis and the latter will also end beneficially to Government.

IV.—NATIVE STATES.

NADEGANNADI,
Bangalore City,
June 29th, 1907.

Popular representation in the Native States.

15. The *Nadegannadi*, of the 29th June, observes that the Native States do not afford even those facilities for popular representation which exist in the British territories. Of the several Native States only three—Mysore, Travancore and Pudukkóttai—have representative assemblies. But even here, the assemblies can merely acquaint the Government with the grievances of the people. They are seldom consulted on any important legislative measure before it acquires the force of law. The authorities show no anxiety whatever to ascertain the wishes of the people beforehand, and consequently popular criticisms are offered too late. It is urged, therefore, that, in addition to the Legislative Councils that already exist in some of the Native States, an Advisory Council, like the one which is at present under the contemplation of the Government of India, may be appointed in each of them in order to ascertain public opinion on all important administrative reforms. Also, by increasing the number of non-official members of the Legislative Councils and by freely welcoming their criticisms on the important affairs of the State, the administration of the Native States may be made more uniform with that of the British territories.

VI.—MISCELLANEOUS.

SWADESAMITRAN,
Madras,
July 2nd, 1907.

Mr. Morley and India.

16. The *Swadesamitran*, of the 2nd July, observes:—Unlike other mortals, Mr. Morley seems to be blessed with a triple conscience—one side of which applies to England and Englishmen, another to the other white races and the third to India. In his opinion, truth, justice, liberty and independence are appropriate only for Englishmen in a large measure, so much so that these attributes are ingrained in human nature only for their sake. The other white races of the world are not unfit recipients of these blessings, though they are not fit for them as much as they are for Englishmen. As for India, on the other hand, no privileges are suited to her which are not willingly given her by her English rulers. If we look deep into the matter, we cannot but find that at the root of this threefold aspect of Mr. Morley's conscience lies difference in colour. When about twenty years ago Mr. Morley happened as a journalist of eminence to write about Ireland, he expatiated very ably and skilfully upon the text "Force is no remedy" and proved conclusively that it was absolute folly to try to foster loyalty among the subjects by interfering with the fundamental principle of the personal liberty of human beings, that is, the principle that no man should be imprisoned without a definite charge against

him and without a regular trial being given him. But when recently he was taunted with having contradicted this noble sentiment in his actions in relation to India, he turned round and said that, when he wrote as above, he had the Europeans in his view and not the Indians. He asserted that the Europeans and the Indians are not on a level. Why? What difference is there between the two except that in the colour of their skins? The superiority of the Europeans exists only in their own imagination. Till some years ago it was their boast that the East could not approach them in point of military prowess. Even that theory has been knocked on the head by Japan. We wonder how the learned Mr. Morley permits himself to fall into such a fallacy.

The *India*, of the 6th July, writes:—Mr. Morley's observations on the plague in India formed an important part of his late budget speech. He detailed to the House of Commons the statistics of plague mortality in India during the last six or seven years, and assured the house that nobody need be alarmed at the figures, which, he remarked, though high in themselves, were yet not very considerable proportionately to the extent and the population of this country. He illustrated his argument by saying that, if in Europe a disease caused as many deaths as the plague caused in India every year, the Europeans would not think of it as a serious matter. Accepting the truth of this statement, which is not true, what follows? Mr. Morley himself tells us that during the first four months of the current year the plague carried off 642,000 men. If this number were evenly spread over the whole land, Mr. Morley's argument might be defended in a way. But he shows himself to be aware that the disease is prevalent only in the Punjab, the United Provinces and Bombay, and that in the Punjab alone, the Government returns show 50,000 deaths in a single week. It is, therefore, manifestly unfair to take the whole population of India as the basis of calculation. Our readers will clearly see from this how cunningly deceitful are Mr. Morley's statements and inferences. He also alluded with pride to the huge endeavours of the authorities in India to combat this dire disease. We are thankful to them. But we do not see much truth in Mr. Morley's assertion that the people are opposed to sanitary precautions against the plague. Inoculation as a prevention is the only measure in connection with this disease which met with any opposition on the people's part. Nor has inoculation been of much effect in checking its ravages. Yet this opposition is now not so strong as it used to be. But the plague mortality has shown no sign of decreasing; it has been rising on the other hand. What other beneficial sanitary help have the people rejected? Have they opposed the provision of good water or the widening of narrow, filthy and unhealthy lanes into good streets at the expense of the Government? But let that pass. The plague cannot be effectually checked by improved sanitation merely. Mr. Morley thinks it curious that the European residents in this country are practically immune from this disease. There is nothing curious in this fact. The reason is not only that they live under good sanitary conditions, but, what is all-essential, that they have plenty to eat, which the sons of the soil have not.

NADEGANNADI,
Bangalore City,
June 29th, 1907.

The Maharaja of Bobbili on the present situation.

17. The *Nadegannadi*, of the 29th ultimo, observes:—It is the opinion of the Maharaja of Bobbili that our duties of citizenship demand implicit obedience to the law and it is never right to take exception to the measures of the Government. But it must be remembered that the Government exists for the good of the people, and what power the Government has, emanates from the people. Therefore no Government can adopt any measure which is opposed to the interests of the people. In enforcing the partition of Bengal public opinion was entirely disregarded. *Swadeshism* and Boycott were then devised by the people as a protest against the measure. The expression "Vande Mataram" had its origin in the same. Political fervor among the students arose only at this juncture. The Government next adopted a policy of repression and this led to ryots and disturbances in the

Punjab. But in spite of what the Maharaja of Bobbili may say to the contrary, it is never true that the people at any time showed intentions of resisting the Government, beyond what was necessary to express their dissatisfaction with certain legislative measures forced on them. The Maharaja is himself in a state of panic and wants to carry favour with the Anglo-Indian officials. Under such circumstances it is difficult to see how his advice can be beneficial to Indian interests. It must be said that it is princes of the type of this Maharaja that were instrumental in making the situation so bad as it is. The Maharaja will immensely benefit himself and his countrymen by following in the wake of the popular leaders (Messrs. Dadabhai Naoroji, Gokhale and Surendranath Bannerji) and by adoring them himself just as other people do.

MYSORE STAR,
Mysore,
July 1st, 1907.

The punishment of schoolboys at Rajahmundry.

18. The *Mysore Star*, of the 1st July, referring to the punishment of the schoolboys at Rajahmundry, says that this incident is an illustration of the enormous mischief the European authorities are capable of doing when they fail to understand the meaning of the expression "Vande Mataram." The infliction of such severe punishment on schoolboys is as ridiculous as the conduct of the officer who sought to divert the attention of the students from politics was regrettable.

VIKATAPRATAPA,
Bangalore City,
May 1907.

Deportation of Lala Lajpat Rai.

19. The *Vikatapratapa* (a comic journal) for May gives what it considers a comic account of the circumstances that led to the deportation of Lala Lajpat Rai thus:—An old woman, the keeper of a hotel, having heard that the Hindus are treated like dogs by Europeans, and seeing that she is not able to work for her living as before thinks of a device for enriching herself and remembering that some fifty years ago Nana Sahib had struck terror into the minds of the Europeans, resolves to create a panic and so when a police constable comes to take his meals at her hotel as usual, she slips a note on his seat. The note is seen by the constable and when he is engaged in reading it, the old woman comes in and shows great anxiety that he should have become acquainted with its contents. The note was a letter addressed by the woman to her son who was a sepoy in the Government Military Department, in which he is told that as a mutiny like that of 1857 is about to break out he should take three months' leave and come away.

The police constable carries this weighty news to the sweeper woman in the house of the Police Superintendent. This woman informs the Superintendent that on the fiftieth anniversary of the Indian Mutiny Lajpat Rai is going to raise the standard of Mutiny and act the part which Nana Sahib played in 1857. This was communicated by the Police Superintendent to a servant woman of the District Magistrate who brings it to the notice of the Magistrate. The Magistrate is alarmed and carries it similarly to the ears of the Lieutenant-Governor. The Lieutenant-Governor is panic stricken and wires to the Viceroy that the mutiny of 1857 is to be re-enacted with Lajpat Rai as leader and Ajit Singh as Commander-in-Chief, and that therefore these two men should at once be deported. The Viceroy asks for the sanction of Mr. Morley to the deportation.

KERALA CHINTAMANI,
Calicut,
June 24th, 1907.

Remarks on the present unrest in India.

20. A correspondent in the *Kerala Chintamani*, of the 24th June, referring to the deportation of Lala Lajpat Rai, deplores the imbecility and helplessness of Indians—the fiery orators of Bengal, the warlike Sikhs and the spirited Maharattas inasmuch as they are dumbfounded as a parrot that has eaten salt. He says that deprived as we have been already of sword and firearms, we are now deprived of the display of our tongues. Mr. Morley, though known to fame, is not aware of the real state of affairs. Let him place his full trust in Sir B. Fuller and Sir Ibbetson. The starving natives in great distress eke out their existence, receiving kicks from the whites with their boots, witnessing quietly the deportation of their leaders. But the present unrest will not thus end. The terrific political volcano of India will one day burst with cannon shots, formidable glowing embers and with

peals of thunder decidedly causing a great earthquake. May God bless the near approach of such an event. However unwise it may be to fall out with the whites, there is no need to hesitate when the proper time comes. When a man of Mr. Morley's stamp who is a disciple of Gladstone a follower of Burke and who is the noblest of the noble, the peerless philosopher and the honoured statesman declares in his full official authority that self-government if given will be ruinous to them, the Indians need not hope for any auspicious future to India from another English statesman, and it will be extremely stupid of them to entertain any hope in that direction. It is to be believed, therefore, that Nature will perforce make Indians rule India by themselves.

A leader on the same subject in the *Manorama*, of the 28th June, says that it is a matter for wonder and regret to hear the wise Mr. Morley alleged the fact that some persons speak ill of a deported man is a justification for the act. The article says that there was nothing suggestive of an attempt to overthrow the British Government in any of Lala Lajpat Rai's speeches reported *in extenso* and that when a man of Mr. Morley's erudition and broad-mindedness asserts the abovementioned reason as a sufficient justification for deporting a great leader, it is to be inferred that his remarks on justice are like crocodile's tears.

[Issued, 13th July 1907.]

CONFIDENTIAL.   **No. 28 of 1907.**

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 13th July 1907.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

VI.—MISCELLANEOUS.

PAGE
What the British public should know 274
A mischievous statement 275

VERNACULAR PAPERS.

II.—HOME ADMINISTRATION.

PAGE
(a) *Police*—
Complaining that the police have not been placed on the same footing as the sepoys as regards period of service for pension 277
(b) *Courts*—
The iniquities of law courts .. .. *ib.*
(e) *Local and Municipal*—
Remarks on the nomination of a Chairman to the Municipal Council, Tellicherry .. .. .. *ib.*
(f) *Land Revenue and Settlement*—
Land assessment .. .. *ib.*
(j) *Salt and Abkâri*—
Remarks on illicit distillation of arrack in Walavanad taluk in Malabar 278
(k) *General*—
A *Harikatha* entertainment stopped at Cocanada .. *ib.*
Disturbance at Cocanada and Rajahmundry .. .. *ib.*
"People's Park meetings" 279
"Beware of hate!" .. .. *ib.*

II.—HOME ADMINISTRATION—*cont.*

PAGE
(k) *General*—cont.
Public meetings in Angaloor, Kistna district 279
"True honours" 280
Calicut municipality to prohibit persons suffering from skin diseases entering the fish market .. .. *ib.*
The present restlessness in India .. .. .. *ib.*
Complaining that nothing has been settled by Government towards the annual ceremony of Her Highness the late Nawab Khair-un-Nisa Begam Sahiba .. *ib.*

IV.—NATIVE STATES.

Public servants as news agents on behalf of Government .. 281
A curious judicial decision in Mysore .. .. .. *ib.*

VI.—MISCELLANEOUS.

Lord Curzon to the front again .. .. *ib.*
Appointment of Indians to the Council of the Secretary of State for India 282
Political harangues in market places 283
The high-handedness of European officials .. .. .. *ib.*
The Anglo-Indians responsible for the discontent .. .. *ib.*
A grievance of the Jains in Bengal .. .. *ib.*

ENGLISH PAPERS OWNED BY NATIVES.

VI.—Miscellaneous.

Wednesday Review,
Trichinopoly,
July 10th, 1907.

What the British public should know.

1. The *Wednesday Review*, of the 10th July, contains the following:—

"We think it is time that the British public were told what the progressive party in India exactly aim at. It is natural to expect that the leading organs of public opinion in England would be able to enlighten their constituents on the subject. But their writings with very rare exceptions betray a lack of knowledge and narrowness of vision which do not lead one to hope that the British public will derive any enlightenment from them. At times, the writings are a curious mixture of ignorance and frivolity and offer no inducement to bestow a second thought on them. The *Times* has become absolutely unreliable so far as Indian topics are concerned. The very fact that it has somehow come to believe that western education has wrought untold mischief in India and in the interests of the empire a totally different policy ought to be pursued shows how ignorant the leading journal is about the forces which are at work here and the direction in which they tend. The *Spectator*, though having on occasion a glimpse of the truth, is no better. For instance in a recent article under the alarming title of 'the aim of Indian sedition,' it indulges in a series of misstatements and that with a cocksureness which is rather provoking. The *Spectator* imagines that Mr. Pal's programme has a considerable following in the country and there is secret desire among Indians to instal the Amir of Afghanistan somewhere between Delhi and Calcutta as the ruler of Hindustan. It has also made the discovery that 'the East and the West would be always in collision.' We have till now been treated to the refrain of 'East is East and the West is West and the twain shall never meet.' But the *Spectator* has improved upon Kipling's fancy and instead of there being no chance for their meeting, they are always in collision according to our contemporary. It is certainly amusing to see how these leading journals otherwise well-informed conjure up imaginary devils and begin to exorcise them in a most solemn manner. We might choose to dismiss their writings as hysterical, not worth refuting; but the pity of it is these journals direct public opinion in the main and their views are accepted as gospel truths. Especially when the subject is India, it would seem that anybody can pose as an authority and straightway impose upon a credulous public. It is the way of the world to accept meekly what it does not understand and in fact the more ignorant it is of a particular subject, the more readily it says *ditto* to any charlatan who has the necessary impudence to offer opinions with a profusion of italics. The British public are no exception. It is enough for them to know that some busy-body was in India for a while to believe in all he says about the country, without taking pains to verify his statements. Time and again they have been told that the country is shrouded in impenetrable mystry and it is given only to the fewest of the few to catch an occasional glimpse of the truth behind. The most prosaic of them suddenly becomes poetic when the theme is India and he leaves his audience more mystified than ever. That is a piece of misfortune from which this country has been suffering rather too long and, as we said at the beginning, it is high time that the British public were given a clear idea of how things stand here and, what is more important still, what the people as represented by their accredited leaders demand at the hands of their rulers. In the first place they must know that the hatred of the Indians for the European is all a myth and except a handful of discontented, rather we should say, misguided spirits, the whole people have a real liking for the ruling race. The Indians have evidences all round of the great work which Britain has accomplished in the East and as a people instinctively grateful they cannot conceive a feeling of hatred for the country which has done so much for them. At all events, there is the outstanding fact that the Indians have received an education whose keynote is intellectual emancipation and which has infinite possibilities for them. If their mental horizon is widened and a desire for progress in all directions has got a firm hold on them, it is because of the contact with a powerful civilization coupled with a rich and elevating literature. If England has not done anything else for us, we have still enough to be deeply grateful to her. The responsible Indian leaders who have profited most by this contact have let no opportunity to acknowledge their indebtedness and tell their countrymen what they owe to British rule. In the face of these patent facts, how do the British public believe that sedition is ripe in India and the people here are secretly undermining their supremacy? We do admit that there is discontent, but it is not of the type which they are led to imagine. It is mainly a yearning for a more sympathetic tone in the administration and for a more equitable share in the control of their affairs. Nobody ever said that a brighter era would dawn upon India when the knell of the British rule is tolled. But there is a sincere conviction among those who can appreciate the significance of the British flag that brighter eras are in store for them under the ægis of that flag, if only the rulers can come to understand them a little better. The sympathy which the Prince of Wales spoke of must become the motive power in the administration. It is foolish to think that repressing agitation and altering the very character of the education imparted to the youths of the country, as the *Times* so glibly suggests, will put down the discontent. On the contrary such measures will only be a painful shock to those who have learnt to be hopeful of their progress under the guidance of England, and tend to create a real dislike among the vast masses of the people for the ruling class. The aim of the progressive party in India is to obtain a more popular and sympathetic administrative machinery for their country and not to plunge her in chaos and anarchy by making British rule impossible. Until the public in England realise this essential truth about political agitation here we fairly despair of getting even the barest justice done to India and her loyal millions."

MUHAMMADAN,
Madras,
July 11th, 1907.

A mischievous statement.

2. The *Muhammadan*, of the 11th July, publishes the following:—"The Indians more particularly the unfortunate Native Press has very often been arraigned for ignorance and false statements. We do not challenge the truth of this imputation: there may be some black sheep but a feeling of surprise and resentment seizes us when we find the most honourable English and Anglo-Indian Press. If not worse no better. The recollection will yet be green in the minds of our readers of the most sonorous declaration made by the representative of an English journal who visited Hyderabad with the Prince of Wales that, saving a schoolmaster, there was no European or even Anglo-Indian in the service of the Nizam. This is not ignorance. It is something worse. This declaration was made by a man who dined and played with more than a dozen Europeans in the employment of the Nizam. Statements of this nature are extremely mischievous and they are made with the vile purpose of prejudicing the people against the Government of the Nizam. An incident of the like nature has again taken place and unfortunately the blame falls on our local leading daily. A correspondent of the *Madras Mail* made the announcement that a public meeting of a political character was convened at Hyderabad to express sympathy with Lajpat Rai and the Government of the Nizam was advised to issue a proclamation similar to that of the Maharaja of Kashmir. This was setting fire to the mine of suspicions—a most apt thing in these days when the susceptibilities of the officers have been made keener. The police were on the alert and enquiries were instituted whether any of the unrest of British India had penetrated into the State and if people of the State considered Lajpat Rai their leader. But all this ado was found to be about nothing. Every Superintendent of Police sent up a vehement

denial and the Government had to acknowledge the preposterousness of the supposition that people of a State in the south followed the lead of a man in the Punjab. The news about the holding of the meeting of sympathy was also found to be destitute of the slightest foundation—a mischievous fabrication. The poor inarticulate people of the State were themselves dumbfounded at such insinuations being made against them. The *Mail* should not acknowledge that Hyderabad and its people were too loyal to need any admonition of the kind administered by Kashmir."

VERNACULAR PAPERS.

II.—Home Administration.

(a) Police.

Shams-ul-Akhbar,
Madras,
July 8th, 1907.

Complaining that the police have not been placed on the same footing as the sepoys as regards period of service for pension.

3. The *Shams-ul-Akhbar*, of the 8th July, complains that the police have not been placed on the same footing as the sepoys with regard to the period of service for pension. The police have to put in a service of 30 years, whereas the sepoy has to serve only for 18 years to qualify for pension. If the police were put on the same footing as sepoys in this matter better men could be recruited for the Police department. Moreover the editor thinks that all men in the Police department who have attained their 55th year should be retired and young men be appointed in their stead.

(b) Courts.

Nadegannadi,
Bangalore City,
July 6th, 1907.

The iniquities of law courts.

4. The *Nadegannadi*, of the 6th July, reports that a few days ago four European soldiers displayed great rowdysm in Calcutta. Standing in the middle of crowded streets they began to shoot arrows and throw bombs against passers-by. The result of their prosecution was that they were fined a sum of Rs. 10. If the same offence had been committed by a native, he would have been sentenced to imprisonment for a period of at least six months. Such iniquities even in law courts, to say the least, are most disgusting.

(e) Local and Municipal.

Kerala Sanchari,
Calicut,
July 10th, 1907.

Remarks on the nomination of a Chairman to the Municipal Council, Tellicherry.

5. An editorial in the *Kerala Sanchari*, of the 10th July, referring to the election of a Chairman to the Municipal Council of Tellicherry, says that though Dr. Lafrenais, whom the Divisional officer is reported to have recommended, is in every way fit for the place, it is doubtful whether he will be able to devote enough of time to municipal affairs owing to his heavy professional duties. The power of electing its own Chairman was taken away from the council in 1898 about which time the number of elected councillors was also reduced from 13 to 9 against a maximum of 18. There are more than one gentleman in Tellicherry, observes the article, who are capable of filling the place with credit, and it remarks that at a time when Indians are demanding greater privileges in administrative affairs, it is but fair and just to grant the concessions to them at least in matters of local self-government. The article hopes that the Acting Collector will endeavour to obtain for the council a restoration of the power of electing its own Chairman and of having 13 members elected as before.

A paragraph in the *Manorama*, of the 5th July, referring to the same subject, disbelieves the rumour of a European being nominated as the Chairman, and hopes that Mr. Francis, the Acting Collector, will not allow such a nomination while there are many native gentlemen competent to fill the place.

(f) Land Revenue and Settlement.

Sasilekha,
Madras,
July 9th, 1907.

Land assessment.

6. Referring to the questions put by Mr. Weir in the Parliament and the answers given to them, and quoting the figures given for the number of ryots who were ejected and whose lands were sold at auction for default of payment of shist in the last five years, the extent of lands so sold, and the amount

realised by the sale, the *Sasilekha*, of the 9th July, expresses its surprise at the magnitude of the figures and at the helpless condition of those ryots. It remarks that such ryots generally leave their villages and go to towns and give rise to many kinds of epidemics there. The villagers, who have no education, cannot express their grievances to the authorities. But those who represent those grievances on their behalf are condemned as traitors. The paper hears that the people of the Punjab are somewhat pleased, though Lala Lajpat Rai and Ajit Singh were sacrificed, inasmuch as the Colonisation Bill was vetoed by the Viceroy with the result that assessment amounting to 40 or 45 lakhs of rupees was "abolished."

(*j*) *Salt and Abkári.*

KERALA SANCHARI,
Calicut,
July 10th, 1907.

Remarks on illicit distillation of arrack in Walavanad taluk in Malabar.

7. A correspondent in the *Kerala Sanchari*, of the 10th July, says that in some places the illicit distillation of arrack is carried on with the connivance of the subordinates of the Abkári Department, who, it is stated, receive a share in the profits thus derived. This, says the article, is not only a violation of the rules causing loss to Government, but it also entails loss to the shopkeepers. A few days ago, it is alleged that in Walavanad taluk a junior member of a Tarward who is also the adhikari of the amsom instructed a Tiya to distil some arrack for a ceremony in his house, and conveyed to his house eight bottles of it under his personal supervision. There are also some who supply habitual drunkards with illicit liquor, and some shopkeepers even complain of the sale of illicit liquor near their shops. If it is true that these things are done with the cognisance of the Abkári subordinates, the authorities should find out the official culprits and the Tiyas who carry on the trade and mete out condign punishment to them. In another instance, it is said that five or six bottles of illicit arrack were supplied to an official on the recommendation of an amsom Menon. These bottles together with letters of instruction were conveyed by an amsom peon. It is high time that Abkári officers should keep a close watch over Ottapplam, Cherupulasheri and Mannarkadi ranges in order to prevent the illicit traffic which must be a source of loss to Government as well as to the shopkeepers.

(*k*) *General.*

SWADESAMITRAN,
Madras,
July 13th, 1907.

A *Harikatha* entertainment stopped at Cocanada.

8. The *Swadesamitran*, of the 13th July, observes :—In the course of a *Harikatha* entertainment (the recital of some religious or moral story from the *Puranas* to the accompaniment of music) at Chittúrivári street in Cocanada, the Assistant Superintendent of Police came upon the scene with a posse of constables, and put a stop to the entertainment on the ground that the boys in the assembly shouted *Vande Mataram.* We have never heard of a more despotic exercise of authority than this. Perhaps in future, if any one chooses to cry *Vande Mataram* within a temple or during a marriage in any house, it will be ordered that the temple itself should be shut up or the marriage stopped! What can the people do? When there are Government panegyrists, such as Mr. Varada Rao of Tuticorin, to justify and extol whatever the authorities do, what doubt is there that India's millenium is at hand?

MESSENGER OF TRUTH,
Madras,
July 1907.

Disturbance at Cocanada and Rajahmundry.

9. Referring to the feeling of unrest in Cocanada and Rajahmundry, the *Messenger of Truth* for July writes as follows :—The Doctor attacked a student with his fists, simply because he thought that the latter had insulted him by uttering *Vande Mataram.* All the subsequent unhappy events are the consequences of the imprudent action of the Doctor. In Rajahmundry a European received blows from a rival paramour of a prostitute when he visited her at midnight. The Collector, thinking that these were due to racial hatred, punished the people by stationing a sepoy force at Rajahmundry and Punitive Police at Cocanada. While our people

regard treason as one of the worst sins, and believe that they live happily under the British Government and pray for its permanancy, it is a serious mistake to annoy them thus. One has to go to Europe if he wants to meet traitors. English and some of the Hindu papers have created fictitious stories and misled the Government to adopt the said measures. Treason is never met with among our people.

ANDHRAPRAKASIKA,
Madras,
July 6th, 1907.

" People's Park Meetings."

10. Referring to the meetings held by certain students in the People's Park, the *Andhraprakasika*, of the 6th July, writes as follows:—Last Tuesday the Police tried to prevent the holding of a meeting of students, but they were unsuccessful. Thereupon they sought the help of the land-contractor in the Park and induced him to demand rent from the students. When the contractor did so, one of them offered Rs. 10 to him but he did not accept it. The meetings are being conducted for the last ten or twelve days. Neither the contractor nor the Police interfere with them. The Police need not expect any commotion. No commotion will ever occur in Madras or elsewhere in the country, provided the Police and the Anglo-Indian papers give no room for it.

ANDHRAKESARI,
Rajahmundry,
July 5th, 1907.

" Beware of hate ! "

11. One Athili Suryanarayana writes to the *Andhrakesari*, of the 5th July, as follows:—The Anglo-Indian papers published in our country do not hesitate to attribute mischief to us. They suggest to Government such measures as the deporting of patriotic leaders, the gagging of the press, etc. Without being cognizant of their own mischief, they find fault with others. Our people are naturally of gentle temperament, and it is well known that they are non-interfering. The Anglo-Indian papers have vilified the graduates calling them base-born B.As., and threaten us declaring that they have swords and weapons. By thus showing hatred towards us, they have created hatred in us towards them. Hatred will not fail to engender hatred. The people have grown more angry, because the Government never think of punishing the Anglo-Indian papers that excite racial hatred but simply pass them unnoticed. Even though we are well aware that others are hostile to us, yet we must not walk like them in the wrong path and entertain hatred for them. We must show thereby the excellence of our principle. We need not hate either the Government or any others. If there be any disturbance in any corner of the country, gentlemen like Mr. Morley may, without knowing the real state of affairs, declare openly that it is the result of *Swadeshism*, and that the devoted patriots of our country are their enemies. Yet it ought not to be our business to hate them. We should like to impress on the Government that if they want us to love them, they must first love us. They must know the truth that hatred engenders hatred. We hope they will not hate us, if they desire us to treat them without hatred; they will not consider that they only are men and treat us as wild beasts incapable of any notion of civilisation; they will not trample us, their subjects, down, thinking that we are useless people; they will not treat one sect among the subjects in one way and another sect in another way; and they will not forget the principle " Do unto others as you would be done by."

KISTNAPATRIKA,
Masulipatam,
July 5th, 1907.

Public meetings in Angaloor, Kistna district.

12. A correspondent from Angaloor writes to the *Kistnapatrika*, of the 5th July, as follows:—Mr. Kona Sita Rama Rao, the Travelling Secretary of the Kistna district (?), held large meetings on the 25th and 26th of this month (June). On the first day, he spoke of the gradual decay in trade and commerce and the consequent prevalence of famine, the Arms Act, the non-imposition of import duties, the necessity for village associations, the arbitrary power of the Government, the calamity that befell Lala Lajpat Rai, etc. And on the second day he dilated on patriotism and gave the histories of some great men such as Dadabhai Naoroji, Tilak, Lajpat Rai, Banerjea, Bipin Chandra Pal and Paranjpye; and impressed upon the audience the necessity for being prepared to sacrifice body, money, and even life for the country.

SWARAJ,
Bezwada,
June 29th, 1907.

"True honors."

13. The *Swaraj*, of the 29th June, states that if we should improve industries, the foreign trade, especially the British trade, would suffer. The British Government may then impose excise duties on indigenous goods and make them dear and their country goods cheap. If Indian industries should prosper, we must see that the legislative power to impose taxes is in our hands. We should have the executive power also in order to enforce the laws. Thus, when we have the three-fold power of levying taxes, of making laws, and of enforcing them, we can see our way to reduce the military expenditure. If we attain *Swaraj*, we shall have to organise our own army to protect the country. Strong and bold men will be required for the army. The honor that attaches to the mothers that could bring forth such sons, is the true honor. The fame of those who advance the *Swadeshi* movement by sacrificing their surplus money in educating their countrymen, is the true fame. The English honor those valorous people who are ready to sacrifice their lives for the sake of their country. This is evidenced by the fact of their having granted autonomy to the Boers, as in the case of their colonies, when they boldly fought against them. By granting self-government to the Boers, the English have become famous for the estimable quality of forgiving their enemies. If only the Indians try to safeguard their God-given freedom and independence by lawful methods, and endure the difficulties that lie in their way with fortitude, so as to induce the British Government to tell the people here importunely—"Govern your country yourselves, we have so far lifted you up. We need not any longer stay here;" then they can surely receive honor similar to that which the Prince of Japan recently received at the hands of the English in London. The paper concludes, O! Great men, do not trace your steps backwards from the position you now occupy in connection with the *Swadeshi* movement, simply because the Government are now annoying you. Be ready to give up even your life when occasion arises. Lord Krishna said that there is success where courage is. Our ancestors acted up to the proverb "Regard honor more than life". We are the descendants of such valorous ancestors. We, therefore, request you to try to realise the object of your lives.

KERALA SANCHARI,
Calicut,
July 10th, 1907.

Calicut Municipality to prohibit persons suffering from skin diseases entering the fish market.

14. A correspondent in the *Kerala Sanchari*, of the 10th July, requests the Calicut Municipal authorities to take steps to prohibit persons suffering from leprosy, ulcers and other skin diseases of a contageous nature from entering the fish market and touching the fish exposed there for sale.

QASIM-UL-AKHBAR,
Bangalore,
July 1st, 1907.

The present restlessness in India.

15. The *Qasim-ul-Akhbar*, of the 1st July, writing of the present restlessness in India, thinks that it is due to the congress party and not to the people in general who have been accustomed to bear foreign yoke. It adds with regret that good relations between the rulers and the ruled are disappearing because the rulers have begun to look upon the ruled as servants. The editor speaking of the officers of the Civil and Military Station of Bangalore says that in former days officers were very friendly with the inhabitants, but the present officers are not so. The existence of such relations between the rulers and the ruled results in restlessness; and the editor asks both to better the relations and be cordial in future.

SHAMS-UL-AKHBAR,
Madras,
July 8th, 1907.

Complaining that nothing has been settled by Government towards the annual ceremony of Her Highness the late Nawab Khair-un-Nisa Begam Sahiba.

16. The *Shams-ul-Akhbar*, of the 8th July, mentions that the annual ceremony of Her Highness the late Nawab Khair-un-Nisa Begam Sahiba of the Carnatic has been performed by her Jamadar Ghulam Dustgir Sahib on a scale suitable to her rank at his own expense. It regrets to see that Government has not fixed any amount for this purpose, though Her Highness was in receipt of Rs. 12,000 at first and afterwards Rs. 6,000, and though she left nearly a lakh of rupees in cash and kind which is now in the charge of the Administrator-General.

IV.—NATIVE STATES.

Public servants as news agents on behalf of Government.

VRITTANTA CHINTAMONY,
Mysore,
July 6th, 1907.

17. The *Vrittanta Chintamony*, of the 6th July, observes that the *Mysore Standard* contains an article to the effect that the Mysore Government is instructing several of its officials to contribute articles to private newspapers on behalf of the Government, and that the persons so instructed are sending such articles, through the General Secretary, to a Calcutta newspaper, and that even irresponsible subordinates are actively encouraged in this direction. The report, if true, calls for severe censure. It is desirable that public servants must not be entrusted with any work that will divert their attention from their legitimate duties and thus impair their public usefulness. It is surprising that the policy of supporting and praising the measures of the Government and of vilifying its critics, which was till now very secretly followed, will now be openly pursued. It is difficult to believe that in this twentieth century and further, during the administration of our present Maharaja such things should be allowed to go on, but the *Standard* could not have published the report without any authentic information about it. It is hoped that the Government will publish a contradiction of the above report through a press communique.

A curious judicial decision in Mysore.

NADEGANNADI,
Bangalore,
July 6th, 1907.

18. Referring to a case where the religious head of the Jains issued an order against a Jain merchant at Hassan (Mysore) forbidding all social intercourse with him, for the offence of having been beaten with shoes by another person, the *Nadegannadi*, of the 6th July, observes that it is curious that the Government, when appealed to, decided that the religious head was justified in issuing such an order. The paper contends that the Government had no authority to interfere in dispute which was of a purely religious nature. Besides, the order is unjust in itself in that it punishes the aggrieved party and not the offender. The most judicious procedure would have been to allow the parties to settle their differences in a Civil Court or to refer the question to a body of *Punchâyats* for arbitration. Besides, it is feared that as a result of this order, such acts of lawlessness will more frequently be resorted to in the future, for in addition to physical injury, it causes the social degradation as well of the opponent. It is hoped, therefore, that such orders, which seem indirectly to sanction religious excommunications, will not be repeated in the future.

VI.—MISCELLANEOUS.

Lord Curzon to the front again.

SWADESAMITRAN,
Madras,
July 4th, 6th & 9th,
1907.

19. The *Swadesamitran*, of the 4th, 6th, and 9th July, says:—Ever since Lord Curzon resigned his Viceroyalty of India, he was till lately leading an almost obscure life as a politician. One reason of this is his wife's illness and ultimate death. Another, perhaps, is the defeat of the Conservative Party, to which he belongs, and the instalment of the Liberals in power. But some may ask, could he not have been working with his own party at least and thus made himself prominent? The answer is that he could not do so, as he was not thought to be entitled to the esteem and confidence of the British people; for, though he had won a name for himself by his Indian administration, his work in the field of British politics had in no way been appreciable. Not that he had given up politics altogether: for having been chosen recently as the Chancellor of the Oxford University, he thought it as recognition enough of him on the part of the public and has come upon the scene again. And his first movement has been in connection with India; for everybody will remember his profession that the welfare of this country was always nearest his heart. For sometime past he has had on his hands an endeavour for a memorial for Lord Clive. It is but becoming that one of the rankest Imperialists of to-day should sound the praises of the man whose ruling ambition was the exaltation of the British name and who is looked upon as one of the founders of the British Indian Empire. But what

we are surprised to find is that Mr. Morley, too, has been induced to further the movement, in spite of the fact that Clive is held in deep disgust by all Indians. His deliberate imposition of Umachand and his disgraceful forgery of Admiral Watson's signature for compassing that purpose, are, in our opinion, adequate to remind the world of him for ever! But great statesmen like Lord Curzon will easily forget history, we fancy! Nevertheless, the attitude of His Majesty the King-Emperor in this matter is very gratifying to us. He has publicly declined any aid. It remains to be seen whether, in the face of his refusal, Lord Curzon and Mr. Morley will still persist in their endeavours. And then, when people of all opinions and parties are incessantly coming forward with their observations on the present situation in India, it can surely not be possible for Lord Curzon to keep quiet, seeing that the seeds of the discontent and unrest now manifest in this country were sown by him more than by any one else, though, in criticising Mr. Morley's Budget speech, he prides himself upon the fact that, during his Indian Viceroyalty there were no signs of discontent or unrest and he was not called upon to suppress sedition or repress disturbances in the land. Referring to the reforms sketched in Mr. Morley's Budget speech, Lord Curzon warns the Secretary of State not to give the Indians any rights now which will lead to their asking continually for more in the future; and he declares it as a fundamental principle that the unshakable basis of the British rule in India should not be tampered with—a phase of his imperialism! He has also asserted that the people of this country credulously believe that the seditious views expressed by some insignificant Members of Parliament in the House of Commons are the views of the British public. The Indians do no such thing. Neither do they believe the views expressed in Parliament to be those of the British public, nor, at any rate now, are they guilty of the folly of placing much faith in the words of the Members of Parliament taken by themselves. And we fear that many persons will not agree with Lord Curzon in thinking that the speeches of the friends of India in Parliament are seditious. To tell the truth, the British Parliament has had less of the confidence of the Indian people than the actual administrators of the land. But how did Lord Curzon repay this confidence? By calling us liars! He need not caution us in this matter. We have already learnt to be on our guard how to value the words of Anglo-Indians and Englishmen.

The *Hindu Nesan*, of the 8th July, expresses similar views concerning the Clive Memorial movement.

SWADESAMITRAN,
Madras,
July 13th, 1907.

Appointment of Indians to the Council of the Secretary of State for India.

20. The *Swadesamitran*, of the 13th July, writes:—The *Statesman* of Calcutta now informs the public—and we have no reason to disbelieve our contemporary—that one of the two Indians to whom Mr. Morley has decided to give seats in his Council is the Agha Khan. We do not see what extraordinary qualifications in this gentleman—what high qualities and political knowledge, training or experience over and above what the Hon'ble Mr. Ghokale should have displayed to the Secretary of State during his stay in England—have captured Mr. Morley's fancy. It is true that the Agha Khan has, like Mr. Ghokale, occupied a seat in the Viceregal Legislative Council, during Lord Curzon's time. But he was nothing but a puppet nodding assent to whatever the Government said. We do not mean to say that he knows nothing. But his knowledge is only superficial. If, as Earl Percy said, it be necessary that there should be in the India Council persons who will indicate the trend of public feeling and opinion in this country, it is useless to nominate a man of the Agha Khan's stamp; for he is not capable of giving independent and valuable opinions. Such a nomination will be considered to have been made only to put a stop to popular clamour in India, and not with the honest desire of eliciting Indian public opinion in regard to the knotty questions which every now and then arise. As to the other seat reserved for an Indian, several names are mentioned. But one thing seems evident: namely, that we cannot be sure that the two men to be entertained in the India Council will be men after the heart of the people in this land.

NADEGANNADI,
Bangalore,
July 6th, 1907.

Political harangues in market places.

21. The *Nadegannadi*, of the 6th July, reports that near the Moore Market at Madras several students have, for some time past, been addressing the people around them on *Swadeshism* and "Boycott" of foreign goods. The local police attempted to put a stop to such addresses but were unsuccessful. The paper remarks that the Government attempts to check the spread of *Swadeshism* because it is afraid that the British trade might fall, and says that the strong sense of patriotism in our students will promote the cause of *Swadeshism* in spite of all difficulties.

The high-handedness of European officials.

22. The same paper observes that high-handedness is becoming more and more common among European officials in India, that assaults on natives by Europeans have become a matter of every-day occurrence, and that the natives are, as a rule, everywhere looked down upon. Even in the Native States the people are regarded in the same contemptuous spirit. The Sivasamudram poisoning case, in which two Europeans caused the death of a servant, is fresh in the minds of all people. A few days ago, one Mr. Dunning of the Mysore Abkári Service was made to pay a fine of Rs. 5 for assaulting a native. Only the other day, Mr. Sparkes (Mysore) committed a similar assault on a petitioner and the case is now under enquiry. Again, a medical officer in Municipal service at Dehli, is undergoing trial for causing the death of two natives. The Cocanada incident furnishes another illustration of European high-handedness. The causes of this attitude, it is not easy to determine. It is surprising that the members of the ruling race should so frequently betray a beastly nature. They change their native English disposition as soon as they step into India. Perhaps, it is the sudden change of climate that so alters their temper. But this racial hatred that is so frequently exhibited by the Europeans against the natives will assuredly result in no good to either.

MYSORE STAR,
Mysore,
July 8th, 1907.

The Anglo-Indians responsible for the discontent.

23. The *Mysore Star*, of the 8th July, observes that the Anglo-Indians are in a great measure responsible for the existing discontent. For on account of their wilful misrepresentation of facts for the purpose of vilifying the popular leaders, the feelings of even those Indians, who were indifferent to politics, have been roused of late. It is more ominous still, that even the responsible authorities at Home attack the Indians on the strength of the garbled accounts of the situation sent by the Anglo-Indian correspondents of the English Press. This policy is fraught with the greatest danger to both parties. It is necessary that an impartial and thorough investigation should be held into the state of things. Due regard must be shown for public opinion, and those misrepresenters and active promoters of discontent among the people should be severely dealt with irrespective of their nationality. It is not till then that the Government can expect to restore the country to its normal tranquillity.

MYSORE STAR,
Mysore,
July 8th, 1907.

A grievance of the Jains in Bengal.

24. The *Mysore Star*, of the 8th July, complains that the District Collector of *Hazáribág* (Bengal) intends to appropriate *Párshvanáth gudda*, a small hill in the above district for European habitation. It observes that one great principle of the Jain religion is strict abstention from the killing of animals, and consequently nothing can be more revolting to the Jains than the presence of flesh-eaters in the vicinity of their sacred shrine. The dwelling of Europeans on the *Párshvanáth* hill will be an outrage on the religious feelings of the Jains as there is one of their sacred shrines on that hill. The people have been assured in the past that their religious feelings would always be respected. The District Collector appears to persist in obtaining that particular locality for European habitation. This is simply wickedness. It is hoped that his more far-sighted superiors will put an end to such despotic methods and show more regard for popular feelings.

[Issued, 20th July 1907.]

[illegible]

CONFIDENTIAL. **No. 29 of 1907.**

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 20th July 1907.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

II.—HOME ADMINISTRATION.

(b) *Courts*—

PAGE
The Calcutta Police and the Press 286

VI.—MISCELLANEOUS.

The ideal of Swaraj 287

VERNACULAR PAPERS.

II.—HOME ADMINISTRATION.

PAGE

(a) *Police*—

A police atrocity at Jalakati in Bengal 289

(c) *Jails*—

Prisons in the Madras Presidency .. .. .. *ib.*

(h) *General*—

A student selling Lala Lajpat Rai's portraits .. .. *ib.*
Manufactures 290
" A call to duty " .. .. *ib.*
Remarks on the forthcoming visit of His Excellency to Malabar .. .. *ib.*
The present unrest in India .. .. *ib.*

IV.—NATIVE STATES.

Restrictions on the liberties of the inhabitants of gold-field districts 291

IV.—NATIVE STATES—*cont.*

PAGE

Remarks on the Administration report of Travancore .. 291

V.—PROSPECTS OF THE CROPS AND THE CONDITION OF THE PEOPLE.

The prices of food-stuffs 292
Bhímavaram and Tanuku news .. .. *ib.*

VI.—MISCELLANEOUS.

The Government and the *Swadeshi* movement .. .. *ib.*
A protest meeting at Cocanada 293
The Faridpur conference .. .. *ib.*
The condition of the Indian agriculturists .. .. .. *ib.*
The Indian Arms Act 294
The Anglo-Russian *entente cordiale* .. .. *ib.*
The way in which Europeans teach manners to Indians .. *ib.*
Advice to Indians 295
A suggestion for preventing assaults on female passengers on railways .. .. *ib.*

ENGLISH PAPERS OWNED BY NATIVES.

II.—HOME ADMINISTRATION.

(b) Courts.

INDIAN PATRIOT,
Madras,
July 17, 1907.

1. The *Indian Patriot*, of the 17th July, has the following leader:—

The Calcutta Police and the Press.

"There is a sort of unrest in Calcutta just at present, but the unrest is not of the Cocanada kind; it is a more pronounced and more intelligible one. It has been occasioned by the decision of Mr. Justice Chitty in the case against the *Indian Daily News*. The damage to the reputation of the Police, as assessed by the learned Judge, is not very high. It is only Rs. 250 in each case; but the cost of the litigation in our High Courts is something of which those who have had nothing to do with their original side have no notion. We presume that the defendant will have to pay something between eight and ten thousand rupees as costs, and this is for rendering the gratuitous service to the public of criticising the conduct of the police. A grave murder had been committed in Calcutta, some man was put up by the Police as the offender. He was acquitted by the jury; and the newspapers raised a cry over the failure of justice. The real culprit or culprits have not been found up to this day. From these facts the public are bound to draw certain inferences; and the newspaper in question did make these inferences in a way not at all pleasant or complimentary to the Police. When the man accused of the crime is acquitted, the natural presumption is that he is not the guilty person. If so, he was wrongly charged, and the evidence against him must have been made up by those most interested in the investigation. This was the way in which the newspaper in question argued. It considered it a scandal that a murder committed in Calcutta should go undetected, and that not only the real culprit should escape, but that an innocent man should be accused of and tried for the crime. The Police resented this kind of view as being unwarranted and as a reflection on their reputation. They accordingly launched a case for damages, with the sanction and with the financial support of the local Government. It is here that a nice point of public policy is involved; and it is upon this that the present agitation is founded.

"The Police officers who are concerned in the case are not men of large means; and left to themselves they would not have been able to defy their critics in the High Court. But the Bengal Government generously came to their rescue by agreeing to pay them the costs of litigation. If they had failed, the costs would have been paid by the Government. Now that they have succeeded, it is a question whether the profits of the litigation would go to the Police officials or into the coffers of Government. There is, however, room for a satisfactory adjustment between the Government and the Police? In the meantime the question is raised whether, if the Government undertakes to finance Police officials to embark upon litigation against their public critics, there will be any safety for the public against the acts of the Police. No doubt, if the Police can with the financial help of the Government fight their critics in law courts, they will lose nothing and gain a great deal. If they lose the case, their costs will be paid; if they win they will have taught a lesson to their critics. The danger of the situation is that the Police can practically have their own way in prosecuting cases. They can haul up innocent men if they like, and let off the guilty. If any body questions their procedure, and doubts their honesty of action, they can effectively shut the mouths of their critics by an action in a law court. The Government having identified itself with them, it is not to be expected that their conduct will be questioned officially, and the public cannot criticise them without the risk of a law suit. The function of the Press has thus to be suspended as against the Police; for to exercise it will involve serious liabilities.

"It is a wonder to us how Sir Andrew Fraser reconciled himself to such a line of public policy, and how he considered himself justified in lending all the weight and support of his Government to its enforcement. As the President of the Police Commission he knew much more of the ways of the Police than many other persons; and the report which is his own is a severe condemnation of Police efficiency. That the Police are inefficient as regards detective work, and that there is a good deal of dishonesty and corruption was spoken to from the mouths of numerous competent witnesses. If, therefore, there is any department of the public service which requires criticism, supervision and control more than another, it is the Police. The Police administration reports bear ample evidence of the inefficiency of the force to cope with crime; its honesty has been generally condemned. We do not believe that the force will improve if it is supported in the manner that the Calcutta Police has been by the Bengal Government against its critics; and we are not surprised at the general feeling of uneasiness that has been roused among the public of Calcutta. It is obvious that Mr. Justice Chitty's decision is not sound. It is still more obvious that the Government's conduct is against public policy. There is to be an appeal; and we hope that will set right the judicial mistake. And it may be expected that the unmistakable expression of public opinion against the Bengal Government will avert a repetition of an alliance between it and the Police as against the critics of the latter. We do not say that there are no cases in which the Government ought to support its officials; but the case in which the Bengal Government lent its support to the Police was inappropriately chosen. It was a case in which the Police had not been successful in catching the actual culprit or culprits; they brought up a man who was found by a competent court to be innocent. At best, therefore, they have failed in detecting a grave crime; and, for this, did they deserve support and encouragement from Government?"

VI.—MISCELLANEOUS.

WEST COAST SPECTATOR,
Calicut,
July 10th, 1907.

The ideal of Swaraj.

2. One G. Subba Rau contributes the following to the *West Coast Spectator* of the 10th July:—"Friends from both sides of the southern peninsula have sent me magazines and newspapers full of articles and speeches on the present situation in India, and asked me what I think upon it. It is apparently conceived that one who lives in a 'free' country like the land of the Yankee is likely to imbibe free and revolutionary ideas. For myself I should say that my recent experience of foreign peoples has undoubtedly served to expand my ideas and clarify my vision, but I cannot say that I have fallen in love with American political institutions or the way in which this nation has worked out the democratic ideal.

"When we talk of the United States of India, let us not imagine that we might copy the constitution of the United States of America. India is not America; and I claim that we Indians are not only different from other nations, but superior to them in certain very consequential respects. I fully agree with Mr. Pal in thinking that if only we knew our own latent strength and laboured to bring it out, if only we expelled the *maya* that now keeps us under bondage, we should achieve great things.

"Shall I say that I have regretted the attitude which some 'moderates' and exponents of 'moderate' opinion have taken towards the 'extremist' workers? The moderates seem willing to use the extremists for intimidating the Government and extorting concessions—Mr. Gokhale himself did so in the Council Chamber—but still refuse to admit that they are honest men who are seeking to advance their country. I say they are not honest alone, but very sane and keen-visioned, too.

"What do we want? The last Congress has already enunciated its demand for a full measure of self-Government—*swaraj*. Are the British going to grant it of their own sweet will? Probably not. It is too much to expect of human nature. Then, how shall we attain it? By spiritual power—by education and organisation—by so manipulating and organising our spiritual forces that the present foreign despotism will steadily fade into a shadow and disappear, or be in time withdrawn. We can accomplish it if only we set our hearts upon it and give to the task our self-sacrificing service. We can accomplish it without breaking a single now existing law and without shedding a single drop of blood.

"Do we want independence of the British Parliament as at present constituted? We certainly do—and we shall achieve it. And certainly we shall not tolerate that 'British paramountcy' which the 'moderates' hold forth as a pacificatory formula. But we shall cherish British Empire partnership; we shall retain the British flag; we shall retain the Anglo-Saxon tongue in our schools and offices and senates; we shall gladly remain a part of the world-wide British Empire.

"This Empire will one day—and that not a very distant day—have an Imperial Parliament of its own, distinct from the Parliament of the British Isles. This assembly will order the affairs of the great Imperial Federation of which Britain, Canada, India, South Africa and Australia will be individual and integral members. To that assembly India will gladly concede 'paramountcy' over her. For the creation of such an assembly the Colonies are already agitating.

"You call it a dream? So they said to Mazzini. So they said to Bismark. The dreams of to-day are the actualities of to-morrow. Once more, I love to project myself into the very near future and think with all the intensity that I can command that on the 1st day of January, 1920, we are going to be a free, self-governing nation. And with this thought upon my brain, my ambition is to humbly yield myself in complete surrender to whatsoever work God bids me do, towards the realisation of this ideal that He has revealed to you and to me.

"Nor, in all this dreaming and all this striving, do I ever wish to forget according to the ancient teaching of Yajnavalkya in the Upanishads, that 'a husband is dear, not that you may love the husband, but that you may love the Self—' that even so, *swaraj* is dear, not that we may love *swaraj* and be glad upon the earth, but that we may love the Self, exalt the divinity that is in us, attain the highest attitude that our manhood is capable of. We shall not fight for freedom like the Jamacian negroes or the Filipinos, or even the Boers. We seek it for other ends, and shall obtain it in other ways. Our way is by far the harder: all the more, therefore, let us pursue it; and the triumph that rewards our travail shall be the whole world's gain. Our circumstances are unique, our equipment is unique, and our achievement shall be likewise unique, unparallelled in the past and an example to the future."

VERNACULAR PAPERS.

II.—HOME ADMINISTRATION.

(a) *Police.*

A police atrocity at Jalakati in Bengal.

SWADESAMITRAN, *Madras,* July 19th, 1907.

3. The *Swadesamitran,* of the 19th July, writes:—On the night of last Monday, at 9 o'clock, six brutes attached to the punitive Police force stationed at Jalakati, in Bengal, seized a girl of 13 years of age standing at the entrance of her house, and violated her in the most shameful and atrocious manner. Alas! the girl has not yet recovered her senses, and her parents, being poor, are afraid to launch a prosecution against the offenders. Such an outrage on the part of the punitive Police, employed by our benign Government for the express purpose of safeguarding the public peace, is worthy of note. We have heard of such displays of violence as having taken place under some of the Muhammadan despots and in the land of Simhala (Ceylon). Has the British Government come to such a pass that such intolerable conduct on the part of its subordinates is not uncommon?

(c) *Jails.*

Prisons in the Madras Presidency.

SASILEKHA, *Madras,* July 16th, 1907.

4. The *Sasilekha,* of the 16th July, referring to some of the statements in the report of Dr. Macnamara, Inspector-General of Prisons, about the prison administration in this Presidency during the year 1906, says that in order to feed the prisoners the Government had to spend more in the year 1906 than in 1905. The chief reason for the increase in the cost is no other than the high price of rice, ragi and cholam. The prisoners are fed with ragi only and the price of ragi in the year 1906 was 15 seers per rupee, whereas in the year 1905 it was 27 seers. Similarly, the price of rice also increased. The Government are fully aware of this fact, but they do not pay any attention to the prayers of their clerks who draw Rs. 15 or 20 per month.

(k) *General.*

A student selling Lala Lajpat Rai's portraits.

SWADESAMITRAN, *Madras,* July 19th, 1907.

5. The *Swadesamitran,* of the 19th July, observes:—The *Indu Prakash,* of Bombay, publishes from a vernacular newspaper the news that a student of the Broach High School in the Bombay Presidency has been suspended for two months for having been found selling Lala Lajpat Rai's portraits. Taking into account the general mental tenour of the Ferringhees who are principals of educational institutions, and their attitude in particular towards the *Swadeshi* and other public movements in India, we have no reason to disbelieve this news. The time has come, it appears, when we should cease putting our youths under the care of Ferringhees. Once there arises a feeling of rivalship between the teachers and the taught—as it seems to have arisen now—it becomes impossible for them to work together any longer. In the present circumstances, our first step should be to try to remove the obnoxious Ferringhees; and if this be impossible, we should remove our children from their control. According to our *Swadeshi* ideal, the fees paid by our school-going population should profit our own people and not foreigners. So far as it is possible, therefore, we should endeavour to boycott Ferringhee teachers.

VYSYA,
Guntúr,
June 15th, 1907.

Manufactures.

6. The *Vysya*, of the 15th June, writes as follows:—If we examine the articles in any house, we will see they are all foreign and not *Swadeshi*. The raw produce of our country is taken to foreign countries, where it is converted into finished articles—iron ore into screw nails, etc.; cocoanut oil, soda and salt into soap-cakes; cotton into wearing apparel; hemp into twine balls, etc. Let any one imagine the amount of expenses incurred in carrying our things to foreign lands, in converting them into various articles there and in bringing them back to our country. We must consider for ourselves how well and profitable it will be if attempts are made to manufacture them in our own country.

KISTNAPATRIKA,
Masulipatam,
July 12th, 1907.

" A call to duty ".

7. A correspondent to the *Kistnapatrika*, of the 12th July, writes as follows:—" O! Brethren, our country cannot attain prosperity and the seed of *swaraj* cannot take root deeply, unless you discharge your duties, giving up caste prejudices and mutual envy. So, you should not lose this opportunity. If we mean to attain *swaraj*, we must necessarily perform the duties which the Japanese have performed. We must practise self-help, self-respect and true patriotism, renounce self-interest, adopt whatever is righteous, and carry out suitable reforms. Truth-seekers like Lala Lajpat Rai and Ajit Singh have by practising these virtues become our guides. Even though they are imprisoned, we must look upon them as living in (Swarga) paradise.

" Some are of opinion that we have not fully qualified ourselves to attain *swaraj*. Perhaps it may be true to some extent. But I cannot concur with those that declare that we are unfit to govern our country. Is it not our Hindus that govern our country now? Who are the Tahsildars, Deputy Collectors, Sarishtadars, gumastahs and Inspectors under a Collector? Are they not Hindus? It is with their help that the Collector governs his district. If we simply depend on the Government, we not only do not progress but lie low lifeless. If we mean to prosper, we must give up caste prejudices, elevate the lower classes, educate our females, work for the country, develope our industries, establish high schools and colleges without receiving Government aid, form village associations, keep model night schools, and gymnastic schools and open *panchayat* courts. Money is required for every purpose. So, the rich as well as the Rajas, Maharajas and Zamindars should help us with money ".

KERALA PATRIKA,
Calicut,
July 13th, 1907.

Remarks on the forthcoming visit of His Excellency to Malabar.

8. A leader in the *Kerala Patrika*, of the 13th July, referring to the forthcoming visit of His Excellency the Governor to Calicut, observes that it is not fair to collect money from the people during a season of scarcity and to spend it on useless pageants and fire-works. If the Governor is one who has tried to do good to the people, it is fit that he should be welcomed in a suitable manner despite the evil times. But the present Governor has not done any such acts, but on the contrary he has done much that is against the wishes of the people. It cannot, therefore, be said that the disinclination on the part of some people to accord him a grand reception is without any reason. The reception to be a public one must be the spontaneous outcome of popular feeling and should not be brought about by the pressure put upon the people by Government officials and some influential native gentlemen. The object of His Excellency's visit is, as is supposed, to know the real state of the people, but if he spends most of his time in recreation and hunting, the expressed object of the visit will be frustrated. All pomps should be avoided on this account also.

QASIM-UL-AKHBAR,
Bangalore,
July 15th, 1907.

The present unrest in India.

9. The *Qasim-ul-Akhbar*, of the 15th July, mentions that the *Daily Post* supports Mr. Morley in his remark that Lord Minto assumed charge of his office at a time when there was unrest in India owing to the action of his predecessor. The *Qasim* says that if this remark refers to the reason that led to Lord Curzon's resignation, it is pardonable, but if otherwise it hardly becomes Mr. Morley to declare that the action of Lord Curzon was the reason of the unrest.

The *Daily Post* attributes the cause of the disturbances created by certain Mussalmans in Bengal to their reliance on Government's partiality towards them. The *Qasim*, in refuting this, observes that such was not the case as the Mussalmans acted in self-defence and yet suffered much.

The *Qasim* goes on to say that it is a matter for regret that at present the Mussalmans appear to be between two mill-stones; on the one hand the Hindus annoy them because the Mussalmans do not side with them in agitation against Government; on the other the British hold aloof from them to avoid being represented as partial.

The *Qasim* concludes with the remark that had Lord Curzon continued in his post he would have nipped the unrest and inflammatory speeches and writings in the bud at the outset.

IV.—NATIVE STATES.

NADEGANNADI,
Bangalore City,
July 20th, 1907.

Restrictions on the liberties of the inhabitants of gold-field districts.

10. Commenting on the regulations for preventing thefts in the gold-fields of Mysore and the subsequent order that all goldsmiths and dealers in gold ornaments in those districts should take out licenses, the *Nadegannadi*, of the 20th July, says that the order has the indirect effect of excluding all such dealers from those parts; it amounts to the making over of those districts to the proprietors of the mines and of reducing the inhabitants to the status of their slaves. It would be better for the Mysore Government to resign those districts once for all to the British Government so that the people of Mysore may divest themselves of the idea that the districts are theirs and that they might live in them. It is the misfortune of the people in British India to be the slaves of Europeans; but it is regrettable to see the subjects of the Maharaja also reduced to the same state. It is therefore the duty of all the merchants to petition to His Highness the Maharaja to save them from this degradation and oppression.

KERALA PATRIKA,
Calicut,
July 13th, 1907.

Remarks on the Administration report of Travancore.

11. A leader in the *Kerala Patrika*, of the 13th July, referring to the highly appreciative review by the Madras Government of last year's administration report of Travancore doubts whether the administration deserves the praise bestowed upon it year after year by the Madras Government and says that it will be admitted by all persons having a real insight into the administration of the State that its affairs are not at all carried on in a manner satisfactory to the people. The vagaries and lawlessness of the palace favourites, who have already caused great outcry among the people since the departure of Mr. V. P. Madhava Rao, increased to an intolerable extent and Mr. Gopalachari, the present Diwan, does not exert himself to put them down, but is even suspected of fostering them. In order to stem the course of administration against the wily machinations of these palace favourites, the Diwan must be a man of more than ordinary grit and ability. It is doubtful if Mr. Gopalachari possesses these qualities. It is an unquestionable fact that, owing to the influence of these men, bribery and other unlawful practices are on the increase in the State. It is not therefore proper to base a favourable opinion on the mere fact that a large revenue is collected and that the expenditure thereof shows savings. As regards the disapproval expressed by the Madras Government regarding the collection of land revenue in the State, the article hopes that the Sirkar will consider that the people will be better off if the methods adopted in British India are not introduced *in toto* in the State. The article, in conclusion, observes that there is much room for improvement in the administration and that can be effected only by depriving the palace favourites of their power which cannot be accomplished unless a Diwan of strong individuality is appointed. It is to be supposed that the favourites will interpose strong obstacles in the way of such appointment so that the affairs may continue unimproved. The administration in Travancore can hope for improvement only if the Maharaja bestows his attention on these matters and set aside these favourites.

V.—PROSPECTS OF THE CROPS AND THE CONDITION OF THE PEOPLE.

SWADESAMITRAN,
Madras,
July 19th, 1907.

The prices of food-stuffs.

12. The *Swadesamitran*, of the 19th July, says:—For some time past the prices of all food-stuffs in India have been high. The Government of Bombay is about to appoint a committee to inquire into the causes of this rise in prices. But the Madras Government has apparently no thought of taking any such step, though the necessity for it is as great in this province as in the Bombay Presidency. There is not a single district in the Madras Presidency where it can be said that the prices have not reached—nay exceeded—the warning rate specified in the famine relief rules. Let us illustrate our point, and first let us take rice. Everybody knows that the Gódávari and Nellore districts are the most noted for their rice What is the price of rice in the former district? Ten years ago it was selling at 14 seers per rupee. Now it is hard to get 9 seers per rupee. Last week, we learn, the rate was 8 seers. In the Nellore district, it was 8¾ seers last week. In Madras one cannot get more than 7 seers per rupee. In Tanjore and Trichinopoly, rice sells at 7¾ and 8 seers per rupee respectively. Now, according to the famine relief rules, if, in any district, rice is under 9 seers per rupee, that district should be considered to be famine-stricken. Nor is it rice alone that is thus abnormally dear. Cholam, cumbu and ragi, the staple food of the poor, also show a high rise in prices. The price of these articles formerly used to be between 22 and 32 seers per rupee. Only 15 seers can be had now. But these figures have not been sufficient to awaken those at the helm of affairs in this Presidency to a sense of their duty towards the starving and half-starving millions who are under their care. They will open their eyes only when the Board of Revenue tells them that famine is abroad. But the Board of Revenue does not seem to consider what the significance of this rise in prices is. Nor in truth will it be forward enough to give expression to the fact, for it surely cannot think of shortening the revenues!

DESABHIMANI,
Bezwada and Guntur,
July 17th, 1907.

Bhímavaram and Tanuku news.

13. A correspondent writes to the *Desabhimani*, of the 17th July, stating that there were incessant rains from the 12th to the 17th instant. There being heavy floods, postal communications were stopped in Tanuku for about a week and in Bhímavaram for about four days. All the roads have been destroyed. The floods extending to the villages damaged the grain in most of the granaries. The poor suffer from want of food as the rich do not sell the grain. The Pariahs and others reside on the banks of tanks as their huts have been swept away by floods. The cattle have no fodder.

VI.—MISCELLANEOUS.

SWADESAMITRAN,
Madras,
July 15th, 1907.

The Government and the *Swadeshi* movement.

14. The *Swadesamitran*, of the 15th July, writes:—When the *Swadeshi* movement was set on foot, the British rulers of India probably fancied that it would not be strong and persistent to the end. But when this expectation was belied, and the boycott of foreign articles began to be preached and adopted widely, they came forward with a profession of perfect sympathy towards what they denominated "honest *Swadeshism*", of which boycott formed no part. Subsequently they incited some of the Muhammadans of Bengal against the movement, though they themselves did not openly set their faces against it. Indeed, the Government did not lend its countenance to such incitement. But the fact remains that the lower Government officials carried on an indirect crusade against *Swadeshism*. Now, the authorities have thrown off their mask and are openly attacking the movement. Mr. Waller, Sub-Collector of Tuticorin, prohibited the holding of *Swadeshi* meetings. The police officials are throwing every possible obstacle in the way of the *Swadesivastupracharini Sabha* When Sri Mukundu Das, an advocate of *Swadeshism* went to Dacca on a lecturing tour, the District Magistrate of Dacca not only bade him not to give any lecture in Dacca, but directed him to leave the place forthwith; and when Sri Mukunda Das said

that he had not money to meet his trainage, the Magistrate provided him with Rs. 32 out of his own pocket and sent him away with a Police escort. In the face of these facts, how can we believe the sincerity of Lord Minto's sympathy with "honest *Swadeshism*"? Perhaps, in the course of time, an order may be issued directing the closure of all *Swadeshi* shops, and the order sought to be justified by the statement that their existence is the cause of riots. Whatever the people say is treated as a lie. The popular leaders are at a loss what next to do. Yet such wiseacres as Mr. N. Subba Rao plead for the establishment of goodwill between the people and the authorities!

SWADESAMITRAN,
Madras,
July 19th, 1907.

A protest meeting at Cocanada.

15. The *Swadesamitran*, of the 19th July, observes:—We hear that the people of Cocanada are intending to convene a public meeting to protest against the quartering of the punitive Police force amongst them, and also to send a memorial to the Government for the same purpose. A previous protest of these people resulted in the quartering of the punitive Police in their town. The protest which they now propose will, we presume, bear no better fruit. It has become manifest that the inhabitants of Cocanada are cowardly. Protest meetings will avail nothing.

SWADESAMITRAN,
Madras,
July 18th, 1907.

The Faridpur conference.

16. The *Swadesamitran*, of the 18th July, says:—All our readers know that the Faridpur conference has been prohibited. The popular leaders set about to hold a meeting to protest against this prohibition; but this meeting has also been forbidden. The next step, perhaps, will be to prevent people even talking to one another as to the injustice of such prohibitions. When the rulers do anything improper or unjust, we cannot even open our mouths against their conduct! If to talk is criminal, what else can we do? If we keep quiet, they try to picture our condition to the world as the best possible. If we talk, we are accused of sedition! What are we to do in this dilemma?

SWADESAMITRAN,
Madras,
July 19th, 1907.

The condition of the Indian agriculturists.

17. The *Swadesamitran*, of the 19th July, writes:—On the eve of Mr. Morley's presenting his statement of the Indian finances to the House of Commons, Mr. C. J. O'Donnel issued to his brother members of Parliament a pamphlet describing the pitiable condition of the Indian agriculturists. But not many of them seem to have paid to it the attention which it amply deserves. Mr. Morley painted the prosperity of India in high colours; and the other members of Parliament and the British people in general fancy that India has nothing to complain of materially. They do not care to study Indian questions, and thus all Mr. O'Donnel's labour has been in vain. Agriculture is the mainstay of more than 80 per cent. of the vast population in this land. Yet, when some excellent Englishmen demand a proper inquiry into the condition of this large percentage, Mr. Morley says that no such inquiry is called for by their circumstances, which, according to him, are nothing but satisfactory. But Mr. Morley cannot change facts. If what Mr. Morley and his friends say be true, why should they be afraid of a public investigation into the matter? If such an investigation be undertaken, and it be proved, as it must be, if Mr. Morley is in the right, that the poverty of the Indian agriculturists is a fiction, will it not gag the mouths of the Indians and of such Englishmen as Mr. O'Donnel? The land revenue now paid by the Indians amounts to 30 crores, and it bids fair to go on increasing year after year. Fifty per cent. of the net outturn of agriculture is the nominal rate of assessment. Even that is tantamount to an income-tax of 8 annas in the rupee. But, as a matter of fact, there is much more to be paid in the shape of cesses. All told, this income tax to which the Indian agriculturist is liable, comes to 10½ or even 11 annas. Will such an income tax be tolerated by Englishmen for one day? The Englishmen in India have now to pay an income tax of not more than 4 pies in the rupee. They grumble to pay even this and desire

that the tax should be abolished altogether. How then can the Indian agriculturists bear such a high rate as ten and-a-half annas in the rupee?

The Indian Arms Act.

18. A correspondent of the same paper observes:—We see clearly that the Indian Government aims at crippling us in point of our wealth, our intellect, and our physical strength, as shown respectively by the system of taxation which has been in vogue for a very long time, by the educational policy which has recently been inaugurated, and by the restrictions which are being imposed on us under the Arms Act. Let us consider the last now. Such an Act as the Indian Arms Act is not to be found in any country in Europe. Why should India be subject to such a law? The answer is that the rulers of India have no faith in the peaceful tendency of the Indians. But how they have arrived at the conclusion that the Indians have been and are harbouring hostility to their rule in this country is the wonder. All the same, the authorities are undoubtedly influenced by the fear of a possible popular rising against them and have therefore prohibited them from wearing or using arms, even for self-defence against marauders and wild beasts. By virtue of a recent decision of the Calcutta High Court, it is criminal to carry even a sword stick. Perhaps, a few days hence, it will be made criminal to carry even ordinary sticks or clubs. People say that there was a Muhammadan king who, in order to protect the chastity of the ladies of his harem from possible violation by the men guarding the zenana, deprived these latter of their generative organs! Just so, our British rulers do whatever they like in order that their authority may experience no check or hindrance. The lower animals in creation have been providently endowed with claws and teeth and bills for self-defence. But man has not been given such natural means of protection, by reason of his being intelligent and, therefore, capable of making his own weapons. So the Arms Act is against the will of God entirely. But the Government need not delude itself into the belief that we shall grow weaker by such contrivances. The authorities have forbidden the use of sword sticks now. Will they prohibit the use of the pestles, beams, pillars, iron ladles and rolling stones in our houses, or the trees and stones which lie on the roadside and in mountainous regions? If the Government were to continue to rule us in direct opposition to our will, it might deprive us of our fingers, our very arms; nay, might shut us up in our houses! Or, better still, all of us might be killed in a body, and our land be turned into a white colony! Thus might our limitless shame and troubles come to an end!

INDIA,
Madras,
July 20th, 1907.

The Anglo-Russian *entente cordiale*.

19. The *India*, of the 20th July, says:—When popular disturbances were rife in Russia and the authorities in that land met these disturbances by merciless repressive measures, the British public vaunted their sympathy with the people and their disgust of their oppressors in Russia. Now that peace has, at any rate apparently, been restored in Russia, vigorous attempts are being made to establish an Anglo-Russian *entente cordiale*, and this is no wonder Britain, at the present day, having become an ardent disciple of Russia, and an ardent admirer of Russian political methods. But Mr. Hyndman and some others, unable to bear the idea of such a hopeless fall on the part of Britain, are opposing this proposed *entente cordiale* with all their power. There is little hope, however, of their being successful. How can we expect that Ministers, who have sanctioned the deportation of Lala Lajpat Rai without trial, will have any dislike of a friendship with Russia? Birds of a feather flock together. "The bad love the bad; the crow in the burial-ground loves carcasses."

SWADESHABHIMANI,
Mangalore,
July 16th, 1907.

The way in which Europeans teach manners to Indians.

20. The *Swadeshabhimani*, of the 16th July, says that recently a European—a Police officer—came to the hospital in Mangalore and, seeing the hospital assistant on duty there wearing boots without socks, asked him to remove his boots. The hospital assistant refused to do so on the ground that barefooted he would run the risk of infection from the hospital patients. The European gentleman, however, went straight to the District

Surgeon and brought him down to the hospital and made him order the hospital assistant to remove his boots and did not leave the hospital until he did so.

Advice to Indians.

SURYODAYA PRAKASIKA,
Bangalore City,
July 15th, 1907.

21. The *Suryodaya Prakasika*, of the 15th July, gives the translation of an article from the *Gælic American*, which runs thus:—The disturbances that are taking place in India for the last fortnight or so may be a few stray drops of rain falling here and there or they may be drops preliminary to a violent storm. But they have brought the British Government of India prominently before the mind of the world. The Indian of to-day is not the mild Indian of twenty years ago. He has for the last seven years been observing several unfortunate events. He first saw a handful of South African peasants defying the British power, and 420,000 soliders from all parts of the British Empire unable to crush them completely. Again they saw the mighty power of the Russians, the fear of whom has always been hunting the British Government in India, completely humbled by the Japanese. These events have lowered the British Government in the estimation of the Indian who, hitherto an humble suppliant at its feet, has now begun to assert his rights and attempt to preserve his nationality. He is yet new to the idea of a lawful rebellion. There is no doubt that his rulers are robbing him of all the fruit of his labour except what is necessary just to keep his body and soul together. Within the last ten years several lakhs of people have fallen victims to famine caused by human agency. Every week sees the death of sixty or seventy thousand people from plague which is the result of starvation. In spite of this, thousands of paid newspapers are proclaiming to the world that the British Government exists in India for the preservation of law and order and for the good of the country. We include under this head the missionary organs. They are attempting to show that whoever openly expresses a desire for the liberty which is the birthright of every human being is a traitor to such a kindhearted government and undeserving of any kind treatment at its hands. Therefore the Indian should rely upon the justice of their own cause in whatever they do for their liberty and progress. They cannot expect any help from the Japanese on account of the Anglo-Japanese treaty. The Chinese cannot help them because they themselves stand in need of help. The Amir of Afghanistan's attention has to be devoted to the reform of his own country. We therefore tell the Indians that it is useless for them now to expect any help from those from whom they might naturally expect sympathy. Time for open rebellion has not arrived. They should now organise and create a national feeling among the thirty millions of their fellowmen so that they may in time be able to stand as one man against their enemies. They should persistently extend the *Swadeshi* and Boycott movements. They must patiently pocket all the wrongs the experience from the British and their contemptible flatterers like the Nawab Sulimullah. The Scots say, "if any body throws a stone at you pick it up and put it in your pocket. In seven years you will be able to use that very stone against the thrower." Therefore ye Indians! Do not forget the wrongs you are now suffering, but bide your time! The English are now entangling themselves in danger. They are becoming powerless to move in their own empire and in their relations with foreign powers. There will come a time for all who are now suffering from their misdeeds. If Ireland, India and South Africa will be inspired with the same feeling they will all gain their object. Till then patience and organisation!

A suggestion for preventing assaults on female passengers on railways.

NADEGANNADI,
Bangalore City,
July 20th, 1907.

22. Referring to the outrages on native female passengers on railways, the *Nadegannadi*, of the 20th July, says that it is high time that the railway conference or the railway authorities took this subject into serious consideration. The paper suggests the provision of separate compartments for females and a female guard for each such compartment.

[Issued, 27th July 1907.]

CONFIDENTIAL.

No. 30 of 1907.

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 27th July 1907.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

II.—HOME ADMINISTRATION.

PAGE

(*b*) *Courts*—

The conviction of the *Yugantar* 298

(*d*) *Education*—

The National School movement .. .. *ib.*

(*d*) *Education*—cont.

The Rajahmundry College students and the Government Order 300

(*h*) *General*—

The Kalali Conference 303

VERNACULAR PAPERS.

II.—HOME ADMINISTRATION.

PAGE

(*d*) *Education*—

" Three days' meeting " 306
Western knowledge and the people of India .. .. *ib.*

(*h*) *General*—

Improvement of the condition of the people .. .. *ib.*
" Crying in the wilderness " 307
Andhra Bhashabhi Vardhani Sangham (Limited), Masulipatam .. .. *ib.*
Lajpat Rai's offence .. .. *ib.*
A lecturing tour 308
" Official scare in Masulipatam " .. .. *ib.*
" What to do " .. .. *ib.*
Advocating some reforms in Registration department. 309
Officials in Mannarkad to be given some allowance besides their pay .. .. *ib.*
Intending pilgrims to the Hedjaz .. .. .. *ib.*

IV.—NATIVE STATES.

PAGE

High-handedness of Government officials 309

VI.—MISCELLANEOUS.

Why the Indians are oppressed? .. .. *ib.*
Loyalty in India 310
The Viceroy's Executive Council .. .. *ib.*
The Vernacular Press and Barisal 311
Mr. Morley on the deportation of Lala Lajpat Rai .. .. *ib.*
More repression .. .. *ib.*
The Governor of Madras and the people of Calicut 312
Verses on *Vande Mataram* .. .. *ib.*
A begging princess 313
Deportation of Lala Lajpat Rai .. .. *ib.*
The *Yugantar* case 314
The Cocanada affairs .. .. *ib.*
Remarks on the policy pursued by the English in conquering India 315

ENGLISH PAPERS OWNED BY NATIVES.

II.—Home Administration.

(b) *Courts.*

The Indian Patriot, *Madras,* July 24th, 1907.

The conviction of the *Yugantar*.

1. The *Indian Patriot*, of the 24th July, contains the following:—"The sad intelligence that we publish elsewhere announcing the conviction of the editor of the *Yugantar* sentencing him to one year's rigorous imprisonment will be received with profound sorrow everywhere in the country. The editor, Mr. Bhupendranath Dutt, is a young man, not older than 24 years, and is a brother of the illustrious *Sanyasi*, *Vedantin* and patriot, Swami Vivekananda. His old mother is alive, and to her the blow will be almost unsupportable. She had three sons, of whom the brightest and best became a *Sanyasi* under the name of Swami Vivekananda. Another brother travelled extensively in Europe, and has not been particularly anxious to amass wealth and achieve success in the world, as success goes. The third and the youngest is Mr. Bhupendranath Dutt, an ardent patriotic writer who has apparently come forward to sacrifice himself for his country. His statement, which was published in our yesterday's issue, bore the stamp of a heroic resolve to bear the cross, without flinching and prevaricating. He took the responsibility of the publication on himself and said that, in writing so, he did in good faith what he thought he was bound to do by his country. These articles we have not perused, and until we have perused them, it is not possible to judge of them one way or the other. But giving the benefit of the doubt in favour of the decision of the Magistrate, we are bound to hold that the sentence is atrociously severe. One year's rigorous imprisonment for publishing some articles held to be seditious is indeed the end of magisterial sense of proportion. Men accused of whipping a person to death deliberately and cruelly have been acquitted completely, because the administration of justice in India facilitates the acquittal of accused Europeans in India. Soldiers accused of ravishing or attempting to ravish women and of causing the death of the person intervening on behalf of the woman have gone scot-free; but, because a young man in the natural impulse of his patriotism publishes something that is held seditious in law, he is given a year's hard labour. If patriotism, erring now and then, is sought to be stamped out with such severity, the consequence must recoil on the Government. Where between sedition and the overflow of patriotic impulse no distinction is made, there the path of the Government becomes more forbiddingly difficult. It is a pity that our Magistrates are not sufficiently enlightened to look at these questions apart from the short-sighted policeman's point of view. But we confidently hope the higher tribunals will come to their aid."

(d) *Education.*

The Indian Patriot, *Madras,* July 24th, 1907.

The National School movement.

2. The *Indian Patriot*, of the 24th July, contains the following written by its own correspondent from Rajahmundry:—"The Provisional Committee of the National School Scheme has called for a public meeting to consider the scheme of national education and to take steps for the establishment of the National School.

"It is well that the Provisional Committee of the Rajahmundry National School Scheme have at last deferred to the public opinion regarding the launching of the school and they have presented to the publicmeeting of the citizens of Rajahmundry their report and asked the public to concert further measures regarding the opening of the school. Many of the prominent citizens of the town absented themselves from the meeting, but it is no disqualification for the public meeting, because many of them, outside their individual world, have been never known to have taken any interest in public movements.

"There is no denying of the fact that the meeting was largely attended by students and when the propositions were put to vote, only 30 to 40 persons took part in the voting, students being purposely asked not to vote. It is no doubt significant that such an important meeting on such an important subject has drawn together only 30 to 40 persons of the public of Rajahmundry and the reason is not far to seek.

"The few individuals who formed the Provisional Committee at the end of Mr. Pal's lecture on national education thought they can very easily establish the National School and take the entire credit to themselves and consequently they have deliberately ignored the influential and elderly men of the town and never wanted or required general public support. They had their own way of doing things without consulting others equally interested in the cause, and this fact has alienated the sympathy and co-operation of many well-meaning persons who had the cause of the national education at their heart, and this fact accounts for the meagre attendance of responsible men of the town.

"The official apologist of the Provisional Committee has clearly stated in the public meeting that there is a large misconception prevailing in the minds of the public regarding the Provisional Committee and its constitutional character and that it is in bad order and that a stigma is attached to it because it had been formed under the auspices of Mr. Pal.

"Even in the public meeting which held its sittings for three consecutive days under great stress and storm, the Provisional Committee members had their own way, because they formed a majority. But we do not blame them for it. But what we do say is that the resolutions carried in the three days' public meeting seem to conflict with each other.

"We simply ask what is the meaning of adopting the report of the Provisional Committee and then forming a General Committee to sit in judgment over that report. When once the report of the Provisional Committee is adopted by the public, can the General Committee go behind it and question the same and what are the powers of the General Committee? If the report of the Provisional Committee is to be thrown overboard by the General Committee, what is the effect of the adoption of the report by the public meeting?

"These aspects of the question may seem to be technical, but none the less they are important. Had the report of the Provisional Committee been simply recorded and the Provisional Committee is dissolved, then only we think that the General Committee has a free hand. The Provisional Committee has now been dissolved with a view to take away the stigma attached to it, but there is its report which had been adopted by the public meeting and so long as it stands good, there may be reasonable objection on the part of some of those who has been elected as members, to serve the General Committee.

"Unfortunately those who happened to differ from the Provisional Committee have been hooted and shouted at, but at last their objections have been held to be good. They stated that the establishment of the school ought to be deferred and it was done. They stated that the Provisional Committee has no public support and no funds. They have admitted it and have appealed for funds and for general support and a General Committee was formed to that effect. Unfortunately those who happened to differ from them are regarded as enemies and they must be hooted at and must be abused in newspapers. Such are the ways of our town.

"It is very much to be regretted that the bigwigs of our town are awfully afraid of the powers that be and have refrained from taking any part in the proceedings of the meeting. Fear of the authorities is also one of the reasons which kept them away from the meeting and because the National School is looked down upon with suspicion by the authorities our leaders and educated men should not have anything to do with it.

" They cannot understand why should there be any suspicion about the National School, and it is true to say that our leaders will come only if they can get an all-round credit. On the other hand in order to remove the ungrounded suspicions entertained by the authorities about the National School, it is all the more necessary that all classes of people and all parties should combine and make the National School a success and show to the authorities that the National School movement is not at all a seditious or disloyal movement, but it is a perfectly legitimate one, and that we can only show it by a practical working of the school. The cause of national education is too sacred a cause and upon its success depends the future of our motherland. In the present stage of moment here we cannot get the zamindars or rich landlords to subscribe for it, for they are afraid of displeasing the authorities. The movement must essentially remain a middle class movement and must get its support from the middle class and the educated people. So it is incumbent on all lovers of the country to support the cause of national education.

" Every practising pleader ought to contribute 4 or 5 per cent. of his professional income and thus support the cause of national education. We have no doubt that national education will be a success in these parts."

THE INDIAN PATRIOT,
Madras,
July 25th, 1907.

The Rajahmundry College students and the Government Order.

3. A Rajahmundry correspondent writes as follows to the *Indian Patriot* of the 25th July :—" The Government Order rusticating the students of the Rajahmundry College for various terms, ranging from two to four years, is quite in keeping with the times, and is on a par with other repressive measures recently inaugurated by the authorities in different places in India. We are not at all surprised at the view of the conduct of the students taken by the Government nor at the punishment inflicted upon them, for it is in consonance with other measures calculated to cow down the people and to nip the new spirit among the younger generation in the bud, so that it may not take root and spread forth its blossoms and fruit. We only wonder why the Government has not committed all the 130 students to jail, to be lodged therein for varying terms of imprisonment on account of their insolent behaviour. Perhaps the Government have taken a lenient view of the students' misconduct, for we knew of no power or authority which could not be exercised by Government, whether it is sanctioned by law or not, according to our recent experiences. When the Government can unearth an old obsolete moth-eaten regulation and deport a patriot of the first water like Lajpat Rai without accusation, charge or trial, it can in the same manner sentence all the students to various terms of imprisonment, and there is nobody to raise his little finger ; for the military would be there to exhibit the superior prowess of the Government and to force the people to submission. But in the benevolence of their despotism and in the kindness of their benignity, the Government has taken a sympathetic view, and has been pleased to order simple rustication of the students for which the people of the Northern Circars ought to feel highly thankful to the paternal Government. Nobody justifies the conduct of the students in leaving the college, but everybody feels that the punishment inflicted upon the students is out of all proportion to the offence alleged to have been committed by them. The extreme severity and the barbarous nature of the punishment has laid bare the intentions of the Government in dealing with the people, and the public have been shown how the giant's strength of a Government can crush the flies that gather on the wheels of a Government machine, and it is therefore high time for the public to profit by the experience of the past.

" The Government has taken much pains to gather a lot of information regarding the misconduct of the students, and has published an elaborate order reviewing all the various circumstances in detail. But the Government has missed the real point in dispute, has failed to pronounce judgment on the main point in issue between the Principal and the students, and has evaded grappling with the important point of the whole situation, and has thus stultified itself in the eyes of the educated public. It has wisely refrained from pronouncing its judgment on the much vexed question, whether the order of the Principal prohibiting the wearing of the *Bande Mataram* lockets is legal or illegal. One can understand the logic and the argument of the Government Order if it had dealt with the main question about the wearing of *Bande Mataram* lockets, but as it is, the Government order, which evaded the real question, seems to be a meaningless document and is more of a vindictive character than partaking of the nature of equity, justice and good conscience in legal phraseology. Had the Government Order pronounced once for all the illegality of the wearing of *Bande Mataram* lockets and then imposed punishment upon the students, then we could easily comprehend both the attitude and the reasoning of the Government. The very fact that the Government Order has not referred to or discussed the *Bande Mataram* locket question at all is significant enough to show that the Government itself is not prepared to go the length of pronouncing that the wearing of *Bande Mataram* lockets is illegal, for it is obviously opposed to ordinary common sense. The Government has so far shown its wisdom and common sense by not propounding such an astounding, absurd and ridiculous theory that the wearing of *Bande Mataram* lockets is illegal and penal. If the wearing of *Bande Maturam* lockets is illegal in the opinion of the Government, the Government would have stated so with very great emphasis and so we can safely conclude that the wearing of *Bande Mataram* lockets is legal and perfectly justifiable in the opinion of Government. The Government knew full well that in all conscience they have to express their opinion on the wearing of the lockets, and if they have to express any opinion it must be in favour of wearing the lockets, in which case the students cannot be punished, and so they have deliberately brushed aside the main question and slided over it. Such a conduct is not creditable to an enlightened Government. The Government without giving any finding has punished the students. It has come to a conclusion without the premises. It has passed a sentence without a conviction.

"Assuming, therefore, that the wearing of *Bande Mataram* lockets is perfectly legal and justifiable, the next question that arises is whether the students are right in disobeying the order of the Principal though it is an illegal order. There seems to be some difference of opinion regarding this matter, even among persons who command the greatest respect in the educational world. Some hold that the students should obey every order of the Principal in the interests of discipline whether that order is legal or illegal, good or bad, salutary or injurious. They say that the students should not constitute themselves as judges to decide whether a certain order issued by the Principal is valid or correct and whether it should be obeyed or not. Students should obey the order first and then make representations about it to the proper authority. If the students are allowed to have their own way and are allowed to decide the correctness or incorrectness of any order issued, then it would transfer the centre of authority from the Principal to the students and thus subvert all discipline which is the essential foundation of all scholastic career. On the other hand there are others who think that the students need not obey an obviously illegal and unjustifiable order which interferes with the freedom and conscience of the students outside the scope or their scholastic discipline. The Principal has no authority whatever to issue orders regarding the private life and conduct of students, and cannot, under cover of maintaining discipline, enforce submission to all kinds of illegal orders. How far the wearing of *Bande Mataram* lockets would interfere with the maintenance and upkeep of the discipline in the college, is only a question which the Principal of the Rajahmundry College should answer! Interest of discipline, maintenance of order, are all catch phrases and stock words of the Educational department, high sounding enough and affording a basis for the issue of unjust orders which hamper the freedom and liberty of the student; but if we look deeply into the question, really, the wearing of *Bande Mataram* lockets would not in the least tend to subvert the maintenance of discipline and order except in the imagination of the Principal who issued the order. The only test in all such cases is the sole necessity of the order and the advantages accruing from its enforcement. Here, what is the necessity and what are its advantages? Apart from it, is it within the scope of the college discipline necessary to maintain order? When it does not satisfy these conditions, the order is null and void. Supposing the Principal asks the students to take all their sacred threads or some such thing, is it to be obeyed they ask? Such is the position of the other side.

"The authorities of the Madras colleges freely allowed the wearing of *Bande Mataram* lockets and the Manager of the Mission High School here raised no objection, and it is only the Rajahmundry College Principal that has pronounced the ban on the lockets. No doubt it would have been more satisfactory on the part of the students to have obeyed their Principal's orders first and then protested against its illegality, unreasonableness and unjustifiableness; but their youthful ardour, zeal and enthusiasm gained the better of their reason, and in a moment of youthful impulse, carried away by sentiment, they resolved to wear the lockets and appear in the college. To say that there is an organised revolt and an open defiance is to ignore all youthful exuberance of enthusiasm, for which due allowance ought to be made, and to grossly exaggerate the juvenile spirits and aspirations, and read into them intents and resolves of deep political significance. The genesis of the whole thing seems to be the giving of undue and exaggerated importance to the wearing of lockets, and there would have been no difficulty if the whole thing were looked upon with supreme indifference and undisguised contempt. But at times strange ideas present themselves to strange men having strange impulses, and they are readily prone to give it a colour as those strange ideas keep haunting them and thus give way to reason and sobriety. But that is no reason why the Government should fall into the same pit of exaggeration. Had Mr. Hunter kept his head cool and treated the wearing of lockets with absolute indifference and contempt like the Mission School Manager, there would not have been any difficulty whatever, and perhaps the outside world would never have had any occasion to hear even the name of Mr. Hunter and he would not have achieved his present enviable notoriety.

"Nowadays Europeans are very fond of creating some kind of sensation or other and thus acquire some sort of wide distinction, and among them are Dr. Kemp and Mr. Hunter. If it were Mr. Metcalfe or any other Principal, they would not have cared two straws for the wearing of lockets, and would have looked down upon the whole thing with contemptuous silence and even if matters were pushed to a head they would have suppressed the whole thing by their personal influence and the affair would not have been allowed to reach the ears of Government. But Mr. Hunter thought that he would earn the thanks of the Government if he promptly reported this insipient rebellion of Indian students and that he would acquire more official distinction. Else what would be the motive of Mr. Hunter to give such an exaggerated and coloured tint to the whole affair, and why should he go the length of reporting this trivial matter to the Government as if the whole Indian empire was at stake and going to be lost. He could as well have punished the students by suspension or fine or otherwise, and by tact and personal influence could have pacified the whole thing instead of allowing it to assume gigantic proportions. The presence of Mr. B. C. Pal has also unconsciously lent some colour to the situation and has given room and has afforded scope for wild imagining and strange political readings, and it is thought that a substantial foundation could be easily reared up with the materials at hand and the whole thing can be easily given some political significance and thus the occasion be turned into good account by the inauguration of another repressive measure. Everybody thought that by the end of the vacation everything would cool down and the students would come to their senses and offer their apologies to the Principal and behave well in future. In the meantime, to the surprise of everybody, the Government Order comes like a bolt from the blue and spreads consternation throughout. Its first effects are stunning, but gradually people are recovering and are devising means as to the future course of action.

"It may not be out of place to indulge in a few reflections regarding the future course of conduct by the public and by the persons affected by the Government Order in question. Of course memorials and petitions would be sent to the Government and Syndicate to reconsider the order, but apart from this the public and their leaders have a distinct duty to perform A fit opportunity has presented itself for the inauguration of the scheme of national education. We cannot say what would have been the effect of a close union among the various shades of public opinion upon the Government at this juncture. Supposing all the parties and all the leaders and men of influence and the whole public together with the guardians and parents of the students combine and presented a united front to the authorities and withdraw all the students from the college. Then we cannot say what would be the effect of that united course and joint action? In the first place it is difficult at the present stage of our Indian society to have such a happy millinium. In the next place we are awfully afraid that our graduate manufactory would cease to exist and thus a serious blow would be given to the cause of higher education. For our part we think that the rusticated students would get on well in this wide world seeking other useful walks of life instead of drudging at the desk and the bar and would continue to toil in the interests of their mother country and would not die for want of food and shelter. When Babu Surendranath was dismissed from public service, most of his friends and well-wishers deplored the event and nobody thought that he would render such signal service to the land that gave him birth, and we cannot say at present, nor can we reasonably divine or predict, how many young Surendranaths would be in the 130 students rusticated by the Government."

(*k*) *General.*

The Indian Patriot,
Madras,
July 24th, 1907.

The Kalali Conference.

4. The *Indian Patriot*, of the 24th July, publishes the following article written by its Masulipatam correspondent:—

"The rulers in India eternally suspect disloyalty amongst the people of the land and are not slow to adopt the severest measures to check its spread. Congresses and conferences, which have hitherto received little or no attention at the hands of the Government, are now looked upon with suspicion and distrust. They are potent sources of alarm to the ruling class. They are prohibited before they are held, forcibly dispersed while taking place, or are subjected to the closest scrutiny after their sittings are over, and, as instances in point, we have Faridpore and the threat to Ambica Charan, Barisal and the arrest of Surendranath, and Masulipatam and the Gowda Conference held there recently. Here are a few details of this last gathering.

"At Masulipatam there was held a small conference of the leading members of the Gowda community on the 21st and 22nd June 1907, with an Abkári contractor of Bezwada in the chair. Gowdas are toddy-drawers by profession. That was the first conference of its kind held in the district. It did not come off as a stereotyped adjunct to the periodical, political and social, industrial and theistic conferences. It sought to create a spirit of co-operation amongst the Gowdas and promote their social well-being. It did not ask for *swaraj* or protest against the ever-increasing tree tax. It eschewed politics and confined its deliberations to social and educational questions. The local officials knew of it and forthwith sent for the convenors. They tried to learn the objects and purposes but would not believe what they were told. There was panic amongst them. The black man always cheats them, they said to themselves. The Gowdas met and they are the toddy-drawing class. They wanted to improve their lot, and how would they do it? They might not pay taxes to Government, they might not bid at abkári sales, they might not drink toddy, they might not draw it at all. Here is a riddle. How did the unlettered Gowdas think of meeting together and improving their condition? They have come from all taluks. They call themselves delegates and wear yellow badges. They propose resolutions and pass them; they know what voting is. The conference has a Reception Committee and a Chairman. The delegates obey the chair, the Chairman commands the delegates. There is perfect order. Who is behind all this organisation? Who is the 'organiser-in-chief?' Is it the ubiquitous pleader; is it the *Swadeshi* preacher; is it the professional agitator? The Municipal Chairman, though a domiciled European, is at his wit's end to know how to interpret these strange phenomena. The District Superintendent of Police is quite agitated over the matter. The Assistant Commissioner of Abkári runs in utter bewilderment to the District Magistrate. All put their heads together. Here is an incipient meeting on the eve of the King's conventional birthday. The infection is spreading from Gódávari to Kistna. So cypher messages flew from Masulipatam to Madras, from Madras to Waltair. The Deputy Commissioner ran post-haste to the scene of 'unrest.' The Chairman of the Reception Committee is summoned, and for three days and three nights together depositions are taken, evidence is gathered, the printed report of the conference translated, and every word and every resolution scrutinised. At last the officials find a resolution pertaining to social union. Union, they know, is strength. What does the Gowda want strength for? The native Sub-Inspectors explain that it is required for social reform, but the Anglo-Indian fears that it may be for political revolution. Political or social, strength is strength, argues the official. To-day he seeks to overthrow the domination of custom, and the infallible authority of the press, to-morrow he may seek to upset the domination of law and the infallible authority of the bureaucrat. The Arya Samaj in the Punjab is an instance in point. Under the guise of a religious mission it has been tampering with the loyalty of the troops.

"Thus perturbed the Anglo-Indian runs amok in his zeal for the preservation of peace, for the prepetuation of bondage. His latest fad is to hunt up secret societies. It is not difficult to explain the cause of this panic. The ruling class knows our complaints to be true, admits our aspirations are just, and is convinced that the methods we pursue are legitimate. The members of that class do also know that they are in this country only to promote their own material well-being, that the Empire is not broad based on the deep-rooted affections of the people, but stands on the fair foundations of brute force, and that the permanency of their stay will be ensured only if they succeeded in promptly checking all unity, all awakening, all aspirations, all possible achievements. They stood in perpetual dread of an armed revolt and passed the Arms Act about two decades back. Now they dread danger from the word sedition which they suspect in the proceedings of congress and conferences and seek to stop it by repressive measures. They know that all the most powerful, most permanent and most formidable elements of the country are divorced from any share in the responsibility and burden of administration; and that when you have the really powerful and permanent elements in the country not effectively represented in its Government, grave political instability will result. Their conduct then is at great divergence from their convictions. They suspect unrest in the land and themselves get restless over it; such a condition of affairs brings about but one result—confusion—and in that confusion they pass a measure, later they admit it to be a mistake; they are, however, unwilling to retreat, so they repeat the mistake. All this brings out in bold relief the utter weakness of the administrative agency, and shows, at every turn, how it is desirous to grasp but impotent to hold. We can no longer admire the temperament that does not tolerate a spirit of self-awakening, self-expansion and self-realization on the part of a subject population. The remedy lies with us. We may be forced to pay taxes, but cannot be compelled to serve the State. The Arms Act may emasculate us but our manhood cannot be crippled so long as we carry with us the stronger armoury of patriotism. Freedom of speech may be restricted and the liberty of the Press taken away, but the inborn convictions of individual man cannot be stifled by any known law or regulation. Verily then the repressive policy of the officials, the display of the tiger qualities, the sharpening of the sword—all dictated by the panic that has seized the Government—may for a time break the faith of a faltering few, but will eventually serve only to awaken our conscience, to rouse our patriotism and strengthen our convictions. They will make men of us in the first place, and, if need be, martyrs in our country's causes."

VERNACULAR PAPERS.

II.—HOME ADMINISTRATION.

(*d*) *Education.*

ANDHRAKESARI,
Rajahmundry,
July 19th, 1907.

"Three days' meeting".

5. The *Andhrakesari*, of the 19th July, writes that a national school was intended to be opened on Monday, the 15th of the month. Before its opening a meeting of the townspeople had to be held, but as it was not so held, it was actually held on the 15th of the month. It was conducted under the presidency of Mr. Vedavaram Prasada Rao Pantulu for three days. The Police Inspector of the place also attended it patiently watching the proceedings. When a resolution was proposed and seconded for the adoption of the report of the provisional committee for establishing a national college (read by the secretary Mr. Harisarvothama Rao, M.A.), the chairman invited remarks on the proposition. Thereupon Mr. Kanakaraju, B.A., First-grade Pleader, spoke eloquently stating that the idea of national education was agreeable to him, but that as the people of the town had not elected the provisional committee, it had no authority to start a school; that there were many prominent men who were unwilling to join the committee though they were favourably disposed towards national educational; that the committee had not sufficient funds; that the Government had suspected them; that if there were no such suspicion, there would have been no necessity for the Police Inspector to watch their proceedings; and that they should not establish any national school until the Government ceased to have any suspicions. Then Mr. Saranga Bhima Sankara Rao, Pleader, began to speak on the same lines. Mr. Ganti Lakshmanna, B.A., B.L., District Court Pleader, replied to their objections in a sweet speech with great skill. He said that the committee had done no wrong and that all parties should co-operate as in Bengal; that if they should give up the present attempt on the ground that it led to suspicion, the suspicion would surely become strengthened whenever attempts were made to start a school; that there was nothing treasonable in (starting a school); and that it did not become the Government to entertain any suspicion. He advised that any such suspicion should be removed by their proper behaviour and not by giving up their honest attempts. The whole meeting, with the exception of five or six persons, adopted the resolution.

JARIDAH-I-ROZGAR,
Madras,
July 20th, 1907.

Western knowledge and the people of India.

6. The *Jaridah-i-Rozgar*, of the 20th July, in a leader on the effects of Western education on the morals of the people of India, says the more Government has educated the people and spread civilisation the more has discord and prejudice increased amongst them. When Western knowledge has not spread to any great extent there has not been any discord or opposition.

(*k*) *General.*

VYASA,
Guntūr,
July 15th, 1907.

Improvement of the condition of the people.

7. The *Vyasa*, of the 15th July, observes that, in order to improve the condition of the people, district associations should be established in all districts. All people of any caste or profession (chiefly merchants, cultivators, landholders) must be enrolled as members of the associations. Each district should start a newspaper, in which all matters concerning the district and all its defects must be published without fearing the Government officials or caring for their favour. The newspaper should be published in English as well as in the vernacular language of the district,

so that it might be read by the District officials. They would then understand the means to promote the well-being of the people and recommend to Government such measures as would remove the grievances of the people. Such people as are educated in English and are mischievous and scheming should not be made office-bearers in the district associations. But merchants, ryots, landholders and artisans must be encouraged and appointed to manage the associations. Then the whole district will work harmoniously. It is only then that the Government will grant the necessary privileges to the people.

ANDHRAKESARI,
Rajahmundry,
July 12th, 1907.

"Crying in the wilderness."

8. The *Andhrakesari*, of the 12th July, writes as follows:—The British people are quite indifferent towards India, having thrown the whole burden of the Indian administration on the Government of India and the Secretary of State for India, and leaving them to themselves. The Anglo-Indians are therefore quite arbitrary in the discharge of their duties. The British people do not take interest in the discussion of the Indian budget, but they only desire to derive benefit from India. We are crying in the wilderness. In the House of Commons these who advocate our cause have to speak to empty benches. Will not the British people then believe the statement of the authorities that India is in danger? When they see that their interests will be affected, will they not resort to any hard measures to realise their objects? Did they ever care to consider the representations made by lakhs of people in connection with the partition of Bengal? When the whole of India declared the deportation of Lajpat Rai unjust, did they release him? Why should any particular instances be adduced? In what case have the Government changed their mind out of regard for public opinion? Is it solely by honest methods that persons like Warren Hastings and Clive acquired provinces? To what iniquitous acts have they not stooped? The Indians are obliged to think that it is hard to obtain justice at the hands of the British people. So they are endeavouring to improve their condition by self-help and self-reliance. The proceedings of the Government inspire strength and encouragement to those who advocate boycott. The more the authorities oppress the subjects, the stronger grows their desire to boycott foreign goods. We do not know if it is treason on the part of the subjects to rely on their own power and work for the amelioration of their condition when the rulers look for self-interest only without caring for the betterment of the people.

Andhra Bhashabhi Vardhani Sangham (Limited), Masulipatam.

9. The same paper enumerates the objects of the Andhra Bhashabhi Vardhani Sangham (Limited), Masulipatam, thus: To write, print and publish books and papers in Telugu on the natural sciences and on political, religious, social, historical, agricultural, commercial and industrial subjects; to provide printing presses, etc.; to buy and sell copyrights; to pay adequate remunerations to authors of books; to buy and sell other books; and to do all that is necessary for the carrying out of the above objects.

KISTNAPATRIKA,
Masulipatam,
July 19th, 1907.

Lajpat Rai's offence.

10. The *Kistnapatrika*, of the 19th July, referring to Mr. Morley's answers in the Parliament about Lala Lajpat Rai, remarks as follows:—There is a good deal of difference between treason and desire to obtain political privileges. Without caring to know the obvious grounds of agitation the rulers have followed a policy of suspicion. Such policy being lifeless and sapless, the rulers are regretting their inability to pursue their crooked policy. They have erred in entertaining suspicions. When the mental affections, illusion, ignorance, anger, etc., have taken possession of the mind, it is natural even for sane men to "mistake a rope for a snake". This principle applies to the rulers.

When Mr. Morley was Secretary for Ireland, he expressed his disapproval of taking any action under Act 3 of 1818. Since the moment he became the Secretary for India, his mind has changed and he is "the king of the cruel white wielders of authority here? Ireland being near to England, Mr. Morley exercised equanimity of mind in governing it. But India being very distant, he is obliged to adopt the policy dictated by the local authorities and conduct the Government affairs with cruelty.

KISTNAPATRIKA,
Masulipatam,
July 19th, 1907.

A lecturing tour.

11. The Newjendla, Gudivada and Choutapalli correspondents to the *Kistnapatrika*, of the 19th July, say that Kona Sitarama Rao Pantulu delivered lectures on the past, present and future condition of India; boycott of foreign articles; adoption of indigenous articles; deportation of Lala Lajpat Rai, *Swadeshism*, *Swaraj*, patriotism, poverty of India, remittances of money to foreign countries, and deterioration in bodily and mental strength. At Gudivada it was resolved to establish a taluk association as a branch of the district association and as parent society of village associations. Kona Sitarama Rao, in the course of his speech at Choutapalli, said that every Hindu should work towards the attainment of *Swaraj*, whose foundations are village associations, and said that as these associations increased, the power of the people would increase and the power of the rulers would decrease.

"Official scare in Masulipatam."

12. The same paper, referring to the first Gauda (Kalali) conference in Masulipatam held to consider the condition of the Gauda community, says that the Feringhi officers were very much terrified at it and they suspected that certain pleaders or advocates of *Swadeshi* must have been the ringleaders in bringing about the conference and suspected also that the Kalalis (liquor-sellers) would combine and underbid the farming of toddy sales at auction or give up drawing toddy. With such impressions the officers sent for the "Salt Commissioner", who arrived on the spot, and, after taking deposition for three days, examined the resolutions passed at the conference very closely and carefully, and hit at the expression "Union of the community" in one of them and commented on it, stating that union in the community would ultimately declare itself in movements against Government.

ANDHRAKESARI,
Rajahmundry,
July 12th, 1907.

"What to do."

13. Mr. G. Harisarvothama Rao, M.A., writes to the *Andhrakesari*, of the 12th July, stating that help has to be rendered to villages in several ways. One of them is to reduce the poverty of the people by removing the evil custom of exporting grain without reserving it for use during hard times as even ants do; by establishing grain banks in each village to lend grain to ryots as loans and recover the same with interest in kind; by saving money instead of spending it on lawyers, witnesses and the Government (in stamps). This can be brought about by strengthening the feeling of affection for one another and union among the villagers by giving up petty dissensions among them, and by getting their quarrels and disputes decided in the village itself by panchayats.

These panchayats should be vested with authority by the people themselves. The rich and the learned in the village should, at the beginning of every year, elect three or five persons well acquainted with the affairs of the village to form a panchayat. Ex-communication, of course, will prove a powerful instrument in their hands. If the panchayat punish anybody with ex-communication for any specified period, the villagers should carry out the punishment. That is, the washerman and the barber should not render any service to him. The traders should not sell anything to him. All the villagers should have nothing to do with him. By ex-communication, even heinous crimes can be put an end to. Since the villagers themselves invest the panchayat with power, and since that power has effect only for one year and as the members of the panchayat may have to submit to a panchayat in their turn like the rest of the people, they will never dare to do any injustice.

The methods, whereby the health of the villagers can be secured, must be taught to them, and they must be made to keep their villages clean. Medicines also should be supplied to the villagers. They should possess knowledge required to carry out any of the above suggestions successfully. So there should be established at least one school for every two or three villages.

KERALA SANCHARI,
Calicut,
July 17th, 1907.

Advocating some reforms in Registration department.

14. A leader in the *Kerala Sanchari*, of the 17th July, referring to the increasing financial prosperity of the Registration department, says that the work of the department is also increasing *pari passu*. It is a general practice to appoint temporary section-writers when necessity arises and to dispense with their services when there is no need of them. These clerks being irresponsible persons, rumour has it and not without foundation that, through their agency, the office records are at times tampered with. The article says that the practice of appointing section-writers should be altogether discontinued and some more permanent clerks should be appointed in offices requiring them. The work of registration is daily increasing and in some sub-registry offices it is found very difficult even to receive all the documents presented day after day for registration. This causes much hardship and inconvenience to parties. It is suggested that to remedy this state of affairs the first step is to create new sub-registry offices where they are urgently needed and to appoint more permanent clerks instead of the irresponsible temporary section-writers. There can be no plea of want of fund when the finances are in such flourishing state, and it is hoped that the attention of the Inspector-General of Registration and Government will be directed to these matters.

Officials in Mannarkad to be given some allowance besides their pay.

15. A correspondent of the same paper, referring to the unhealthy climate of "Mannarkad", says that it is very much like Wynaad where all officers receive half their full pay as "Wynaad allowance". In Mannarkad alone the Police get a small batta and no other official is given any allowance. It is very necessary and fair that all officials in Mannarkad, especially those who have out-door work to do, should be given an allowance besides their pay. If no allowance have been granted till now it is because the heads of the departments, who are very particular in recommending severe punishments for slight mistakes, have not yet turned their attention to this grievance. It is hoped that the heads of departments and Government will grant some relief in the matter.

NAIER-I-ASIFI,
Madras,
July 18th, 1907.

Intending pilgrims to the Hedjaz.

16. The *Naier-i-Asifi*, of the 18th July, thanks the Government of India on behalf of the Mussalmans of India for passing orders whereby intending pilgrims are not compelled to purchase return tickets.

IV.—NATIVE STATES.

NADEGANNADI,
Bangalore,
July 27th, 1907.

High-handedness of Government officials.

17. Referring to a letter which appeared in the *Hindu* anent the high-handedness of the Travancore officials in the matter of impressment of carts, etc., and to the correspondent's eulogy of an order recently promulgated by the Mysore Government on the subject in Mysore, the *Nadegannadi*, of the 27th July, observes that the order referred to does not put an end to the practice but only prohibits the detention of carts unnecessarily. When contractors are available to supply carts at reasonable rates, it is very unjust on the part of officials to annoy the poor ryots in this manner. It is high time for Government to put an end to this high-handedness (*mogalai*) practice.

VI.—MISCELLANEOUS.

SWADESAMITRAN,
Madras,
July 22nd, 1907.

Why the Indians are oppressed?

18. The *Swadesamitran*, of the 22nd July, writes:—Whatever grief or tribulation or disgrace we are made to suffer, we are in the habit of silently yielding to it. We throw the blame on fate and passively expect better times, without rising to the occasions and fighting out our emancipation. Our rulers know this,

and that is how they are able to mete out privileges to us in such quantities only as they like, and to withdraw their gifts at their sweet will and pleasure. If the hardships which are now the lot of the Indians had overtaken any other people, very serious troubles would have resulted. The fundamental right of convening meetings for the expression of grievances has been taken away from us. *Swadeshi* lectures are being prohibited, and *Swadeshi* lecturers are being kept under surveillance. We are forbidden to use the phrase *Vande Mataram* and to carry clubs. Dr. Kemp assaulted an unoffending Indian boy, but the authorities have not thought of asking him for an explanation of his conduct—as if an Indian were devoid of physical sensibility! Responsible authorities believe that the Indians, whenever they see an Englishman, spit, or protrude their tongues, or make faces, or laugh, or murmur, and that, if these signs of disrespect be left unpunished, the very supremacy of Great Britain in India will be undermined; and, in that belief, the authorities oppress the people by arrests and imprisonments, by the quartering of punitive Police forces in peaceful tracts, and thus imposing a penal tax. Nay, the authorities have begun to meddle with affairs which have not the most distant connection with politics—*Harikatha*—entertainments and the like. Probably, the people will next be commanded, when passing an Englishman on the road, to present a uniform facial expression, and not to cough, or sneeze, or laugh, or sigh. And what shall be our attitude then? It is very unlikely that we shall offer any effectual resistance. If the authorities had any esteem for or fear of us, could they act in the manner they do now?

SWADESAMITRAN,
Madras,
July 23rd, 1907.

Loyalty in India.

19. The *Swadesamitran*, of the 23rd July, says:—Let Mr. Morley and others, who think that India has become a hot bed of seditious agitation, mark the spontaneous praise which was accorded to Lord Lamington by all the members of the Bombay Legislative Council, including Sir P. M. Mehta and other representative members, when on Saturday last His Excellency presided over that Council for the last time. Then it will be apparent how ungrounded and foolish is the idea of Indian disloyalty. Nay, it will be apparent that, if only the Indians are convinced of sincere sympathy on the part of any administrator, they will honour him like a god, far from holding him in disgust, and that the unrest in Bengal and in the Punjab is purely owing to the absence of such good Governors as Lord Lamington in those provinces.

The Viceroy's Executive Council.

20. The same paper observes:—Although Mr. Morley's proposal to give two seats in his Council to Indians has given us joy, yet we have no reason to expect much good from this measure, because the English members of the Council will greatly overnumber the Indian members, and further because the members of the India Council are purely an advisory body who have no powers of initiation or execution, and whose counsels cannot constitutionally bind the Secretary of State. What is requisite and will be productive of much good is that there should be at least one Indian member in the Viceroy's Executive Council. Such a privilege, if it be granted to the Indians, will also serve to inspire them with confidence in their rulers. The Anglo-Indians and the Conservative Party in England will no doubt be dead against any such concession. They will, for instance, say that there is no Indian competent to sit in the Viceroy's Executive Council. If we point to such of our countrymen as in every way deserve such honour, they will impute imaginary disqualifications to them. They will assert that the British rule should be conducted by Britishmen, and that, if the Indians be admitted to responsibility, the prestige of that rule will suffer greatly. They will argue that, if some privileges be given now, more will be demanded continually, with the result that, if the demand be not complied with, there will be keener and hotter agitation. These and other like inconsequential objections should be set aside resolutely, and the Indians should be admitted to a larger and larger share in the administration of their country, with a view to leave the

whole of it in their own hands when the time comes. It is only when such a policy is adopted that peace and satisfaction will settle again in the land.

SWADESAMITRAN,
Madras,
July 25th, 1907.

The Vernacular Press and Barisal.

21. The *Swadesamitran*, of the 25th July, remarks:—The Government of Bengal, and especially the authorities in Barisal, are making gigantic endeavours to kill out the *Swadeshi* spirit. Now, it entered into the wise head of the District Magistrate of Barisal that the vernacular press was the chief instrument for the spread of the *Swadeshi* movement and that, if the circulation of the vernacular newspapers was stopped, this movement would die out of itself! So it has been recommended to the Government of Bengal that the vernacular newspapers which enter from Calcutta into Barisal should be stopped. When a great fire has broken out, can it be put out by removing the fan which first kindled it? Such a divine movement as the *Swadeshi* to be stamped out by these white-skinned Feringhees! It shall not be!

Mr. Morley on the deportation of Lala Lajpat Rai.

22. The same paper writes:—In reply to the pertinaceous questions asked in Parliament by Sir Henry Cotton and others on the deportation of Lala Lajpat Rai, Mr. Morley recently stated that he had seen the last two years' speeches of the Lala and that they were distinctly anti-British. But he added that the deportation was based not only upon these speeches but upon other facts, which he declined to publish. It is his opinion expressed already that it is inexpedient to prosecute regularly those who speak seditiously, because a prosecution gives, by means of counsels arguments, undesirable publicity to the objectionable propaganda; and it now seems to be also his opinion that, though the Regulation of 1818 has not obtained the assent of the British Parliament, it is part of the Indian law and that whatever is done under it is done legally. Thus he seems to think that the provisions of the Indian Penal Code are useless in cases of sedition and that deportation is the only fit punishment for this offence. If so, the Deportation Regulation may well be incorporated in the Indian Penal Code, and thus the objection that this Regulation is old-fashioned may be obviated! And what guarantee have we that the Government will not do so? In respect to the "other grounds" for the deportation of the Lala, which Mr. Morley thinks it undesirable to lay before the public, did these grounds arise only recently, or have they been in existence for any considerable time? In the first case, why was he not subjected to the provisions of the Indian Penal Code before the grounds arose? In the second case, how is it that he escaped being deported till about two months ago? Mr. Morley finds it impossible to answer such questions satisfactorily, and he seeks to overawe his querists. In spite of his reputed learning and knowledge, he is an obstinate man. The Indian Secretaryship has proved to be the bane of his reputation. Many are of opinion that by reason of his old age he yields easily to the machinations of the beaurocracy, whose counsels he finds himself unable to disregard. However that be, one thing is certain, namely, that the hopes of the Indian people in the Liberal Party have been killed never more to be revived.

INDIA,
Madras,
July 27th, 1907.

More repression.

23. The *India*, of the 27th July, says:—It is not many days since we heard that at Cocanada a *Harikatha* entertainment had been prohibited by the police. Now we are informed that the curtains belonging to a certain dramatic company which performed two plays entitled "Swadeshi" and "Ráshtródaram" at Satara have been seized and carried away by the police together with the manuscript copies of these two plays. It is also rumoured that it is intended to arrest many of the persons belonging to this company. We do not know when the police will disperse men assembled in temples or for marriages. In order that our people should shake off their habitual dullness, it seems necessary that the authorities should impose such harsh methods upon them. The important lesson which we have learned from the actions of the authorities is that "to be weak is miserable."

The Governor of Madras and the people of Calicut.

24. The same paper observes:—It is now arranged that the Governor of Madras will visit Calicut on the 20th of September next; and in connection with this prospective visit, there has arisen a debate among the inhabitants of that town, and a consequent division of them into two parties. One party holds that, in view of the unjust actions of the Government at Cocanada and at Rajahmundry, there should be no pompous demonstration of any kind in honour of the Governor; while the other party being let by the officials contend that Sir Arthur Lawley ought to be received with all due pomp and honour. Since the Government of Madras has only adopted the repressive policy sanctioned by the Government of India, we do not think it worth our while to take the Governor of Madras to task. But we do maintain that it is improper to spend much money in vain displays. How can an impoverished and enslaved people think of wasting their money in that manner? Have the people of Calicut too much money? If they had, it would be better for them to set up factories and technical schools for the poor of the town; or to dig wells or construct tanks; or to make a liberal contribution to the Madras National Fund; or to help the thousands of their famine-stricken countrymen; or to succour the women of the Punjab who, having given their husbands as a prey to the plague are in miserable helplessness with their children; or to assist the families of those men who are daily being sent to prison at Cocanada. Let Sir Arthur Lawley visit whatever place he likes. Let the people show him all due respect. But if they understand aright the present condition of our land, they will not squander their money on fireworks and flower garlands and dinner parties.

KISTNAPATRIKA,
Masulipatam,
July 19th, 1907.

Verses on *Vande Mataram*.

25. One Vemuari Sivaswami Shastri has contributed eight Sanskrit verses, rather ill-composed, to the *Kistnapatrika* of the 19th July, on *Vande Mataram*. They are—

(1) O! Mother, who begot 30 crores of sons, who shines forth with the rays of precious gems, who is the giver of immense profit by means of various crops, who is bright with great parks. Alas! See what an unfortunate figure you cut at present. With these words, I salute the mother (land). With plentiful prayers the people O! Ambika, praise you.

(2) Though you are the possessor of such excellence, the foreigners, who are often eager to carry off everything, wonderfully allure your sons; so your poor sons keep themselves aloof from all profits. With these words, I salute the mother (land). With plentiful prayers the people, O! Ambika, praise you.

(3) Your sons have lost their skill in manufacturing many articles as of old, being surpassed by more skilful Westerners. So, your sons beg of them even for piece-goods, umbrellas and yarn made by them. With these words, I salute the mother (land). With plentiful prayers the people, O! Ambika, praise you.

(4) Giving up their excellent commerce, your sons have adopted servitude. They have left off their own arts and are not well trained even in the arts of foreigners. Even in those arts they have not skill enough in manufacturing things. Being cajoled by mere words, they get annoyed. With these words, I salute the mother (land). With plentiful prayers, the people, O! Ambika, praise you.

(5) The deeds are against caste customs, but they help in maintaining oneself; the words preach equal treatment to all. These two are inconsistent with each other. The knowledge which enables to understand this is faultless. With these words, I salute the mother (land). With plentiful prayers the people, O! Ambika, praise you.

(6) Realising your present distress, the Emperor must govern you in accordance with his own words on the same lines as he does his kingdom. This desire does not mind petty (subordinate?) rulers. With these words, I salute the mother (land). With plentiful prayers the people, O! Ambika, praise you.

(7) Lala Lajpat Rai, the great scholar, has been deported to a foreign country. So, also, others have been put into prison. Some others, not knowing what to do, became perplexed and are giving up their service. With these words, I salute the mother (land). With plentiful prayers the people, O! Ambika, praise you.

(8) O! Mother, what is there more to say? This hymn *Vande Mataram*, which enables to secure your favour, has become an offensive word for them. So, awake, protect your sons. Regain your original position.

ANDHRAPRAKASIKA,
Madras,
July 24th, 1907.

A begging Princess.

26. The *Andhraprakasika*, of the 24th July, writes that the British Government have been granting a monthly pension of Rs. 40 to a Princess related to the late King of Burma. Even if her position be left out of consideration, the paltry sum of Rs. 40 is not sufficient to barely maintain herself and her eight children. It seems she has been begging for pecuniary help from the public. It is not charitable on the part of the Government to see a Princess of royal family maintaining herself and her children by actual begging.

NADEGANNADI,
Bangalore,
July 27th, 1907.

Deportation of Lala Lajpat Rai.

27. The *Nadegannadi*, of the 27th July, says that the public are not aware of the exact nature of the offence committed by Lala Lajpat Rai, but Mr. Morley in the House of Commons is accusing him of unknown crimes and corrupting the minds of the members regarding the state of India. It is to be regretted that Mr. Morley, at his advanced age, should be so devoid of independent thought as to entangle himself into the coils of the Anglo-Indian officials. In this connection Lala's father has addressed a letter to the *Arya Gazette* of the Punjab in which he says that there were several reasons for Anglo-Indians to get his son deported. Lala Lajpat Rai was the President of the Arya Samaj and as such he induced several of his countrymen who had embraced Christianity to revert to their former religion. This and similar other facts must have created ill-feeling among the Anglo-Indian officials who were bent upon his ruin.

The *Nadigannadi*, for June last, says that the deportation of Lala Lajpat Rai was occasioned by the groundless fear of the Indian Government. It was thought that a mutiny like the one organised by Nana Saheb was about to break out on the 10th May 1907, through the instrumentality of Lala Lajpat, and to prevent such a catastrophe the Lieutenant-Governor of the Punjab, Lord Minto and Mr. Morley decided that Lala Lajpat should be removed out of India; but they have been disappointed altogether, for in the place of one they have created crores of Lajpats. By the harsh step they have taken the spirit of patriotism has been awakened and is growing among the Indian people. His photo may be seen in every nook and corner, his name is on the lips of every Indian, his memory will remain for ever in the hearts of every true Indian. His name will be associated with every new project, new-born child, newly-built school, new book and new library. There is no exaggeration in this statement. The Englishmen were able only to remove his body, but his goodness still remains behind. Will the Anglo-Indians be able to deport the crores of patriotic men that have risen after his deportation? If they are able to do so let them try—for one Lajpat deported there is a crore of Lajpats and if they continue to do any such thing, the paper says, the number will go on increasing in arithmetical progression.

The same paper says:—An astrologer of Bombay predicts that Lala Lajpat Rai will be released on the 10th October next and that meanwhile he would be removed to two more places. For this the editor of the *Karnataka Vaibhawa* says: "Let him have *Swadeshi* sugar in his mouth for his good wishes," but for his part he would say let the astrologer's tongue be cut off with foreign scissors, for if Lajpat be released so soon the Indians will go to sleep again. The loss of one of her sons has awakened the 29 and odd millions of Indian people to a sense of their duty. His wish is—(1) that Lajpat Rai should remain where he is for another ten years; (2) Mr. Morley should continue as Secretary of State for another ten years and his present extraordinary knowledge must increase by ten times; (3) Lord Curzon and Sir B. Fuller should be sent back to their respective posts and they should live a hundred years more. As has been suggested by some member of the Parliament, Lajpat Rai should be actually shot down. Then only the 'Moderates' will come to their senses.

[illegible]

The paper further says that the readers will be surprised to see the omission of any reference to the Sirdar Ajit Singh in the papers, but the explanation is that Government has arrested a wrong person mistaking him for Ajit Singh. It seems the person in custody is not Ajit Singh. The Government, in order to maintain their prestige, have arrested some person; but who will disbelieve the Government.

[illegible]

The *Yugantar* case.

28. The same paper has the following:—In the British administration the expression "Sedition" has a very curious interpretation given to it. When the authorities commit any blunders and annoy the people their actions are naturally criticised and every writing directed towards this becomes sedition. The word King is made so comprehensive that every servant of the King comes under the definition. So it is treason to criticise the conduct of any of the officials coming to India from Europe. The sufferings of the people of Bengal during the past two years are many. Even the Viceroy cannot deny this. In the Hindu-Mussalman riots many lost their lives and many more had to leave the country abandoning everything. When the editors of newspapers raised their voice against such acts of violence, their writing goes under the name of sedition. Many of the editors have been taken to task, but the editor of the *Yuganthar* conducted his paper fearlessly in spite of the warning he received. A charge was brought against him but he declined to plead before a British Court of Justice; he was anyhow convicted. Thus a new form of procedure has been adopted which was hitherto unknown in the British administration and the Government, if they chose, might punish any person, but the punishment of the leaders in this way will not be to the credit of Government. During the Moghul administration the leaders of Hindu community suffered evils and the present administration will be a form of the Moghul administration and will not be recognised as an enlightened form of European system. It is regrettable that the Government is thus increasing the disaffection and discontent among its subjects. But the editor hopes that this is only a temporary state of things, and if the people without getting disheartened continue to do their duty, this will disappear in course of time.

NUDIGANNADI,
Madras,
June 1907.

The Cocanada affairs.

29. The *Nudigannadi*, for June last, on the authority of a correspondent of the *Hindu*, says thus:—The people of Cocanada are thrown into great consternation by the actions of the punitive police who have seized this opportunity to extort money from innocent people by various threats and to wreak vengeance on them for some past misunderstanding. Nobody feels safe—people believe that the time when they felt that they were safe under the British Government is gone.

Dr. Kemp, who had fled for his life, has returned and resumed his work and the Government has rewarded him with Rs. 250 being the expenses of his trip to Ootacamund. It would be justice if the cost of maintaining the punitive police were recovered from Dr. Kemp, who has been the author of the incident instead of levying the same from the innocent people of Cocanada. It is highly regrettable that Government has not taken any notice of the conduct of Dr. Kemp. Owing to the above panic certain steam vessels which had to land cargo at the port of Cocanada had to remain there for three days for want of coolies who would not work until they were assured by the Tahsildar that they would not be molested by the police.

BHARATA BANDHU,
July 6th, 1907.

Remarks on the policy pursued by the English in conquering India.

30. A leader in the *Bharata Bandhu*, of the 6th July, says as follows:—

"It is well known to every one in touch with the Indian politics of the day that most of the Anglo-Indian papers are openly declaring that Englishmen have the monopoly of noble qualities and the Indians of evil ones, and that they are advising Mr. Morley not to court disaster by conceding any more powers to Indians in compliance with their agitation for self-government. In this connection it is but fair to investigate, even though briefly, what the vaunted noble qualities are, which the Englishmen are supposed to possess in far greater abundance than the Indians. The answer is evident if we think of the policy pursued by the English to obtain supremacy in India. Coming as mere traders to India the English got sovereignty over Bengal and Madras through the agency of that notorious Clive. The evil tactics employed by him for this achievement are well known even to school boys. A great historian wrote to a paper in England that for the same crime for which the English had executed Nandakumar, they had exalted Clive to the peerage. Had it not been for the assistance Maharaja Nandakumar, the English would not have gained a step in Bengal. When Clive wanted to capture Chandranagore from the French, he bribed Nandakumar, who had been sent by the Nawab of Bengal to assist the French and made him withdraw his forces without rendering any assistance to the French. In one of his despatches Clive mentioned that the servants of the East India Company should ever be grateful to the rich and noble Umaichand of Calcutta who had been the means of negotiating the withdrawal of the army of Nandakumar, but for which man Chandranagore would not have been theirs. After this the trick of forgery practised by Clive to dupe Umaichand of his promised reward was the means of raising him to the peerage. Clive then wanted to depose the Nawab of Bengal and in this, too, he succeeded mainly through the help of Nandakumar and Umaichand. When the British supremacy in Bengal had been established, Clive wanted to do an ill-turn to Nandakumar, who had helped him all through. But he had to leave Bengal before he could accomplish this wish. His successor, Hastings, however, fulfilled Clive's wishes by implicating Nandakumar in a crime of alleged forgery—a crime never dreamt of by him—and getting him sentenced on concocted evidence to the extreme penalty of law. These are the noble qualities the English possess in comparison with the Indians. Some Englishmen now want to perpetuate the memory of this notorious Clive. When we consider all these, the truth of the statement that deceit rules the world becomes apparent. Nobody need be surprised at the firm adherence of the English to the "sit on the shoulder and eat the ear" policy which they had adopted from the very beginning. If Indians want self-government, they must also embrace the policy of the English. But it is doubtful whether Indians who have preserved the Aryan nobility from generation to generation will ever wish to attain self-government by such tactics. We have only to say in the end that those who live in glass houses should not throw stones at others.

[Issued, 3rd August 1907.]

CONFIDENTIAL. **No. 31 of 1907.**

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 3rd August 1907.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

II.—HOME ADMINISTRATION.

(*d*) *Education*—

The Senate meeting 318

VI.—MISCELLANEOUS.

The North Arcot Conference 319

VERNACULAR PAPERS.

II.—HOME ADMINISTRATION.

(*a*) *Police*—

A Police injustice 321

(*d*) *Education*—

The Sivaji festival and students .. .. *ib.*
Prostitutes and college institutions .. .. .. *ib.*

(*e*) *Local and Municipal*—

Municipal administration 322
Proddatur dispensary .. .. *ib.*
Strike among fisherwomen .. .. *ib.*

(*f*) *Land Revenue and Settlement*—

The connection between famines and the land revenue system .. .. *ib.*

(*h*) *Railways*—

Refreshment to railway native passengers 323

(*k*) *General*—

"The unrest" .. .. *ib.*
Council of the Secretary of State for India 324
"The gospel of *Swaraj*" .. .. *ib.*
"Good out of evil" .. .. *ib.*
"Patriotism in Madras" 325
Vetapalem news .. .. *ib.*
"Where is sedition?" .. .. *ib.*
"Our political programme" 326
"A suggestion *re* the mourning day celebration" .. *ib.*
"The decay of Hindu population" 328

II.—HOME ADMINISTRATION—*cont.*

(*k*) *General*—cont.

"Officials and politics" 328
"The new policy" .. .. *ib.*
King and subjects 329
"*Vande Mataram*" .. .. *ib.*
"Crusade against *Vande Mataram*" .. .. .. *ib.*
Self-government and independence 330
Remarks on the proposed visit of His Excellency the Governor to Calicut 331
Remedial measures suggested to prevent the increase in cattle mortality 332
Village munsifs and their civil power .. .. .. *ib.*

VI.—MISCELLANEOUS.

What the world thinks of the British Indian Government .. *ib.*
Babu Bhupendranath Dutt 333
American *Swadeshi* .. .. *ib.*
The protest meeting at Cocanada .. .. .. *ib.*
The Ferringhees counteracting *Swadeshism* 334
The conviction of the proprietors of the *India* and the *Hindustan* .. .. *ib.*
Swadeshism and foreign imports .. .. *ib.*
Surveillance by the Police 335
Prayer to God .. .. *ib.*
Lecture on *Swadeshism* .. .. *ib.*
Swadeshi lectures .. .. *ib.*
Swadeshi shops 336
Press prosecutions .. .. *ib.*
Plague mortality in India .. .. *ib.*
A member of the Royal family in distress 337

ENGLISH PAPERS OWNED BY NATIVES.

II.—HOME ADMINISTRATION.

(d) *Education.*

THE MADRAS STANDARD,
Madras,
July 31st, 1907.

The Senate meeting.

1. The *Madras Standard*, of the 31st July, contains the following leaderette:—"The Senate of the Madras University is to hold a specially convened meeting on Friday, the 2nd of August next. The purpose for which the Senators are to come together on a sultry August evening is stated in the agendum. It runs as follows:—'The Syndicate recommends that in Regulation 96 after clause (iv), the following words be added:—(v) to take cognisance of any misconduct by any student in a college or hostel connected with a college or colleges, or by any candidate for Matriculation or for any other University examination, brought to the notice of the Syndicate by the Director of Public Instruction or Chief Educational officer of the Province or by the responsible authorities of the college or hostel or school concerned, or in the case of a State college in a Native State by the Chief Educational officer of the State, or in any case by a Fellow of the University, and to punish such misconduct by exclusion from any University examination, either permanently or for a special period; or by deprivation of any University scholarship or endowment held by such person.' That discipline should be maintained in colleges and hostels and that the University should have power to enforce discipline among University students are propositions which no body dreams of denying. That the Syndicate should be anxious to maintain discipline is natural, and even commendable. But colleges affiliated to the University have been in existence for decades and hostels connected with them for years now. The need for discipline is secular and not spasmodic. It is coeval with the founding of the University, the springing into existence of colleges and the establishment of hostels. Why has the Syndicate all on a sudden woke up to the necessity of maintaining discipline efficiently after sleeping over it for so many years? The thing looks very curious on the face of it. Is it a pure disinterested desire for the welfare of students, without a trace of any other object, however vague or hidden deep in the recesses of its heart that has actuated the Syndicate to convene a special meeting of the Senate and ask it to bestow additional powers on it, making it the sole arbiter which can debar students on whom suspicion has fallen from appearing for examinations and deprive scholarship-holders of scholarships?

The fact is that the Madras Government in the extraordinary order they passed on the Rajahmundry students' affair on which we had something to say at the time, forgot when they requested therein the Director of Public Instruction to move the Syndicate to debar the Rajahmundry students who had fallen under their ban from appearing for the examinations for various and varied periods, that the Syndicate did not possess the powers which they imagined it to have. We have been told times without number that the bureaucracy which governs this country is the most competent body of public servants in the whole world, or the universe as Lord Curzon would put it. Such has not been the opinion of competent foreign observers. Such is not our own opinion after seeing blunder after blunder committed by it. The Madras Government passes an order on an educational matter, without knowing an elementary fact about the powers possessed by an educational body. It practically asked in its order the Syndicate of the Madras University to do something which it was incompetent to do. Is there no copy of the Madras University Calendar in the library of the Madras

Government Secretariat? Do the gentlemen who indite Government orders ever think it worth their while to look up things? The Madras Government was dealing with the Madras University, ignorance of the constitution of which is unpardonable, and not with that, say—of Timbuctoo, where it is excusable. And now the Syndicate of the University or rather the majority in it asks the Senate to endow it with additional powers to deal with—as everybody presumes, the Rajahmundry students. If the case of the Rajahmundry students is, as it ought to be, a question purely of college discipline and of nothing else, we think it altogether unjustifiable, if it is true, as is reported, that at the last meeting of the Syndicate the Director of Public Instruction and some other European members should strongly oppose and vote against the proposal to call for explanation from those students of the Rajahmundry College who have fallen under the displeasure of the Madras Government. In fact, a portion of the Syndicate proposed, if the allegation is true, to condemn persons unheard. It would be outrageous if the Senate of the University conferred powers on the Syndicate which it asks for, if they are to have a retrospective effect. If the Senate did any such thing it would be perpetrating a scandal. We have had enough of laws, bye-laws and regulations after the event, in India of late. Further, even if the Syndicate is not to be endowed with powers having a backward reach, it behoves the Senate to consider gravely whether it is wise to transfer its powers to a Corporation the proceedings of which are a sealed book to the public. The Senate must not be misled by any specious plea of discipline. Nobody sees the importance of discipline more than we do. But we repeat that the moment extraneous matters and considerations mix themselves up with a question of pure discipline it is time for the Senate to interfere and effectually too. It must have no art or part in it. It must unhesitatingly say, "No" and a very loud "No". The tampering with principles is not only morally wrong but a blunder of the first magnitude. The Senate must not barter its birthright, its independence and impartiality, for a mess of pottage, though mostly of the ethereal kind—the sunshine of official smiles and official favours."

VI.—MISCELLANEOUS.

THE HINDU,
Madras,
July 30th, 1907.

The North Arcot Conference.

2. A correspondent from Chittoor writes to the *Hindu*, of the 30th July, as follows:—"A general meeting of the North Arcot District Association was held here yesterday to consider the advisability of choosing Mr. G. Subramania Aiyar of Madras as President for the ensuing District Conference proposed to be held on the 24th and 25th of August next at this place. There is a strong feeling here against him on account of his extreme views on the important public questions of the day, as disclosed in some of his recent writings and speeches, and consequently a strong and influential body of the local members voted against him; but most of the members that came from other places voted in his favour, so that he was chosen by the majority. But there is very little reason for hoping that the question will be allowed to rest here. When the Conference meets and his name is formally proposed, the opposition will very probably assert itself again, and the issue will be finally settled by the votes of the majority of the delegates that will assemble then."

Another correspondent writes to the same paper on the same subject as follows:—"Last evening a general meeting of the members of the North Arcot District Association was held at Bhima Row's Choultry, Chittoor, to consider the advisability or otherwise of ratifying all the arrangements made by the Managing Committee of the Association with reference to the Conference. The meeting was largely attended. A good contingent of members came from Vellore. An animated discussion followed. The Moderates questioned the authority of the committee to convene the Conference in the third quarter of the year, as being opposed to Rule No. 16 of the Association. Several of the Moderates spoke at great length, and suggested the adjournment of the Conference in view of the prevalent unrest at Rajahmundry and

Cocanada, etc. The Moderates also brought to the notice of the members that the Secretaries were informed by some members of the opinions of several gentlemen that Mr. G. Subramania Aiyar being an Extremist, some other gentleman may be requested to preside. A strongly signed requisition was sent to the Secretaries. Before the requisition reached them, a formal letter of invitation had been despatched. The majority of the members (Extremists) voted in satisfaction of the Managing Committee's actions. If the office-bearers have acted with a little more tact they could have got a President by the unanimous vote of all the members. Chittoor is a small quiet place. Apprehensions are entertained by several here that the authorities are not in favour of Mr. G. Subramania Aiyar's coming and delivering speeches, he being an Extremist. It is hoped that everything will go on quietly, and there would be no room for any unrest. All is well that ends well."

VERNACULAR PAPERS.

II.—HOME ADMINISTRATION.

(*a*) *Police.*

SWADESAMITRAN,
Madras,
Aug. 1st, 1907.

A Police injustice.

3. The *Swadesamitran*, of 1st August, says:—A certain Babu named Asvinikumar Das, who was collecting money for a famine relief fund in the village of Rohilla near Backergunj in Bengal, was, for no reason, arrested by a Muhammadan Sub-Inspector of Police, who dragged him along with himself for two days, and finally locked him up in the police station at Battugali. Then this Bengali was taken to the police station at Barisal, on his way whither he was plundered, by some constables, of the four or five rupees which he had collected for the fund. The head constable of the Barisal police station set him free, and ordered him to appear on the following Monday; and when he did so, the head constable sent him away saying, "There is no charge against you." What injustice! Charity was defrauded and this innocent man was subjected to the hardships of imprisonment for several days for no fault. If, without making any definite charge, the police can arrest anybody and then send him away after he has been put to trouble with no explanation of their conduct, what are courts of justice and judges for? There was a rumour a few days ago that in Madras a Police officer had threatened with imprisonment a student lecturing on *Swadeshism*. We do not know of what preposterous times these are signs!

(*d*) *Education.*

SWADESAMITRAN,
Madras,
July 27th, 1907.

The Sivaji festival and students.

4. The *Swadesamitran*, of the 27th July, writes:—For the great fault of having taken part in the Sivaji festival celebrated in the district of Thana in the Bombay Presidency, one of the students of the Elphinstone High School, Bombay, has been suspended for six months and prohibited from appearing for the University examinations. Also, the head-master and an assistant master of that school have been dismissed. Some time ago, the Hindu students of Christian Missionary schools were compelled to divest themselves of their caste marks and to kneel down for prayer. Hindu noblemen, coming to know of this, forthwith established Hindu schools and colleges. Thenceforward the Christian Missionaries ceased pressing the students in their schools and colleges in the above manner. Similarly, now that the Government seems determined to punish students for taking part in the *Swadeshi* movement, it has become absolutely necessary for the Indians to set up educational institutions quite unconnected with the Government. In our present situation, the *Swadeshi* movement is essential for the safety of our motherland. If our motherland progresses, what need shall we have of grants and examination certificates and diplomas from the Government? When crores of our countrymen are actually starving, of what avail to us are the titles of B.A., M.A., etc.?

DESABHIMANI,
Bezwada and Guntúr,
July 27th, 1907.

Prostitutes and college institutions.

5. The *Desabhimani*, of the 27th July, observes that some prostitutes reside in the public road near the Town High School in Guntúr, and surmises that in like manner some other schools also may have similar surroundings. So it requests the Local Government to have the Police Act of this Presidency amended in this respect, on the same lines as were adopted in Calcutta, and remarks that such amendments are productive of more good than thousand orders preventing the students from attending meetings.

(e) *Local and Municipal.*

SWADESAMITRAN,
Madras,
July 31st, 1907.

Municipal administration.

6. The *Swadesamitran*, of the 31st July, observes:—If it be established that the Indians manage the affairs of municipalities ably, it will concurrently be established that they are capable of working with union and spirit in public matters; and, therefore, it has been the invariable habit of the Englishmen to say that the administration of municipalities is not sound. As all officials from the Collectors up to the Council members are Englishmen, they usually find fault with the chairmen and members of municipalities whenever they have to express their opinion on municipal affairs. If the management of these same bodies were in the hands of white men, the Collectors and the Government would be blind to even real faults; but since it is actually in the hands of the Indians, even small or imaginary defects loom large in their eyes. They are unwilling to admit the development of union and patriotism among us; for, if they do, they can have no excuse to exclude us from the real work of the Government of our land any longer. As a matter of fact, there has been a marked development in these directions, and the administration of municipalities is now far more efficient than ever before. The authorities cannot wholly conceal this fact; for they cannot but appreciate the work of some of these municipalities. For instance, the Municipality of Madura was so ill thought of two years ago that the Government considered it necessary to entrust it to a European on a high salary. But he only served to augment the defects of the administration and had, therefore, to be removed. Then Mr. G. Srinivasa Rao was appointed as chairman, and he, by his able work for two years, has now wrung appreciation from the Government. Certain other municipalities have also been fortunate enough to obtain the approbation of the Government. There is no doubt that, in course of time, all municipalities in the Presidency will be managed by our own people as chairmen and members, giving no room for complaint on the part of the Government. If the district boards, too, be left in our hands, they will be managed well. But the Government is unwilling to give us such a privilege. It will, however, not be possible to deny it long to us. It will not be possible for long to conceal effectually the development of patriotism and public spirit in us.

SASILEKHA,
Madras,
July 30th, 1907.

Proddatur dispensary.

7. The *Sasilekha*, of the 30th July, writes as follows:—The dispensaries in Jammalamadugu, Vempalle and Vayalpad, all in Cuddapah, were closed last year by the district board for want of money. As they have funds this year, these dispensaries have been reopened. As the taluks of Proddatur and Jammalamadugu are notorious for murders, the hospital assistant in Proddatur has to attend courts frequently to give evidence. So, another additional hospital assistant is required there.

KISTNAPATRIKA,
Masulipatam,
July 28th, 1907.

Strike among fisherwomen.

8. The *Kistnapatrika*, of the 28th July, says that the strike among the fisherwomen in Masulipatam has now been settled. It seems that the municipal contractor and the clerk not only abused those fisherwomen but also levied blackmail at one quarter of an anna per basket and consequently the fisherwomen ceased to take their fish to the market. So it is of opinion that it is absolutely essential to remove the clerk who caused them unnecessary trouble violating the rules of the municipality.

(f) *Land Revenue and Settlement.*

SWADESHABHIMANI,
Mangalore,
Aug. 1st, 1907.

The connection between famines and the land revenue system.

9. Referring to the impending famine in the central and the north-western parts of India, the *Swadeshabhimani*, of the 1st August, attempts to show a connection between the land revenue system of the Government and the frequent recurrence of famines in India. It observes:—The fact that, in spite of increased facilities

for the conveyance of food-grains from one part of the country to the other, thousands die of starvation makes it clear that the agricultural classes have so little left in ordinary seasons that they are totally unable to help themselves in years of bad harvest. Sometimes, when the first crop fails on account of irregular rains, the ryots cannot even sow a second time for want of money to buy seed-grains. The Government ascribes their extreme poverty to their extravagant expenses in marriage and other ceremonies which keep them perpetually indebted to the money-lenders. But it must be remembered that the Deccan Agricultural Association, appointed about 25 years ago, differed from this view. Besides, with their simple and thrifty habits, even the (Indian) coolies in Mauritius, Trinidad, Natal, Fiji, etc., soon raise themselves to a better position than most Europeans and Eurasians around them, and, in some instances, the Europeans have grown so jealous of the prosperous condition of these coolies, that they are even anxious to oust them from those countries. It is utterly unconceivable that a people so remarkably thrifty amidst strangers would waste their money on superfluities in their native land. During the famine of 1896 Mr. R. C. Dutt criticised the land revenue system of the Government of India in his *England and India*. He pointed out that the temporary settlement system disables the ryots from enjoying the fruits of their improvement and thereby kills the agricultural enterprise among them. He therefore advocated the extension of the permanent settlement system to the whole of India and said that the heavy rates of assessment and the drain on the resources of the country caused by the large employment of Europeans in the higher branches of the administration were the main causes of famine. Mr. Dutt, who was in consequence of this outspokenness, made to revert from the position of a Commissioner to his former position (of District Collector), tendered his resignation and subsequently sent a memorial signed by several eminent Europeans, suggesting certain changes. He suggested that the period of resettlement should not be shorter than 30 years, and that there should be no increase of assessment except when there is a rise in the average value of the produce during the 20 years preceding resettlement; also there should be no enhancement by means of a reclassification of the soil on account of improvements. Again Mr. Dutt represented to Lord Curzon that, until about the year 1860, the Government entertained the intention of bringing the whole of India under the permanent revenue settlement system. As regards the districts of Salem and Malabar, a pledge had been given against future enhancement. But when the Government saw that the people were fully reconciled to the British Government and that there was no fear of their opposing it, the idea of a permanent settlement was dropped. Lord Ripon wished to rule that the assessment should be enhanced only when there was a rise in the value of produce; but the Secretary of State withheld his consent to the measure. Mr. Dutt asked whether that was the reward to the people for their ready submission to the British rule. Such patriotic men can scarcely be found outside the province fertilised by the sacred *Ganga*.

(*h*) *Railways.*

QASIM-UL-AKHBAR,
Bangalore,
July 25th, 1907.

Refreshment to railway native passengers.

10. In connection with the alleged apppointment by the Oudh-Rohilkand Railway of an inspector to visit different stations on the line to see if the stuffs sold by confectioners and bakers are wholesome and in no way objectionable for the use of native passengers, the *Qasim-ul-Akhbar*, of the 25th July, invites the attention of other railways to it and urges them to appoint inspectors for the purpose, and advises passengers travelling to complain at once to the Railway authorities if they happen to come across bad stuffs sold on those lines.

(*k*) *General.*

SWARAJ,
Bezwada,
July 27th, 1907.

"The unrest."

11. The *Swaraj*, of the 27th July, observes that the chief cause for the unrest in India is no other than the imparting of education to the Indians. Some of the Anglo-Indians do not at all like that the people should prosper. They preach

that the English should not educate the Indians. This advice is only for the good of the people. For, the English schools will cease to exist and there will be greater probability for the spread of national education then. *Swadeshism* will expand and *Swadeshi* commerce will increase. For the prosperity of the country, the paper prays to the Almighty God to stimulate the anti-Indian feelings in the heart of every Englishman.

DESABHIMANI,
Bezwada and Guntur,
July 27th, 1907.

Council of the Secretary of State for India.

12. The *Desabhimani*, of the 27th July, is delighted to know that Indians will be appointed to the Council of the Secretary of State for India. Referring to the nominees recommended in the papers, such as Aga Khan, Madhava Rao, Romesh Chandra Dutt and Amir Ali, it remarks that Aga Khan's appointment is not likely to be approved by the Indians while that of Romesh Chandra Dutt will be accepted universally. As for the second member, it proposes Dadabhai Naoroji, who has contributed much labour and money for the good of the country.

SWARAJ,
Bezwada,
July 27th, 1907.

“The gospel of *Swaraj*.”

13. The *Swaraj*, of the 27th July, writes as follows:—The moment we have real *Swaraj* (democracy) for our country, the moment we are able to declare whether foreigners may stay or not in the country, we may legislate as the Australians have done. We do not believe that England will then assist India. The English may not care to stay in India as in Australia, Canada, etc. For this reason the English will not spend their money and protect our country as they do the colonies. Therefore *Swaraj* under British paramountcy is not a possibility. It may nominally be said that it is *Swaraj* under British paramountcy, but it will not be possible to work it in practice. The British paramountcy and the *Swaraj* are two inconsistent expressions. We have to say:—“Oh! British friends, we heartily thank you for your utterances in our interest. We also offer our thanks to you for the trouble you have taken during all these years for our benefit. But we will not seek your help to better our condition in politics and we will not accept your suggestions. The British weapons are not ours.” The British want to administer our country to the satisfaction of the people without any detriment to their safety or power. We want to try to make our country independent of the British Parliament. It is quite reasonable for any one to have such aims. The Anglo-Indian friends think that it is unjust to try to obtain freedom. Dadabhai Naoroji desired to obtain *Swaraj* like the people in the United Kingdom and the colonies. In the United Kingdom, the people have the sole power to levy taxes, to make laws and, to administer the country themselves in the political, home, foreign, civil and military departments. The same is the case in the colonies. When the Australians were asked for pecuniary help in the Transvaal war, they replied they would not give even a pie.

“Good out of evil.”

14. The same paper, writes as follows:—When Sir B. Fuller was angry with the Hindus and ruled the country at his own free will, he had to resign his appointment. Lord Curzon also shared the same fate. The proverb “Evil to him that evil thinks” is verified by their conduct. All the political acts of Sir B. Fuller served as means to further our own interests. If Sir B. Fuller had not punished the pupils that pronounced *Vande Mataram*, the National Education Council would not have been established in Bengal, and cotton mills and weaving factories would not have been started. Like Sir B. Fuller of Bengal, Sir Arthur Lawley is in Madras. Accepting the statements of Mr. Mark Hunter, he punished the students of the Government College at Rajahmundry, disabling them in various ways, for no other fault than uttering *Vande Mataram*. He has thereby done good to this Presidency. We are glad to note that a national school will be started in Rajahmundry on national lines. Sir Arthur Lawley deserves our thanks for having issued such an order as is calculated to stimulate patriotism that is implanted in the hearts of the people and to induce them to devote themselves to the good of the motherland.

SWARAJ,
Bezwada,
July 27th, 1907.

"Patriotism in Madras."

15. The *Swaraj*, of the 27th July, observes that the leaders of Madras are called the most level-headed men by the Anglo-Indian papers, and infers by considering the primary and secondary meanings of the words "level" and "head" in Telugu that the expression "level-headed" imports that the people of Madras are without heads and, as such, they are unfit to be leaders. It regrets that the Madrassis are ever prone to keep quiet without taking any active part, if it affects their pockets or their safety, and remarks that times have changed and that a new spirit has been engendered in the heart of every man in the whole country, as the English officials in North India exercised despotic authority. All men take in these times an active part in politics. The ignorant villagers, comparing their condition of the past with their present degraded state, think that the difference is due to the despotic government of the foreigners The vernacular newspapers in every part of the country preach to the people to obtain their natural rights and privileges. The *Swadesamitran*, published by Mr. G. Subramania Aiyar, is doing splendid work in the Tamil districts. The cultivators, when they go home after their business, read such heart-burning news as the deportation of Lajpat Rai and declare their indignation. Except in the minds of the Moderate leaders, patriotism dances violently in the mind of everybody in this Presidency. Witness the teachings of the educated anent self-government and boycott. In addition to this, Babu Bipin Chandra Pal has preached anent the new movement, *Swaraj*, national education, etc. The people have no longer any hesitation and they are realising what *Swaraj* and boycott are. The paper emphasises that the people of this Presidency should read the history of Japan and adopt their virtues—generosity, patriotism, brotherly affection, and loyalty to the King.

DESABHIMANI,
Bezwada and Guntúr,
July 27th, 1907.

Vetapalem news.

16. A village patriot of Vetapalem (Guntúr district) writes to the *Desabhimani*, of the 27th July, that the villagers moved with patriotic feelings believe that their country cannot be improved unless they take interest in its welfare giving up their selfishness. This is a happy sign of the future progress of the village. Those villagers who think that this is a proper opportunity have resolved to impart education to the masses and to foster union among them. As they consider that the people cannot understand the duty which one owes to the country unless they are properly educated, they assemble them in a place and read to them articles from newspapers and give lectures once a week or fortnight, inculcating the principles to be observed, etc.

ANDHRAKESARI,
Rajahmundry,
July 26th, 1907.

"Where is sedition?"

17. The *Andhrakesari*, of the 26th July, writes as follows:—"Some Anglo-Indians not only suppose that our town is a prop to sedition and that secret societies have been formed for seditious purposes, but they also venture to write (about the same) to newspapers and to tell it publicly. To the Europeans at Cocanada in particular, Rajahmundry appears dancing before their eyes in dreams. The name of Rajahmundry sounds very harsh to their ears. In the case of some of them, the appearance of any inhabitant of the town of Rajahmundry makes their hearts beat excitedly. It is needless to say how they are affected when the sound of *Vande Mataram* is heard. How can those who are in such a bad state of restlessness of mind possess the faculty of discrimination? Whether we sneeze or cough, they think that we are scoffing at them and readily cause disturbance. They will write downright lies to newspapers. They will seek means to deprive us of our privileges. Unexpected calamities befall us on account of these timid people. Even (the blessed name) *Narayana*, when uttered in their presence, becomes an obscene word. If anybody fearing them gets away far from them, they suppose there is some mysterious secret.

"Even the authorities accept their words only and are prepared to act with one eye open (blindly). It was because the authorities were informed that some calamity was about to be brought about by seditionists that thought of upsetting the British rule that a regiment was sent. Consider if there is any act more ridiculous than this course of action. As these fighting men could not since their arrival find any seditionists in this town to fight with them, they are fighting with wind and rain. To a timid man who is afraid of devils, everything that he sees in darkness would appear to him as a devil. If a somewhat bold man happens to be near him and tells him that it is not a devil but a Tumma (*Memora Arabica*) stick, he would not believe it. In the same way, however much we may try to convince these Anglo-Indians who have become possessed by the devil of suspicion, it will be like sounding the conch in the presence of a deaf person. Whatever is to happen cannot but happen. So we have no business to feel sorry. Whatever may be the condition of anything, we must be publishing its real state alone. Whatever may be done in our town will be done publicly and not secretly. As none of the educated people of this place or such as would encourage (people) to commit riots in violation of laws, there is no occasion for secret meetings here. Whatever is to be discussed by them will be discussed in public meetings only. The educated of this place will not desire to breed commotions and disturbances by doing unrighteous and cruel acts. The old condition of the country has changed. New desires are springing up in the people. Hunger can be satisfied by giving food to the hungry man, but will it be removed by threatening to beat him on the head if he opens his mouth? Our town is declaring its new desires for its own progress and is not inclined to act against the British Government. Even if there are people to say such ridiculous things, are there people to hear (believe) them? All this is a mere delusion. These are only devices which the Anglo-Indians contrive in order to terrify us with all their might, to discourage us, to cause troubles to those that work for the country and to put down our *Swadeshi* movement. Where is sedition really? It is our firm belief that real improvement will result only by peaceful methods. The educated people of this place never preach action in violation of laws. Since our town has of late come forward and tried a little to work for the *Swadeshi* movement, the eyes of the Anglo-Indians have been directed against our town only. But they need not fear our town so much. The truth cannot but come out gradually."

Andhrakesari,
Rajahmundry,
July 26th, 1907.

"Our political programme."

18. The *Andhrakesari*, of the 26th July, writes as follows:—Some people do not appear to have formed a clear notion of our political ideals and of the methods we adopt to realise those ideals. Our "ultimate ideal" is the administration of India independent of the British authority and "our immediate ideal" is self-government subject to the control of the British. Our methods are chracterised by conscientiousness, self-respect and self-help. We believe that it is useless to have anything to do with, and oppose "bureaucratism", based on despotic power, and that we should conscientiously bring "moral opposition" to bear upon it in order to attain self-government. We firmly believe that our India is at present qualified to govern itself under the control of the British and that such self-government is highly necessary for the progress of righteousness, wisdom and the society. Showing by our straightforward conduct, self-sacrifice and wise endeavours that India deserves self-government, we should always work for it.

Swaraj,
Bezwada,
July 27th, 1907.

"A suggestion *re* the mourning day celebration."

19. The *Swaraj*, of the 27th July, quoting the Sanskrit proverb: "Cows, children and serpents appreciate music," and remarking that it is not a great thing that people should like music when cows, etc., appreciate it, thinks that similarly the importance of freedom is such as can be readily admitted by everybody, and says in a stanza, "The child in the womb always feels anxious to know when it may get out of it; as soon as its handsome body issues out, it seems to say, 'Oh! mother, I am liberated'. It turns its eyes towards the mother's face and smiles as if it were proclaiming that it has got independent power. The child's movements indicate these ideas; celebrated men looked upon freedom with great regard and fixed it in their hearts as a lucky thing. Oh! Hindus, such is the greatness of freedom."

Therefore the people in the world will be anxious to obtain freedom. Freedom is the embodiment of happiness. The world would like to be happy and not unhappy. For numberless years, before the advent of foreigners—a thousand years ago—there were valiant kings who protected the country. None of the great kings—Sri Rama, Nala, Arjuna, Bhishma, Bhima, Abhimanya—or great warriors—as Drona, Kripa and Asvaddhama—are now living. Owing to the absence of such great men as Sivaji, Ranjit Singh and Salar Jung of more recent fame, the duties of the different castes are not performed and the people are not happy. The English themselves taught the people through books that freedom is a precious thing. The first question is whether the Hindus possess natural freedom at present. Our people have not got it now. If we do possess such freedom, we will be able to wear arms and thereby preserve our self-respect and help the rulers in times of war. In the matter of using arms for self-defence, the old kings did not withdraw the privilege, even though they were able to do so. There is a false accusation that the Muhammadan rulers caused trouble to the Hindus in several ways. This stigma was attached to them during the reign of one or two bad rulers. Even in the time of the Muhammadan kings who were notoriously cruel, the Hindus were happy. The people had no complaints to make to their rulers even about thefts. Even at the present time, the people in the Nizam's dominions are unaware of dacoities. The people often used arms against wild animals for protecting crops. As the people themselves had strength to stand in the battle-field and fight the enemies successfully, rulers like Sivaji did not, as the English now do, maintain armies at enormous cost. Now, those that govern us are not our native rulers. They are foreigners. Our king is not in our country to get himself directly acquainted with the sad condition of the subjects.

The English are not such self-sacrificing people as to forego the innumerable benefits they derive from India and to tell the Hindus to enjoy them themselves. Perhaps the people think that railways, telegraphs, education, etc., are all for their good. No. It is in order to get the armies in a moment from distant countries, on occasions of emergency, that railways and telegraphs were introduced, and it is in order to enforce, through the Hindus, the orders passed by Mr. Morley, Lord Curzon, Lord Minto, Sir B. Fuller, Sir D. Ibbetson, Sir Arthur Lawley and Mr. Emerson and such others, that the Hindus were educated. The Hindus were said to have brought about the sepoy mutiny of 1857, whereas Lord Dalhousie, who usurped the dominions of many native chiefs and caused much trouble to the people, was its real cause. If the Hindus were the cause, the Gurkhas and Sikhs would never have helped the English then and established the English power in the country. This will convince the English that the Hindus are a loyal people. Again, the Arms Act was passed in 1878, that is, 20 years after the mutiny. If the Hindus were disloyal, it would have been passed immediately after the mutiny. So it has to be declared that the Arms Act was passed mainly with a view that the English might maintain and wield their arbitrary power in the land. Such prejudiced English officials as Mr. Morley, who were in power in the year 1878, deprived us of our natural freedom by the introduction of the Arms Act and degraded us to such a helpless plight that we are unable to defend ourselves even when attacked by robbers.

The day on which the Act was passed is a very unfortunate day and no other day can be more unfortunate for our people. Our Muhammadan brethren treat the day on which Mahomet the Prophet died as a day of calamity and observe mourning for 10 days every year. The Bengalees treat the day of partition of Bengal as an unlucky day and hold meetings on that day to express their mourning. We therefore suggest that the 15th of March 1878, the day on which the Indian Arms Act was passed, should be regarded as a day of mourning and that meetings should be held on the 15th March every year to express sorrow and take vows to worship the motherland. Let therefore all patriots observe the day as a day of mourning and pacify the motherland.

KISTNAPATRIKA,
Masulipatam,
July 28th, 1907.

"The decay of Hindu population."

20. A female correspoudent to the *Kistnapatrika*, of the 28th July, writes to say that no more cruel disease visits India than the disease of apathy, and that since the Indians suffer from this disease, the country has become so ruined in several ways that it is impossible to decide where to begin to set right its condition.

Referring to the decrease of Hindu population, she says that Hindus and others died of plague in thousands, that on account of bad harvests and for several other reasons, the prices of all kinds of grains rose high, that consequently famine prevailed, and that famine and other diseases too carried off people in thousands. Further, she assigns want of bodily exercise, constant heavy study for examinations and early marriages as causes for the decrease of population.

With reference to *Swadeshism*, she says that we are all born in India, that we should be united by patriotic ties, and that it is only then we could become true *Swadeshis* working for the cause of India. If people do not do so now, they should have nothing to do with *Swadeshism*. Oh! Indians and Oh! patriots, come forward. This is the proper time. Money and even life have to be sacrificed for the cause of the country. If female education, physical exercises, foreign travel and commerce are encouraged, our country will undoubtedly rise soon to a very high position. If zamindars and other well-to-do men contribute at least a tenth part of their vain expenses, not only can girls' schools and gymnasia be established, but foreign travel and commerce also can be helped. It is for the amelioration of our country that the congress works and many of the educated also write essays. As the maxim declares that God helps those that help themselves, we must work with interest and God will help us.

"Officials and politics."

21. The same paper remarks that the Government officials are gradually losing the honour, respect and status they have been hitherto enjoying not only in towns but in villages also. The people know that a Government official does not command respect, simply because he is a Government servant. As education progresses, the people regard a Government official not as an authority exercising power, but as a servant of the people. It is clear there is no distinction between a Tahsildar who collects taxes wearing a laced head cloth and an ordinary clerk under a merchant. The Tahsildar has not the independence of a common ryot. The educated who care for self-respect fear they may lose their independence by entering Government service. It also happens in some places that officials are treated with indifference. The people of East Bengal are gradually giving up dining with Government officials there. The regulations published recently by the Government do not affect political agitations but tend to emphasise the contempt for Government service. The country will attain salvation only when the educated people resist the temptation for Government service.

"The new policy."

22. A correspondent to the same paper says that neither the Punjab Government nor the Government of India nor the Secretary of State for India has attempted to know the real causes of the recent riots in Lahore and Rawalpindi even after the newspapers and those who were moving with the people openly pointed out the same. If the present conduct of the Government is really an indication of their opinions, they will undoubtedly punish those only that boldly declare the causes of these troubles. The correspondent adds that some of the Anglo-Indian papers are of opinion that if the Indians remain quiet without holding communication with persons like Lala Lajpat Rai, the Government will of their own accord free us from servitude and make such changes as are necessary for making us independent. In other words, what they say is that we should not express that the methods adopted by the Government are not good, that their actions are illegal, and that no questions should be asked why Lala Lajpat Rai was deported. The correspondent remarks that it is needless to expose the cunning suggestions of Englishmen

who call themselves the friends of India. He asks whether these Englishmen have not recently declared that the Right Hon'ble Mr. Balfour has defeated Lord Curzon's administration to save Lord Kitchener, and that Mr. Brodrick has not admitted that he sanctioned the partition of Bengal to please Lord Curzon. When such statesmen have so conducted themselves to preserve their self-respect, how can Indians forbear sympathising with Lajpat Rai, who is not an offender? So the correspondent desires the Government to enquire impartially now at least into the offence committed by Lajpat Rai and the causes of the riots.

KALAVATI,
Rajahmundry,
June, 1907.

"King and subjects."

23. The *Kalavati*, for June, writing about "King and subjects", observes that a king must have friendly affection for his subjects and *vice versâ*. The king alienated from the people is an easy prey to the enemy. But with their loyalty he is capable of conquering the whole world. He is regarded almost as God when he rules the country showing respect to the customs of the country. Such kings may receive a sixth part of the produce from the fields, without oppressing the people. According to a verse in the Mahabharata: "Just as a gardener plucks flowers and fruits from trees, so the king must get taxes, etc., from the people. If the garden is cut down and reduced to ashes, is not the country laid waste?"

The paper remarks that the boastful native officials are no better than slaves. They have no honour worth the name.* The Tahslidar cannot have as much happiness as a common ryot. He anticipates censure from the Collector and trembles every moment.

The paper calls men "talking sheep" and observes that the Hindus are no better than the sheep that are killed and tormented in many ways. Such sheeplike Hindus obey whatever orders the king proclaims, endure all kinds of torments they are subjected to, attach themselves loyally to their kings, and, without caring even for death, sacrifice their own interest and see all kinds of benefit secured to them (kings). They pay taxes even though they are heavy. They consent even if their privileges are withdrawn. They console themselves even if their swords are taken away. They suffer even if they are thrown into prison. They obey even if they are threatened to be beheaded. The paper remarks that it is not unjust to treat such Hindus with consideration.

ANDHRAPRAKASIKA,
Madras,
July 31st, 1907.

"*Vande Mataram*"

24. A correspondent, K. Veeramallaya by name, writes to the *Andhraprakasika*, of the 31st July, in verse on *Vande Mataram* as follows:—"While for want of food we are in difficulty to satisfy our stomachs, the authorities levy taxes on permits, etc., and on incomes and professions. If we are not able to pay them, they say our houses will be sold. Look at this kindly. Shall we say *Vande Mataram?*

Try to reinstate Lajpat Rai who loves his people, who is a personification of beauty of knowledge, who seeks for the rightway to raise his own countrymen, who is a good orator, and who has been unnecessarily deported to a foreign country owing to the anger exhibited by wicked persons. Shall we say *Vande Mataram?*

ANDHRAKESARI,
Rajahmundry,
July 26th, 1907.

"Crusade against *Vande Mataram.*"

25. A Mandapeta correspondent to the *Andhrakesari*, of the 26th July, refers to an instance detailed below to show how the sacred hymn *Vande Mataram* spreading all over India has infused fear in the present rulers; how the Hindu officials who, fancying in vain that they will be promoted and that more titles will be conferred on them if they put down that hymn which is fast spreading, venture to do anything whether it is right or wrong and work for themselves without having any reverence to the motherland and seek the favour of Europeans; and how certain Hindus who speak doggedly without being sorry for their servitude brought on by a want of mutual affection conduct themselves. The said instance is related thus:—The people in our village started a night school for the benefit of workmen and others and formed an association called *Gnânôdaya* Samajam to

get newspapers and books so as to help the ryots by making known to them what may be contained therein about agriculture. The village officers and the police were required by the Collector to submit a report on the *Vande Mataram* night school and the said samajam. The Revenue Inspector also was wired to enquire and report. Those officials made enquiries and submitted their report. In the meanwhile the Tahsildar of Rámachandrapuram arrived and desired the Revenue Inspector to personally inspect the school. On his inspection he was satisfied with the objects of the school, but became terrified at the letters *Vande Mataram* written on a sheet of paper affixed to a wall there and asked the authorities of the school to remove those letters. The following morning the Tahsildar himself appeared on the scene and became more terrified than the Inspector at those letters and asked the owner of the house to eject the samajam people at once on pain of being arrested. The samajam members met the Tahsildar later on and explained to him the objects of the school and the samajam. The Tahsildar declared he was satisfied with their explanation and work, but desired them to remove the fearful letters on the sheet affixed to the wall. When he was informed that they were not so removed he desired the village munsif and karnam to tear the sheet off the wall and bring it to him. These officers, fearing that they might be deprived of their appointments for disobedience, quietly tore it off when the samajam members were actually absent. Well, look at all this! It is true that the sheet has been torn off the wall. But there are walls, door-frames and chattrams where the *Vande Mataram* mantram is written or engraved. Have they been effaced? Has the expression *Vande Mataram* lost its influence, simply because the paper that was affixed to the *samaj* wall was taken away? It appears that the school and the *samaj* will decline on account of the endeavours of these officials. May God give the members of the *samaj* courage enough to prevent any evil overtaking the *samaj* and the night school on account of the machinations of officials and indiscreet persons

Self-government and independence.

26. Mr. C. K. Sarma writes to the same paper thus:—The British have allowed self-government to Australia and to their colonies in America and Africa including the Transvaal, which was subjugated only recently, and they honour and treat very considerately those who oppress the loyal subjects of the King-Emperor, by treating them cruelly and threatening them with swords. So, it is but natural that the Hindus, however patient, philosophical and weak they may be, should work for justice and not allow partiality to prevail. The Government say that the Indians are not qualified for self-government. Granting that they are not, who is responsible for such a state of things? If they should say that there is in India only one Dutt, one Naoroji, and one Bannerjea who are statesmen, it may be remarked that there are not many institutions for compulsorily educating the Indians in order that more men may distinguish themselves. If there should be compulsory education, they would then know how many Gladstones would spring up. They again say that those who have no capacity for commerce are not fit for self-government. It may be asked how many commercial and industrial schools have the Government established in India. They tax imported goods and indigenous goods equally. Without taking steps to grant independence, they say, "you are not capable, you are not capable." Indirectly they mean to say, "We will not take pains to make you capable. If you want, you may secure it by your own strength." The Indians are acting accordingly and how could that be sedition? Ever since the punitive Police has been stationed at Cocanada, the Anglo-Indians have been contributing false accounts to newspapers. Mr. Morley relied upon those contributions in his answers to questions in Parliament. It is plain to all experienced men in the Telugu country that Sir Ibbetson and the *Civil and Military Gazette* are responsible for the arrest of the Punjabee leaders, and that although they are not punished here, on account of jealousy towards the Hindus and affection for the Anglo-Indians, they will be regarded as guilty in the presence of God. All the countries under the British rule, except India, are independent. They make their own laws and impose their own taxes. They do not pay even a farthing out of their revenue for purposes of wars waged by England or as salaries to officers in England. They do not allow foreign commerce to affect their own trade and do not consent to heavy duties being imposed upon their own goods. Until such independence or a better one is allowed to the Indians, they will not even dream of requesting the Government for anything as formerly, or "attach broad meanings to *Vande Mataram*, etc., as Anglo-Indians would have." Mr. Morley himself who, before he became one of the Ministers, fought for independence and wrote books, has become greatly changed and said that Lajpat Rai and other great persons who like himself fight for the independence of India were seditionists. So, the affection of the subjects will vary as that of the Government varies.

KERALA PATRIKA,
Calicut,
July 20th, 1907.

Remarks on the proposed visit of His Excellency the Governor to Calicut.

27. An editorial in the *Kerala Patrika*, of the 20th July, referring to the public meeting proposed to be held at Calicut to concert measures to accord a fitting reception to His Excellency on the occasion of his visit to Calicut, says that there are several persons in the town who entertain the opinion that no public reception should be given to His Excellency. Some people have even apprehensions whether any unpleasantness would arise at the meeting from the opposition of such people, but it is to be hoped that such apprehensions have come to an end by this time. As a result of the labour of some gentlemen who had been working very hard for the past one week to obviate dissent at the meeting, the members of the opposition have resolved to absent themselves from the meeting. The reason for opposing the *mamool* of the gubernatorial receptions is occasionally questioned. As an answer the interrogators are asked to review the acts of the present Governor and to see whether they have been for the benefit of the public or otherwise. The article protests against the waste of money on gunpowder, and says that the protest will be of no avail, as the persons who take a prominent part in these affairs are public officials. People will pay from fear or love of the officials, even if such payments are against their convenience; but such payments are certainly not influenced by regard for the Governor. The article is of opinion that His Excellency should decline such public receptions when he understands the existence of an opposition to them. The article concludes that there will anyhow be the usual mockeries of festoons, plantain bunches and fire-works affording means to children and idlers to while away their time for three days.

A leader on the same subject in the *Manorama*, of the 19th July, notices with pleasure that the special exertions of certain gentlemen have been successful in removing, to a certain extent, the opposition to a public reception existing among the educated section. We know that some of the acts of His Excellency have not been at all popular and that educated Indians view them with strong disapproval. It cannot but be admitted that His Excellency's last action in quartering a punitive Police force in Cocanada is a most deplorable and unjust step. The apparent approval of Dr. Kemp's cruel assault on a schoolboy for shouting *Bande Mataram* and the imposition of a police tax on the peaceful citizens of Cocanada are acts bespeaking the extreme short-sighted policy of the Government. When the news of Sir Arthur Lawley's appointment reached India there were many persons who expressed their opinion that he was devoid of any sympathy for the natives as was evidenced by his African career. The truth of this statement began to be felt very soon and the Cocanada riot has only made it more apparent. But even though his actions are unpopular, it is our duty to accord him a fitting reception as he is coming to us as the representative of our Emperor. The article, in conclusion, says that, considering the scarcity and heavy assessment under which Malabar is groaning, money should not be spent in useless fire-works, etc., but should be utilised in feeding the poor and other charitable ways.

KERALA SANCHARI,
Calicut,
July 24th, 1907.

Remedial measures suggested to prevent the increase in cattle mortality.

28. A leader in the *Kerala Sanchari*, of the 24th July, referring to the increase of cattle mortality during the quarter ending the 31st March as compared with the corresponding quarter of the last year, says that, as an appreciable decrease of such mortality is noticed in districts where veterinary assistants have been appointed by Government, it will be a boon to the ryots if such appointments are made in all districts. The remark is made that the returns of cattle mortality are not reliable inasmuch as the villagers do not correctly report the deaths and the officials do not hasten to obtain information before it assumes an epidemic form; and, as a remedial measure, it is suggested that veterinary assistants should be entrusted with the duty of checking these returns. The deaths from the ravages of wild animals in forest tracts being enormous, a suggestion is made that the number of licenses to possess arms should be increased in those tracts, even by the curtailment, if necessary, of the number granted on the plains.

MANORAMA,
Calicut,
July 26th, 1907.

Village munsifs and their civil power.

29. An editorial note in the *Manorama*, of the 26th July, referring to the power of village munsifs to try small cause cases amounting to Rs. 20, says that this power, capable of proving such a boon to the rich and poor alike, is seldom exercised, presumably because of the incompetency of most village munsifs. It requires some intelligence to take evidence and to write a judgment in any case. There are many village munsifs who cannot even read and write well and the recent reorganisation of village establishments has tended to increase the number of such men. Again, appeals from the decisions of village munsifs now lie to District Munsifs and not to the High Court as before. This change, though beneficial to the public, has led to a decrease of cases in the village munsifs' courts. We have come to know of many irregularities prevalent in some village courts occasioning hardship, chiefly to the poor clients. It is suggested that the authorities should make enquiries as to the capabilities of the adhikaris (village munsifs) and deprive the incompetent hands of the civil power exercised by them in order to minimise the inconvenience now experienced by the public.

VI.—MISCELLANEOUS.

SWADESAMITRAN,
Madras,
July 27th, 1907.

What the world thinks of the British Indian Government.

30. The *Swadesamitran*, of the 27th July, says:—By reason of the repressive policy pursued by the Government, discontent and distrust of the British rule and consequent unrest are spreading in the land. To put down this unrest, the people are tyrannized over, with the result that the unrest is becoming more and more strong; and all the world is aware what the situation in India now is. There is no country which is friendly to England. Germany, America, Russia and other powers will inwardly rejoice in any calamity which may befall England, although for outward appearances they are on friendly terms with her. These powers are glad now that the Indians are dissatisfied with the British rule. They say that it is not at all to the credit of Britain that, in spite of 150 years of her rule in this land, she has excited discontent and disgust rather than inspired appreciation and affection in her Indian subjects. They further say that, though the British nation usually find fault with the administrative methods in vogue in such countries as Turkey and Russia, they are not alive to the great blunders which they themselves commit in their government of India, and that the rule of Russia in Central Asia is not worse than that of Britain in India. What can be the effect of such criticism on the minds of the Indians? Certainly, the British Government loses much of the esteem with which the Indians used to look upon it. Nor are the British statesmen ignorant of this fact; yet they yield to the clamour of the Englishmen who have come to this country for the acquisition of wealth, and impute disloyalty to the Indians. Does this augur good to the Government?

SWADESAMITRAN,
Madras,
July 27th, 1907.

Babu Bhupendranath Dutt.

31. The *Swadesamitran*, of the 27th July, writes:—A huge public meeting was convened in Calcutta in order to celebrate the grant, by the British Government, of a rare distinction—namely, a year's rigorous imprisonment—to Babu Bhupendranath Dutt, the spotless patriot who is at this moment in the hearts of all the 300 million inhabitants of this country. In that meeting Babu Bipin Chandra Pal delivered a speech from the chair which is calculated to kindle the fire of patriotism, manliness and other good qualities in all who read it. In the course of that speech, he said, "A new chapter has commenced in the history of the Indians. That is to say, many things are about to take place in India which are as yet unprecedented. Men possessing titles such as 'Honourable' and 'Sir' will be cast away into the sea of oblivion. The sacred name of our Bhupendranath, on the other hand, will be a light as long as India shall endure. If there be any manly human beings in India who truly love and revere Bhupendranath, let them adopt his example and consecrate their lives for the good of the motherland. O Lord, I pray that You may create many more difficulties; for it is only in times of difficulty that we can show our manliness and valour to the world and to our enemies. Therefore, O Lord, give us more difficulties. Moreover, to-day is a very auspicious day in our history; for it is to-day that this lion amongst our patriots, Bupendranath, has laid the foundation stone for the rearing of the very pure and sacred temple of *Swaraj*."

The *Hindu Nesan*, of the 1st August, remarks:—The disinterested and manly patriotism of this martyr is never to be forgotten. When all Indians, from old men down to children, are sorely grieved on his account, what need is there for us to tell our readers how influential he should have been? Let us console ourselves by remembering Lala Lajpat Rai's words that whatever God ordains is for good. Yes; what matters it where we go on account of our motherland? Have we not heard the saying that wherever Rama is, there is Ayodhya?

SWADESAMITRAN,
Madras,
July 30th, 1907.

American *Swadeshi*.

32. The *Swadesamitran*, of the 30th July, publishes a letter purporting to have been written by one Mr. Belps (?) of New York, who says in the course of that letter:—The Americans know by experience that the *Swadeshi* movement is capable of freeing the Indians from all their troubles. We, Americans, look with disgust upon the extremely unjust action of the English Government in having deported from amongst you that king of patriots, Lala Lajpat Rai. Though in our origin we are connected with the Europeans, our sympathies run rather towards you. We, Americans, suffered boundless hardships at the hands of the British people just as you do now. We obtained *Swaraj* only because we all united together and offered our united resistance and fought. Therefore, if you, too, extinguish amongst yourselves the sense of your caste and religious differences and cultivate the feeling that all of you, Hindu and Muhammadan alike, are the children of the same mother, and with this feeling persevere in the movement which you have now set on foot, you shall undoubtedly get *Swaraj*. Canada, Australia, South Africa have all obtained *Swaraj* under the suzerainty of Britain. You alone continue slaves. Therefore, agitate strongly, stir up the people and kindle the fire of patriotism in their minds. If you do so, it cannot be possible for Britain not to give you *Swaraj*.

SWADESAMITRAN,
Madras,
July 31st, 1907.

The protest meeting at Cocanada.

33. The *Swadesamitran*, of the 31st July, writes:—The Municipality of Cocanada has in a public meeting passed a resolution "praying most humbly" that the Government may remove the punitive Police force quartered in that town, seeing that there was no real cause of alarm and that the disturbance had been only spasmodic and the work of but a few among the inhabitants of the town. Now, the only delay will be in the resolution reaching the hands of Sir Arthur Lawley! Undoubtedly he will first order compliance with the prayer, before attending to any other business! To him who has swallowed a crowbar, of what use is a decoction of dried ginger? These tigers of

Cocanada blink without knowing any other means of getting their desire accomplished than to submit petitions! Let all municipal servants from the Chairman down to the street sweepers and scavengers strike work at once; then will the Government and the Ferringhees of Cocanada be staggered. It will be a very good joke if all bazaarmen close their shops, refusing to sell anything to the Ferringhees.

The Ferringhees counteracting *Swadeshism.*

34. The same paper observes:—In order to counteract the *Swadeshi* movement, the Ferringhees, we hear, have determined to boycott Indian articles. Whatever may become of our *Swadeshism*, our great desire is that this counter-movement (*Paradesiism*) should become vigorous. The Principal of the Dacca College, Mr. Browning, has, it is reported, withdrawn the patronage of the College from the Indian papers and transferred it wholly to the Ferringhee papers. Well done! But we wish to offer a piece of advice to our Ferringhee friends: namely, that, just as we, *Swadeshis*, do not purchase foreign rice, wheat, tamarind, oil, ghee, etc., they should not purchase *Swadeshi* rice, wheat, tamarind, oil, ghee, etc.; let them send for all these articles from England. Just as we do not depend upon the services of foreign barbers, dhobies and butlers, let them boycott Indian barbers, dhobies and butlers. Lastly, just as we *Swadeshis* are not in the habit of going to foreign lands for earning our livelihood or for acquiring wealth, so let them clear out at once from our land and show us their manliness! If they will certainly take ship to their native country forthwith, we shall write to our countrymen in England, South Africa and other regions dominated by the Ferringhees, to come back at once to India!

SWADESAMITRAN,
Madras,
Aug. 1st, 1907.

The conviction of the proprietors of the *India* and the *Hindusthan.*

35. The *Swadesamitran*, of the 1st August, says:—The cases against the proprietors of the *India* and the *Hindusthan* have been concluded, and they have been sentenced to five years' rigorous imprisonment each. As matters have come to such a pass that incarceration is the lot of those excellent men who work for their country, we have no mind to dilate upon this topic. But we cannot help mentioning one act of injustice. At the instigation of the editor of the *Civil and Military Gazette*, that mean and scurrilous paper which stands foremost among those that have raised the standard of opposition to the *Swadeshi* cause, a Ferringhee went to the court-house and asked for permission to photograph the convicted patriots; and the Police agreed and placed them in the sun in the public, and allowed them to be photographed with handcuffs on. It is clear that the editor of the *Civil and Military Gazette* intended to send to each of his readers a copy of this photograph. The motive manifestly is to bring the two unfortunate men to disgrace. Yet, the Police permitted the proceeding. But it is certain that the more disgrace we suffer from the Ferringhees, the more patent will become our greatness!

SWADESAMITRAN,
Madras,
Aug. 2nd, 1907.

Swadeshism and foreign imports.

36. The *Swadesamitran*, of the 2nd August, writes:—According to the trade statistics for 1906 published by the Government, there has been a marked decrease in the import of certain articles. Ever since the establishment of the British rule in India, the exports and imports were steadily increasing, and the Government and the English traders were wont to say that this increase was indicative of the material progress of the country. As a matter of fact, however, this increase was indicative of the drain of wealth from our land. It was to arrest this drain that the *Swadeshi* movement was started. The Englishmen were under the belief, which they openly asserted, that there was not so much patriotism and perseverance among us as to make the *Swadeshi* movement an enduring force. Now, that it has struck root, and that consequently the quantity of foreign articles imported has decreased, the Englishmen are deeply concerned. Even now they will not admit that the decrease is owing to the *Swadeshi* propaganda. They maintain that it is chiefly owing to the want of money consequent upon the rise in the prices of food-stuffs. But this is fallacious; for the Government returns show not only that

the import of foreign cloth, in particular, was less, but that the consumption of Indian-made cloth was greater during 1906: how is this possible? If there was a scarcity of money to purchase foreign cloth, whence did money come forth for the purchase of Indian textile fabrics? In Eastern Bengal, especially, where *Swadeshism* flourishes best, the Government itself admits that that movement is the cause of the decrease of the exports and imports. They should have decreased in other places also, though perhaps not as much as in Eastern Bengal. So our work for the last two years has not been in vain. We have accomplished what it is possible to accomplish within the short space of two years. The best proof of the fact that the *Swadeshi* cause is progressing is the anxiety displayed by the Government to obstruct its progress. The movement will never more slacken.

SWADESAMITRAN,
Madras,
Aug. 3rd, 1907.

Surveillance by the Police.

37. The *Swadesamitran*, of the 3rd August, says:—To the jaundiced vision of our rulers all public meetings at present appear suspicious and seditious. It is their desire, therefore, to employ their Police experts to take notes of all that is spoken in public meetings. With this object it has been suggested that the Policemen should learn Shorthand. This will go only so far as to circumscribe speech within bounds. We fancy that it will be better to control men's thought also by teaching the art of thought-reading to the Police officials and by recruiting skilful astrologers into the Police service!

DESABHIMANI,
Bezwada and Guntúr,
July 27th, 1907.

Prayer to God.

38. A contributor signing himself "Patriot" publishes in the *Desabhimani*, of the 27th July, a few Telugu stanzas addressed to the Almighty God. One of them says:—The Almighty God should be worshiped in the mind, so that he may cast merciful glances on the Hindus and grant them the bliss of independence, happiness of *Swaraj* and extensive fame.

Another stanza says:—We must pray to the Almighty God to make the Government take a just view of Lajpat Rai's case and release him recognising that he is sinless.

ANDHRAKESARI,
Rajahmundry,
July 26th, 1907.

Lecture on *Swadeshism*.

39. A Rayadrug correspondent to the *Andhrakesari*, of the 26th July, says that on Sunday the 14th July, Mr. Swami Rao of Bellary, who is a *Swadeshi* lecturer, was taken in procession round the village by the inhabitants with *Vande Mataram* flags and cries. He delivered lectures on *Swadeshism*, Boycott, and reading rooms which attracted many people. It was resolved to open a reading room and the merchants were induced to send for *Swadeshi* articles.

KISTNAPATRIKA,
Masulipatam,
July 26th, 1907.

Swadeshi lectures.

40. A correspondent to the *Kistnapatrika*, of the 26th July, says that the Travelling Secretary of the Kistna District Association, Mr. Kona Sitarama Rao, visited the village Kalvapudi, and lectured to an audience of forty men on the present situation in the country, the advantages of union, the troubles undergone by great and benevolent people like Lala Lajpat Rai, and education. After the lecture was over, the audience unanimously resolved to start an association, as a branch of their District and Taluk Associations, to read newspapers and use *Swadeshi* goods.

A correspondent from Lingala to the same paper says that the Travelling Secretary of the Kistna District Association, Mr. Kona Sitarama Rao, visited the village of Lingala, convened a meeting and delivered a lecture on the present state of affairs in the country. He said that every year a large number of people die of starvation as a consequence of famine spreading everywhere and that while in other countries every man gets an average income of some hundreds of rupees, one gets here only thirty rupees according to Government statistics. Such a state of the country is due chiefly to the decay of industries. If the country is again to rise to a good position, every citizen of India should take a vow to encourage indigenous articles and to boycott foreign ones. After the lecture, the meeting started an association under the designation of "Gnanapradayini" as a branch of the District and Taluk Associations.

A correspondent to the same paper from Kanur writes that a meeting was held on the 13th instant in Kanur agraharam of Tanuku village and that one Subbaraya Sastri delivered a lecture. In the course of the lecture, he advised the audience to read Telugu newspapers every day, to deliver public lectures once a week on important affairs of the country, to improve the day school there, and to start a night school for educating the working people. A night school was accordingly started.

ANDHRAKESARI,
Rajahmundry,
July 26th, 1907.

Swadeshi shops.

41. The Vizianagram correspondent to the *Andhrakesari*, of the 26th July, writes as follows:—*Swadeshi* shops are being started only now. It is regrettable that the elders have not the same zeal as youngsters. Oh! *Swadeshi* traders, look to the progress of the country without wishing for large profits for some days. No pains, no gains. Give up indolence and work with confidence.

NADEGANNADI,
Bangalore,
Aug. 3rd, 1907.

Press prosecutions.

42. The *Nadegannadi*, of the 3rd August, observes that the policy of repression inaugurated by the Government of India has of late been mainly directed against the native press. The conviction of the *Punjabee* was followed by the conviction of the *Yugantur*. The *India* and the *Hindustan* were next prosecuted and the *Bande Mataram* will now be proceeded against. Such a policy may have the desired effect on the minds of ignorant people, but it will have no influence over the educated classes. Prosecutions cannot curb the nationalist spirit; the papers continue to write in the same strain, in spite of magisterial convictions. It is common enough to demand legitimate privileges and offer just criticisms against the high-handedness of the authorities. If these innocent acts should be construed into offences against the Government and people unjustly punished on that account, popular faith in British justice will seriously be taken. As the stability of a Government depends mainly upon its popularity, oppressive rule cannot continue for any length of time. But coercive measures have been following one another in rapid succession in India and there is active resentment all over the country. Disturbances and riots have so far been averted only by a display of force. Nothing can be more dangerous to the peace and safety of the country than the discontent that at present exists among the people. A handful of Englishmen have been able to govern a vast population of 300 millions, because the people had confidence in British justice. But the present situation is fraught with the greatest danger and should it be allowed to continue, more serious results might follow. Of recent years there has not been a single legislative measure favourable to the Indians. The present policy of restraining the liberties of the press has met with strong disapprobation everywhere in Europe where they can offer the strongest criticisms with perfect impunity. The situation in the north is bringing forth complications every day. The result it is impossible to foretell, but it cannot be doubted that it will have a baneful effect on the Government as well as the people.

Referring to the above subject and particularly to the conviction of the *Yugantur* the *Suryodaya Prakasika*, of the 29th July, (after expressing some admiration for the steadfastness and resolution of the accused and hailing him as the worthy brother of Swami Vivékánanda), says:—No doubt the Government takes strong repressive measures against all patriotic journalists. But when the Government is bent upon crushing the nationalists, will not the unswerving patriotism of saintly men like Bhupendra Dutt become an object of admiration to others?

NADEGANNADI,
Bangalore,
Aug. 3rd, 1907.

Plague mortality in India.

43. The *Nadegannadi*, of the 3rd August, complains that the authorities make little or no effort to check the heavy mortality caused by plague in India. The disease has been steadily continuing its ravages during the last 12 years. Since 1896 the total number of deaths from plague alone amounts to 5,402,245. In 1896 the mortality was only 56,055. In 1906, the number of deaths was 332,181, and in the current year, by the end of May, the number has already reached 991,003. Apart from a Commission appointed in

Bombay some years ago to discover a remedy for the disease, no effort has been made to check it; and that Commission was a thorough failure. It is surprising that the Government should show no sympathy torwards the dying millions.

A member of the Royal family in distress.

44. The same paper says that the *United Burma*, a Rangoon newspaper, relates an incident which reflects on the just and liberal principles which dictate the policy of the British Government. A member of the Royal family of Burma, the wife of the late Prince George, is wandering in the streets of Calcutta with her eight children destitute of all support. Her repeated prayers to the British Government to allow her a pension sufficient to keep up her respectability were to no purpose. She now seeks private charity by appealing to the patriotic feelings of the Indians. The usurpers of Burma have allowed her a pension of only Rs. 40 per mensem—a sum insufficient for an ordinary poor family in these days, much less for the support of nine souls of a Royal family.

[Issued, 10th August 1907.]

CONFIDENTIAL. **No. 32 of 1907.**

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 10th August 1907.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

I.—FOREIGN POLITICS.

PAGE

Indians in the Transvaal 340

II.—HOME ADMINISTRATION.

(*k*) *General*—

Captain Kemp .. .. *ib.*
The King and Lala Lajpat Rai's memorial 341
Press prosecutions .. .. *ib.*
The curtain falls .. .. *ib.*

III.—LEGISLATION.

PAGE

The India Council Bill 342

IV.—NATIVE STATES.

Retirement of the Diwan of Travancore .. .. .. *ib.*
British Suzerainty in Native States 343

VI.—MISCELLANEOUS.

The Governor's visit to Calicut 344
More freedom to British soldiers 345

VERNACULAR PAPERS.

I.—FOREIGN POLITICS.

PAGE

England and Egypt 346

II.—HOME ADMINISTRATION.

(*b*) *Courts*—

The murder of a municipal servant in Delhi .. .. *ib.*
"Convictions of editors." .. .. *ib.*
Partiality towards European offenders 347

(*c*) *Jails*—

Good conduct presents to prisoners in jails .. .. *ib.*

(*d*) *Education*—

The Urdu text-books of Madras .. .. *ib.*

(*e*) *Local and Municipal*—

Municipal institutions in India .. .. *ib.*

(*h*) *Railways*—

Railway from Guntúr to Répalli .. .. .. *ib.*

(*k*) *General*—

Unrest and discontent in India 348
"The price of freedom" .. .. *ib.*
"The Young Russia" .. .. *ib.*
"The Cocanada protest .. .. *ib.*
"National character" 349
Lala Lajpat Rai .. .. *ib.*
Overjoy at empty words 350
"Mother India" .. .. *ib.*
Marriage procession in Párvatipuram .. .. .. *ib.*
Some more dispensaries to be opened in different parts in Malabar .. .. *ib.*
Remarks on the quartering of a punitive police at Cocanada 351

II.—HOME ADMINISTRATION—*cont.*

PAGE

(*k*) *General*—cont.

The present unrest in India 351

IV.—NATIVE STATES.

Partiality towards Europeans in the Native State service .. *ib.*
The finances of the Mysore State .. .. *ib.*
Retrenchment of the State expenditure in Mysore 352

VI.—MISCELLANEOUS.

The Cocanada affair .. .. *ib.*
The *Indian Sociologist* and Parliament .. .. .. *ib.*
The Indian National Congress and Lala Lajpat Rai .. 353
A monorail experiment .. .. *ib.*
How the British rule India? .. .. *ib.*
The India Council Bill in Parliament .. .. .. *ib.*
Shopkeeping Feringhis 354
Indian students in England .. .. *ib.*
Another deportation 355
The rumoured prosecution of the *Kesari* of Poona 356
Indian disloyalty .. .. *ib.*
"An open letter to His Excellency the Governor of Fort St. George in Council, Madras" .. .. *ib.*
A *Swadeshi* lecture, Tenali 358
Chirivada news .. .. *ib.*
Cheerala news .. .. *ib.*
A night school at Masulipatam 359
Swadeshi lectures, Bápatla .. .. *ib.*
What is the defect? Failure to follow leaders .. .. *ib.*
The French offering to help the English .. .. .. *ib.*
Sirdar Ajit Singh and his flight in disguise 360
Press prosecutions .. .. *ib.*
Dedication of girls to temples .. .. *ib.*
Curious canards .. .. *ib.*
A member of the Burmese Royal family in distress .. .. *ib.*

ENGLISH PAPERS OWNED BY NATIVES.

I.—Foreign Politics.

The Indian Patriot,
Madras,
Aug. 9th, 1907.

Indians in the Transvaal.

1. The *Indian Patriot*, of the 9th August, referring to the resolve of the Indians in the Transvaal not to obtain registration, says:—"Indians can have no right; they can have no liberty; and they cannot even live in the Colony unless they submit to the thumb impression. Mr. Gandhi points out, in a letter to the *Star*, that the law makes an Asiatic who does not take out the new registration certificate a prohibited immigrant, and a prohibited immigrant is liable to suffer imprisonment and then to be physically deported, the expenses of the deportation to be levied from the estate, found within the Colony, of the deported; and that it thus manufactures a prohibited immigrant by a most circuitous method. Prostitutes, pimps, and Asiatics who refuse to surrender their self-respect are classed in the same category of prohibited immigrants. Indeed, Lord Elgin is now inclined to soothe his conscience with the argument that there is no degradation involved in the process of thumb impression. He has to respect the race prejudice of the white Colonists while denying the most elementary rights to Indians. All glory to those individual Englishmen in the Transvaal who have the courage to expose the meanness and folly of Britishers who persist in their unrighteous attitude of savage intolerance towards all Asiatics irrespective of their education, civilization, honour, probity and sobriety. The British of all European races can afford the least to be intolerant to other races, because their empire extends all over the globe and among many alien races. If they persist in intolerance of this kind, they are bound to come into frequent conflict with other races, and gradually to lose their moral power in the world. The attitude of the Indians in the Transvaal is an unmistakable indication of what may happen elsewhere; and human ingenuity does not end with submission to tyranny, but is fertile of ideas and devices to circumvent it. Men possessing irresistible power for the moment are apt to forget this truth, and thus they dig their own grave."

II.—Home Administration.

(*k*) *General.*

The Carlylean,
Rajahmundry,
3rd week of July 1907.

Captain Kemp.

2. The *Carlylean*, for the 3rd week of July, referring to the answer given by Mr. Morley in the House of Commons to the question as to whether he would take steps to allay the unrest in Cocanada and to deal suitably with Captain Kemp says:—"Why is the philosophic statesman silent on the latter part of the question? Perhaps he does not know as yet that the redoubted boxer doctor was given about Rs. 200 by way of expenses for having been obliged to go to Ootacamund and come back a week later. He may be informed that both civil and criminal actions have been launched against Major Kemp in the local courts and that Dr. Kemp also, though late in the day, has preferred a criminal complaint against the Madhwa boy for having insulted and caused annoyance to him so as to make him commit breach of the peace. Perhaps the doctor wants to show to the world that he is the aggrieved party. Sometimes it is very difficult to understand the ways of men. After having attacked an innocent and tender boy most brutally for merely shouting *Bande Mataram* on a high road, it is nothing short of cowardice now to seek redress in a criminal court. We do not know what further developments are still to be expected."

THE INDIAN PATRIOT, *Madras,* Aug. 5th, 1907.

The King and Lala Lajpat Rai's memorial.

3. The *Indian Patriot*, of the 5th August, after referring to a statement published in a Calcutta contemporary that the King is likely to consult Sir Antony MacDonell in connection with Lala Lajpat Rai's memorial and to act as a peace-maker in India by exercising his prerogative of mercy, says that "it is to be hoped that the statement is true. At the present juncture nothing can be of greater importance and value than the superior influence such as His Majesty alone can exercise. There are only two ways of meeting the present difficulties in India—either Lord Minto and Mr. Morley may be removed from office and succeeded by some superior statesmen, or the King himself, after consultation with Sir Antony MacDonell, may use his influence and by a single act of grace and mercy at once take a high place in the feelings and affairs of the Indian people."

Press prosecutions.

4. The same paper, referring to the recent Press prosecutions in other presidencies, says that "sedition is no doubt an offence, but in punishing sedition Government should only prosecute the editor of the paper"; and that "it is absurd to prosecute the proprietor or the publisher, or to confiscate the press where the paper was printed. It is ridiculous that the press in which the paper is printed should be looked upon as 'a means' for the commission of an offence. In that case, even the building in which the paper is printed may be looked upon as 'a means' and its owner be dispossessed of it."

THE HINDU, *Madras,* Aug. 7th, 1907.

The *Hindu*, of the 7th August, contains the following:—"The *Pátriká* understands from its Bombay correspondent that there are persistent rumours in Bombay that the prosecution of the Mahratta newspaper the *Kesári* is impending. It is said that all the preliminary arrangements have been completed. Apparently there is to be no end to this persistent policy of repression. The Government in its wisdom do not see that such steps will only complicate the administration of this country. Instead of wasting their energies in this deplorable direction, why should not they try to reform the administration by facing the problem boldly and sympathetically? Hunting of newspapers cannot possibly confer on the people more freedom and more happiness. A hundred and fifty-years of English rule in India ought to have improved conditions in this country to a remarkable extent. But we find no such advancement The responsibility for this state of affairs lies with the Government. The late Mr. Gladstone has said:—'It is one of the uniform and unfailing rules that guide human judgment, if not of the moment, yet of history, that when a long relation has existed between a nation of superior strength and one of inferior strength, and when that relation has gone wrong, the responsibility and the guilt rest in the main upon the strong rather than upon the weak.'"

THE MUHAMMADAN, *Madras,* Aug. 8th, 1907.

The curtain falls.

5. The *Muhammadan*, of the 8th August, has the following leader:—"The trials of the editors of *India* and *Hindustan* have closed—fittingly closed—with a sentence of five years' hard on each of the offenders. The Judge observed that the law empowered him to inflict a much heavier sentence; but taking into consideration the youth of the editor of *India* he avoided using the full powers with which the law invested him.

"The plea of tender years may have its place in dealing with criminals; but, surely, in a case like this, it is mere puling nonsense. In earlier and rougher times, when spades were called spades and not agricultural implements, and iron hands neglected the velvet glove, when occasions demanded a blow, this greatly-daring youth, much affecting martyrdom *pro patria* would have stood a chance of forfeiting his life to the State against which he had so outrageously offended. To incite to murder is only less bad than to do murder; but when the incitement is addressed to an excited populace and the men who constitute the armed defenders of the State, it is impossible to find a term hard enough to apply to it, and it was this wholesale urging that the editor had been guilty of in the teeth of reiterated admonitions addressed to him by those, whose patience, were the circumstances less serious, would move to laughter.

"Patience is of several varieties—there is that of the man of *Us* all wot of, haloing the sufferer, and that of the moke which excites derision because perhaps it does not arise from moral control of emotion, but from constitutional indifference to irritation and we are sore afraid that the ignoble mob, in this now pleasant land of ours, is assiduously taught to regard that virtue in the administration in the latter light, with the result that flout on flout takes the place of gratitude or even appreciation and things are bound to go from bad to worse and in a direction, where though wrapt in mists can be seen shadowy gibbering ghosts—ghosts that must be laid, and the only exorcist is the law which, if its majesty is not to be paltered with, must strike in a way that really hurts and will be remembered not only by him on whom the axe falls but others who would emulate him."

III.—LEGISLATION.

THE UNITED INDIA AND NATIVE STATES, *Madras*, Aug. 3rd, 1907.

The India Council Bill.

6. The *United India and Native States*, of the 3rd August, remarks:—"We do not wish to be ungracious but we cannot, by any means, rejoice at the introduction of the Bill relating to India Council. If provision had been made in the Bill for the definite appointment of Indian members to the Council, the country would have welcomed it. The difference between the old Act and the new Bill is not much. There is not much to choose between the two except that there will be a saving of a few hundred pounds when the present members retire.

"It would neither have been a calamity nor a shock to our susceptibility if Mr. Morley had proposed the abolition of the Council. As an Anglo-Indian contemporary remarks, 'it is expensive and of but little real use . . . . Membership of the Council is neither a special reward for extraordinary services to this country, nor a recognition by the Home Government of superior talents exercised in India. In nine cases out of ten it is a mark of personal favour, or a reward for help given, or loyalty shown, to some one or more among the administrators in this country. Because of this, the prospect of appointment to this Council forms, in some instances, a temptation to a form of loyalty to Government that is not distinguishable from disloyalty to the people of India.' Why then retain such a body of councillors?"

IV.—NATIVE STATES.

THE MALABAR HERALD, *Cochin*, Aug. 10th, 1907.

Retirement of the Diwan of Travancore.

7. The *Malabar Herald*, of the 10th August, referring to the coming departure of Mr. Gopala Chari from Travancore, writes:—"It has all along been an admitted fact that, however clever a man may be as a Judicial officer, he would be ineligible for a Diwanship if he had not had any previous experience in the Executive and Revenue branch of a service. No doubt Mr. Gopala Chari has put in a service of twenty-one years under the British Government. But he has not had a single day's experience in any one of the two branches of administration named above. The Madras Government was fully aware of this, and yet in spite of their knowledge as to the ineligibility of Mr. Gopala Chari for the Diwanship on the score of his inexperience as a Revenue or Executive officer, he was selected for the post against the wishes of the Maharaja. Thus, the interests of Travancore have suffered considerably under the *regimé* of an incompetent Diwan selected by a Government which was fully conversant with the importance of an administration such as that of Travancore. The Madras Government have thereby committed one of the greatest blunders in the exercise of their paramount power. Of course it is needless to recall the past, since a reference to it hardly serves any practical purpose to undo the evil that has already

been done. But what we mean by making an incidental reference to it is to prevent a similar blunder in the future. The administration of a Native State is not to be trifled with, and those who have a thorough knowledge of it ought to be careful how they act in selecting officers to fill up responsible appointments in its service."

THE HINDU,
Madras
Aug. 12th, 1907.

British Suzerainty in Native States.

8. The *Hindu*, of the 12th August, has the following in a leading article:—"The present Secretary of State for India said in his last Budget speech that he would use his best endeavours to make the Native States in India independent in matters of administration. The remark shows that Mr. Morley is cognisant of the fact that there is considerable room for improvement as regards the relations between the British Government and the Sovereigns of these States in matters of internal administration. The question is one of great importance, and it is to be hoped that Mr. Morley will deal with it in the liberal and sympathetic spirit in which he has held out the promise. In a chapter headed 'British Jurisdiction in Native States', Sir C. P. Ilbert says in his book on 'The Government of India,' that the powers exercised by the Government of India in the Native States of India vary both in nature and extent between very wide limits. 'In some places there is merely the exercise of a personal jurisdiction over British subjects or certain other limited classes of persons. In others, the functions of external sovereignty are exercised or controlled. In others again, a much larger share of the functions of sovereignty, both external and internal, has been taken over, and this share may be so large as to leave to the previous ruler of the territory, if such there be, nothing more than a bare nominal or dormant sovereignty.' The time has come when the scope of interference of the Government of India with the internal affairs of the Native States should be reduced to the narrowest limit possible. This is a step which is required in the interests of the people belonging to these States more than in the interests of the rulers of these little kingdoms. These latter, unless they are men of special capacity, or genuine public spirit, and of patriotic impulses are generally content to leave the State to be steered in the manner the Paramount Power desires, with agents and officers appointed by it or at its dictation. In order that the population in these States should grow to its normal stature of general intelligence, education and public spirit, and attain to a universal level of well-being, it is necessary that the Government should be so modelled as to draw out the best that is in the people, and that free play should be given for the organic growth of all their capacities. The two important Native States of Travancore and Cochin, which are under the superintendence of the Madras Government, furnish an object-lesson of the maximum of interference which the Paramount Power can exercise in the internal and external affairs of these States. Under present conditions, without going very deeply into the details of the respective administrations, our point will be clear from the fact that the Resident is an officer of the British Government and most usually a member of the Civil Service. The Diwan for each of these States is likewise an officer in the British Service, appointed at the instance of the Madras Government. In the Cochin State, now both the Resident and the Diwan are members of the Indian Civil Service, and His Highness the Raja may be said to be in a cleft between the two representatives of the bureaucracy. In Travancore the same Resident as in Cochin holds sway. The Madras Government lent one of its officers as Diwan this time last year. This gentleman has proved unacceptable to the Resident and the European planting community in Travancore. He has been recalled, and another officer belonging to the Indian Statutory Civil Service is going to fill the office of Diwan. We do not wish to say that Diwan Bahadur Gopala Chariar proved a capable Diwan and ought to have been retained. We have no means of forming an accurate judgment on the point, but the choice of the Diwan made last year was entirely that of the Madras Government and they must bear the blame of the experiment having turned out a failure.. It is exceedingly regrettable that in the selection of the chief administrative officer of

the State, His Highness the Maharaja should be given so little freedom of action. Under the conditions under which the administration in these two States is carried on, what scope is there for either the ruler or the people in them making themselves felt? Both the Diwan and the Resident are officials subordinate to the Madras Government, who owe their appointments to them and whose tenure of their present offices as well as their future promotion are entirely dependent on the good will of that Government. Of these two officers, the Resident who is a European and is a representative of the British Government generally holds the key of the situation. The acts of annoying interference and petty tyranny of which Residents are capable are well-known to those conversant with the state of affairs in these States . . . . By all accounts the relations between the retiring Diwan of Travancore and Resident, Mr. Carr, have been the reverse of harmonious. That Mr. Carr is prone to interfere in matters which ought to be left for determination to the discretion of the Maharaja's Government appears clear from the proceedings of the Mundakayam Rubber Planters' Association which is published elsewhere. It is stated there that the Resident said about a certain proposed road called Kuttikal road:—'I have seen the papers in connection with the subject and understand that a definite promise was given by His Highness' Government when Mr. Madhava Rao was Diwan. This promise the Darbar ought to fulfill. I consider that they should make the road.' If we are not mistaken, this is a matter upon which Diwan Gopala Chariar has bestowed his attention on representations made by the planters and has passed orders that there are no sufficient grounds for the State undertaking the cost of constructing the road . . . . We devoutly hope that in accordance with the declaration of Mr. Morley, the Government in the Native States will be removed from the shackles which the force of custom and tradition, more than of express treaties, have imposed upon them."

VI.—MISCELLANEOUS.

THE WEST COAST SPECTATOR,
Calicut,
July 27th, 1907.

The Governor's visit to Calicut.

9. The *West Coast Spectator*, of the 27th July, publishes the following letter:—"To the editor of the *Hindu*. Sir,—There must be many who do not join you in the advice you have given to your Calicut correspondent, who asked your opinion as to how the Calicut people should receive the Governor when he visits that place in September. You assume that because Sir Arthur Lawley is Governor of Madras, he, like the King, can do no wrong, and his arrival at Calicut should be welcomed with fitting demonstration. In the first place the Governor of Madras is no more the representative of the King-Emperor than the District Collector or the Tahsildar. Even the Viceroy has practically ceased to be the King-Emperor's representative, although his title implies that he is. I may point out that the title Viceroy is not officially recognised, he is only the Governor-General in Council. The King-Emperor's only representative is the Secretary of State for India. But even to him the doctrine that the King can do no wrong does not apply. He can be dismissed by the King and his tenure of office is as much at the mercy of the electors as any other Member of Parliament. Sir Arthur Lawley is not, therefore, by virtue of his official position, entitled to loyal demonstrations wherever he may go. Abstinence from demonstration does not imply want of loyalty to British Sovereignty. The two have no necessary connection. In the opinion of many people, Sir Arthur Lawley has already proved a tool in the hands of the bureaucracy. He is evidently a man that has faith in strong measures and little or none in popular liberty. His action in regard to recent occurrences in Cocanada and Rajahmundry shows how he completely falls in with the present policy of the Government of India. The people of Calicut would be fully justified in view to the above, in abstaining from all demonstration including the usual address of welcome from the people. Let the gang of toadies, title-hunters, place-hunters and others of that species do what they like. Let them flatter Sir Arthur to their heart's content and extol the blessings of British rule in India. But the people should manifest

their strong disapproval of the present policy of Government, its high-handed repression of liberty and distrust of the people, by sullen silence during the Governor's visit. I hope your prediction that Sir Arthur will, by his pronouncement while at Calicut allay the present uneasiness in the public mind, will be realised. But I feel sceptic.

"G.S."

The Hindu,
Madras,
Aug. 9th, 1907.

More freedom to British soldiers.

10. The *Hindu*, of the 9th August, in a leader headed "More freedom to British soldiers," says:—"We have but too often pointed out that in cases in which British soldiers are concerned, in which murderous or ruffianly attacks have been made on the people of the country, the former succeed in evading the arm of justice. That a proposition involving the reverse theory should be at all put forward, is fresh proof of the unconquerable tenacity of the whiteman to persist in unscrupulous misrepresentations."

In the same article, after referring to a recent case of murder at Jullunder Cantonment, it continues:—"Here, therefore, is a case of a diabolical murder committed by British soldiers which remains entirely unavenged. These men act like beasts. They do not scruple to butcher in cold blood a Muhammadan chowkidar for the sake of a few ducks and pigeons. They enjoy a feast over their spoils on the same evening with all their comrades. They set up a false case in the court, and support it by false evidence. It is a crying shame, under these circumstances, to talk of the whiteman's truthfulness, of the whiteman's bravery, or of the whiteman's humanity. In an article on 'Japan, mAerica and the Anglo-Saxon World' the London *Spectator* makes the following candid avowal:—'We have the highest admiration for the valour, the patriotism, the genius and the great spiritual qualities of the Japanese, and none desire more ardently than we do, to live on the friendliest terms with them. At the same time, as they, we are sure, will be the first to admit, be the claims of logic and pure reason what they will, our duty in the last resort, is to our own flesh and blood. We must stand by our own people and by the communities which form part of our Empire.' Our duty is to our flesh and blood seems clearly to be the principle which now dominates the British soldier in India as well as the British statesman."

VERNACULAR PAPERS.

I.—Foreign Politics.

Shams-ul-Akhbar,
Madras,
Aug. 5th, 1907.

England and Egypt.

11. The *Shams-ul-Akhbar*, of the 5th August, has a translation of an extract from the *Al-Liva* of Cairo, the writer of which says that he has spent a very long time, residing in English countries, and from experience thus gained he can say that the English are the most generous among European nations, but he does not understand what becomes of the money given by them for charitable purposes as the poor in London are subject to the most abject poverty. The English are sympathetic towards the oppressed, but they show no sympathy to the islands to the East of India that unfortunately are under the sway of Holland. The English are pitiful but they did not exhibit pity when their Commander-in-Chief put to death 12 thousand Dervishes in the Soudan. The English are patriotic and sympathetic with patriots, yet they mock at the Egyptian patriots and silence those members of Parliament who try to uphold the rights of Egypt.

II.—Home Administration.

(*b*) *Courts.*

Swadesamitran,
Madras,
July 24th, 1907.

The murder of a municipal servant in Delhi.

12. The *Swadesamitran*, of the 24th July, says:—One Hyde, a brutal Faringhi official of the Municipality of Delhi, kicked a servant of that municipality, who died consequently. A complaint was made, which resulted, we are told, in the imposition of a fine of Rs. 50 upon the Faringhi. The other servants of the municipality refusing to work unless he was dismissed, he was dismissed accordingly. Is this a sufficient punishment? Why should the Faringhi not have been sentenced to be hanged or transported for life? Have these crores of Indians been created by God to be kicked and killed by Faringhi wretches who come to this country in quest of a mere living? Cruel! Cruel!

Swaraj,
Bezwada,
Aug. 3rd, 1907.

"Convictions of editors."

13. The *Swaraj*, of the 3rd August, referring to the convictions of newspaper editors, says that in these days no editor fears Government punishments. This is evidenced by the fact that the editor of the *Yugantar* smiled when the Government (?) sentenced him to imprisonment. They are the real editors who, being influenced by patriotism and having the welfare of the country at heart, conscientiously and fearlessly disclose their real object without concealing it. The brave who are magnanimous, enterprising, generous, valiant and veracious and who are ready to sacrifice their lives, do not care a straw for imprisonment. Real patriots view these difficulties as so many means by which God tests their patriotism. The Anglo-Indian officials must have thought that by mercilessly punishing the editors who wish to serve their country by instilling patriotism into the hearts of the people, they might commit any number of unjust acts with impunity and that there would be no papers to expose them. Otherwise, there is no necessity for punishing editors. The Anglo-Indian officials think that they now suffer for having granted freedom of the press to the Indians just as the Indians think that they are subjecting themselves to hardships for having given room to the mighty people formerly. The refusal of the editor of the *Yugantar* to defend himself indicates the fortitude of mind which should characterise the newspaper editors. The paper believes that all the arbitrary powers

exercised by the Anglo-Indian officials tend to improve the condition of the people just as a sheep growing fatter and fatter tends to increase the profit of the shepherd.

SURYODAYA PRAKASIKA, *Bangalore*, Aug. 5th, 1907.

Partiality towards European offenders.

14. The *Suryodaya Prakasika*, of the 5th August, reports that one Mr. Hyde, the head of the Conservancy department in the Municipality of Delhi, kicked a certain sweeper to death. When the case came on for trial, the whole decision turned on a certificate from a medical officer that the deceased had an enlarged spleen and, on a statement made by the accused himself, that the accused did not kick him more than once. The accused was let off with a fine of Rs. 50! The evidence of one European official and two other respectable contractors had no weight with the Judge. It is clearly laid down that the punishment for murder cannot be anything short of transportation. Does not the above sentence disclose the fact that the British have very much deviated from their usual path of justice?

(c) *Jails.*

SHAMS-UL-AKHBAR, *Madras*, Aug. 5th, 1907.

Good conduct presents to prisoners in jails.

15. The *Shams-ul-Akhbar*, of the 5th August, in approving of the notification of the Government of Bengal regarding the grant of presents to the prisoners in Presidency jails for good conduct, says that such presents should be granted to all prisoners in all jails in British India who are of consistent good conduct.

(d) *Education.*

MUKHBIR-I-DAKHAN, *Madras*, Aug. 7th, 1907.

The Urdu text-books of Madras.

16. The *Mukhbir-i-Dakhan*, of the 7th August, states that the *Muslim Patriot* says that the central standing committee of the Aligar Educational Conference has communicated the opinion of the Anjuman-i-Taraqi Urdu to the Madras Muhammadan Anjuman, which is to the effect that the Urdu text-books of Madras are of no use to pupils as the language of the books is obsolete and unidiomatic and is full of mistakes, and hence it is suggested that it would be advisable to introduce the text-books in vogue in the Punjab or to correct the present text-books. The editor, in expressing his concurrence with the above opinion, requests the Director of Public Instruction, Madras, to approve of the suggestions.

(e) *Local and Municipal.*

INDIA, *Madras*, Aug. 10th, 1907.

Municipal institutions in India.

17. The *India*, of the 10th August, writes:—In that excellent journal, the *Modern Review* of Allahabad, Sri Abinash Chandra Das writes an essay in which he conclusively proves, from old Indian writings, the existence and the good working of popular self-governing institutions in ancient India. It, therefore, seems clear that the secrets of popular Government were fully known to our ancestors. Hence arises the question why at present municipalities, local boards and other such institutions are being badly managed. The reason seems to us to be that these institutions are not of indigenous origin, but were given to us by our rulers in a half-hearted manner, and are not free to do what they will without frequent interference on the part of the Government officials. Therefore, the people consider these institutions not as their own but as a branch of the Government itself. It is no wonder that they are not managed well.

(h) *Railways.*

DHARMAPRAKASIKA, *Tenali and Répalle*, Aug. 6th, 1907.

Railway from Guntúr to Répalli.

18. The *Dharmaprakasika*, of the 6th August, says that the proposal to construct a railway from Guntúr to Répalli *viâ* Tenali was abandoned. It is at a loss to know what the Government are going to do with the railway cess which they have been collecting in the Guntúr and Tenali taluks.

(*k*) *General.*

SASILEKHA,
Madras,
Aug. 9th, 1907.

Unrest and discontent in India.

19. The *Sasilekha*, of the 9th August, says that since the beginning of Lord Curzon's administration, the Indian subjects have undoubtedly become discontented and miserable. During the seven years of his rule, they did not acquire even a single right. He did not pay any regard to public opinion and, on the other hand, he insulted the Indians in many ways and adopted measures to curtail their privileges. These are the causes of the present unrest and discontent in India. While there are men in the Madras Presidency who are capable of discharging the duties of Judges and Collectors, the Government appoint two Indians only as Collectors and four Indians only as District Judges. This is a great mistake and so the people are discontented. Sir Henry Cotton and certain other gentlemen have emphatically said that it is inadvisable to appoint incapable Civilians as District Judges. Such defects in the administration as well as the non-appointment of well-educated Indians to higher posts and the neglect of the Government to consult the subjects in framing laws, levying taxes and administering the country, are the causes of the unrest and discontent in India. There is no disloyalty at all in India. The Government should know that the people of this country regard their king as God. The paper requests the Government not to accuse the Indians of disloyalty and punish them cruelly, but to please them by reforming the administration on the lines indicated by Lord Lytton, etc.

KISTNAPATRIKA,
Masulipatam,
Aug. 4th, 1907.

"The price of freedom."

20. The *Kistnapatrika*, of the 4th August, writes as follows:—The misfortunes of religious and social reformers and of philosophers are always recorded in the history of every country and the troubles undergone by political leaders are also described in every page there. What wonder is it then that patriots, struggling for independence, should fall a prey to the anger of foreign rulers. We cannot get in this world any good thing without paying a proper price for it. Of all things, independence, is the most excellent one. Its price also is inestimable. This priceless independence awakens the latent powers of the people and fully develops them. All the progressive people in this world are enjoying independence. Even the cattle long for liberty when they are tied down. That fact is described in a stanza by a Sanskrit poet who makes a parrot say: "My dwelling-house is a golden cage. My body is combed by the hands of kings. My food is the tasteful mangoe and pommegranate. My drink is nectar-like milk. My constant utterance is the sacred name of Rama in assemblies. Alas! In spite of all these, how eagerly my heart flies to my native forest."

"The Young Russia".

21. The same paper reproduces an article from *Mahratakesari* in Telugu as follows:—From Russian youths we learn the lesson that we should be prepared to suffer all sorts of troubles to obtain political independence. The Russians never hesitated to sacrifice even their lives, as Alexander II. was growing more and more despotic. There were open fights between the people and the police. Once a police officer of high rank in St. Petersburgh imprisoned 2,000 men in a single moment. Undoubtedly every man will shudder to read such news. The people did not fear the cruel punishments of the Government, as they were prepared to give up their lives to obtain their legitimate independence in political matters. The people were confident of overcoming the Government by some means, though not by war.

The Cocanada protest.

22. The same paper observes that public opinion in India, as Lord Minto expressed some time back, had no effect on the Government. To neglect public opinion is harmful to their reputation. Perhaps the Government may say that they will comply with the memorial of the people of Cocanada on the responsibility of the leaders of the town. There is no meaning in the leaders standing responsible. How could they stand responsible for the masses when they

declared they had no concern with them? The plea that the leaders possess overpowering influence over the masses is quite inadmissible. Even if they possess such influence, how can they be responsible if the masses are suddenly seized with frenzy? How can the few be held responsible for the whole population of the town? But the paper is sure that the patient Hindu will never interfere with any one if he is not beaten by Europeans. Not only the people of that place, but also those of the other parts can assure that there will be no Hindu violence if there be no European violence. To stamp out the evil, the foreigners must mend their actions, as much as the *Swadeshis*.

ANDHRAKESARI,
Rajahmundry,
Aug. 2nd, 1907.

"National character."

23. The *Andhrakesari*, of the 2nd August, writes as follows:—Our desires cannot be realised unless the masses are educated and their national character is well formed. Our country has not progressed because our educated men are sadly wanting in national character. As Mr. Morley knew the defects of the educated community, he stated that, if the Indians were granted *Swaraj*, they could not even for one week rule the country. There is some truth in this statement. So, it is the duty of the Government to develop our national character. But the interests of the rulers and those of the ruled are directly opposed to each other. When the rulers belong to England and the ruled to India, how can they have common interests? If our industries flourish well and our commerce develops greatly, then England cannot but suffer heavy loss and its greatness cannot but be affected. The English people will therefore be throwing obstacles to prevent our getting independence. They are justified in so protecting and safeguarding their own interests by whatever means in their power. It is equally lawful for us to strive after independence for the progress of our own country. Thus we see that our interests and theirs clash with each other. Our people, not understanding this truth, have always believed that every benefit would be obtained by submitting petitions to the Government and have neglected self-help and independent power. But whatever methods we adopt, they must not be revolutionary. Revolutionary methods would sometimes cause great mischief. If the beaurocracy oppose our methods and place obstacles in our way, the spirit of moderation will disappear and the spirit of indignation will be engendered. It is in the hands of the Government and not of the people to convert moderation into indignation. Because the national character was well formed and developed, the Japanese were able in a very short time to make progress and triumphantly defeat such a great power as Russia and achieve a world-wide fame. As India, unlike Japan, is subject to foreigners, it cannot soon make progress like Japan. Unless we are allowed to take some part in the administration of the country, our advancement will be a mere dream. Our *Swadeshi* movement cannot succeed and our commerce cannot be developed. If we do not get even a few privileges from the rulers, we cannot get on. In order to secure such privileges, we must improve and strengthen our national character.

SASILEKHA,
Madras,
Aug. 6th, 1907.

Lala Lajpat Rai.

24. The *Sasilekha*, of the 6th August, writes thus:—Whenever we request the Government to grant us a benefit or whenever the Government itself has any idea of conferring a benefit on us, the Anglo-Indian papers oppose such action and write that it is detrimental to the British administration in this country. The chief reason, why our requests made through the congress are not attended to for the last 23 years, is no other than the contentious spirit of the Anglo-Indian papers. The Anglo-Indians are not satisfied with accusing us here, but they send also telegrams and articles to newspapers in England, casting untenable accusations on us. Great men like Mr. Morley confide in such reports and believe that treason in India has been propagated and that therefore the people ought to be punished. Further, our people are trying to cease buying foreign articles in order to increase the "*Swadeshi* trade." This also has exasperated some Englishmen against us. So the English are hating us and wise men like Mr. Morley have lost all love for us.

There is a provision in the Penal Code for punishing those that create racial hatred, "which is same as treason", and for this offence the editors of native papers are punished. Is there no means of punishing the English editors and correspondents who write false reports and create ill-feelings in the minds of the English against the Indians?

ANDHRAKESARI,
Rajahmundry,
Aug. 2nd, 1907.

Overjoy at empty words.

25. The *Andhrakesari*, of the 2nd August, observes that some of the Maharajas—such as those of Kolhapur, Cashmere, Bobbili, etc.—congratulate themselves on the statement made by Mr. Morley that some Maharajas will be appointed as members in the proposed Advisory Council and consider that they are under happy stars. So, some of them express their loyalty by appreciating the deportation of Lajpat Rai, some others by abusing the patriots, a few others again by proposing the opening of bazaars to sell English articles and yet a few more by writing to English papers, etc. Pity! The English will not grant them the privileges they require, however much they may display their loyalty to them. The membership in the said Council is mere servitude and does not give substantial power.

ANDHRAPRAKASIKA,
Madras,
Aug. 7th, 1907.

"Mother India."

26. The *Andhraprakasika*, of the 7th August, contains a long stanza contributed by one Venkataratnam and addressed to Bharatamata (mother India):—"Who have robbed you of the vast treasures of precious stones, coins, gold, silver, pure copper, etc., that were securely imbedded in you? Oh, mother! Your sons, numerous as they are, are sorrowing being unable out of fear to say anything to those who punish you in this manner. Mother, you taught religious doctrines to all the countries, but you are now being taught by heretics. You were settling the disputes of others, but you are now being disturbed by useless cowards; you once spread civilization over the whole world, but you are now being reformed by barbarous fools. You distributed your crops among the famine-stricken countries, but you have now to depend on others' bounty for food; your people are reduced to such penury that they have neither food nor clothing, though they toil from morning to evening to earn food and become greatly humiliated at the sight of foreigners taking away your money mysteriously, building forts, huge structures and towers, leading an easy life, driving in steam-cars and carriages drawn by horses, riding on elephants, and parading in parks. Your people are distressed in mind at the thought that, what the foreigners spend a day on their luxuries is sufficient to maintain them for a year. Ah! How queer is all this? Well. It may not be so always. Many of your sons are well skilled in all the arts and are ready to uphold the cause of your honour. By the grace of God everything will conduce to success. Banish grief and make your sons united, secure your safety, and confer blessings on them.

DESABHIMANI,
Bezwada and Guntur,
Aug. 3rd, 1907.

Marriage procession in Párvatipuram.

27. The *Desabhimani*, of the 3rd August, observes that a marriage party went in procession with music in Párvatipuram and that the Sub-Collector charged them with the offence of nuisance. It is *sub judice*. "These are the comforts and privileges of the people."

KERALA SANCHARI,
Calicut,
July 31st, 1907.

Some more dispensaries to be opened in different parts in Malabar.

28. A leader in the *Kerala Sanchari*, of the 31st July, regrets to notice that there are comparatively fewer Local Fund hospitals and dispensaries in the district of Malabar than in the neighbouring districts, notwithstanding the fact that the collection under Local Fund taxes is greater in Malabar than in the other districts. It is stated that, in the district of Malabar, consisting of ten taluks, there are only eight dispensaries and seven hospitals, while in the South Canara district, with only six taluks, there are twelve dispensaries and five hospitals and in the other neighbouring district of Coimbatore nine dispensaries and nine hospitals. The District Board of Malabar says the article cannot plead want of funds as an excuse for not opening more dispensaries in important places and observes that by appointing hospital assistants instead of apothecaries in-

charge of certain minor hospitals, it could save a sufficient sum of money to open more dispensaries. The places where dispensaries are at present urgently needed are Kavvai, Nadapuram, Ottappalam Vaniankulam, Triprayur, and the article hopes that the President of the District Board, Malabar, and the Government will do what is required in the matter.

Kerala Patrika,
Masulipatam,
Aug. 3rd, 1907.

Remarks on the quartering of a punitive police at Cocanada.

29. A sub-leader in the *Kerala Patrika*, of the 3rd August, referring to the memorial proposed to be submitted to Government by the citizens of Cocanada protesting against the quartering of a punitive police on them and requesting the removal of the same, says that it is surprising to see that Government have thought it proper to punish the whole population of a town by quartering on it a punitive police force for the offence committed by a few and that, too, under excitement caused by the ill-treatment of a schoolboy by a European medical officer. The persons implicated in the riot at the European club are being prosecuted and no one will complain if the offenders are punished. Under these circumstances, the article hopes that Government will give a favourable reply to the memorial of the people of Cocanada.

Referring to the same subject a sub-leader in the *Manorama*, of the 2nd August, makes similar remarks and hopes that as the above act of His Excellency the Governor prompted a dissentient voice touching the proposal to give a public reception to His Excellency on his visit to Calicut, His Excellency will before going to Calicut rescind the order at least to maintain his own good fame.

Qasim-ul-Akhbar,
Bangalore,
Aug. 5th, 1907.

The present unrest in India.

30. The *Qasim-ul-Akhbar*, of the 5th August, admits that the British Government treats its Indian subjects of different nationalities as they deserve, but sometimes the relations between the ruler and the ruled get strained owing to indiscretion on the part of subordinate officers. The present unrest in India is due to this and the apparent friction will disappear when both understand their mistakes. It is the duty of every Indian to exert himself to attain this end.

IV.—Native States.

Suryodaya Prakasika,
Bangalore,
Aug. 5th, 1907.

Partiality towards Europeans in the Native State service.

31. The *Suryodaya Prakasika*, of the 5th August, observes that the District Commissioner of Hassan went to England on three months' privilege leave. He subsequently applied for another three months' leave without allowances in continuation of his privilege leave. Now he has again applied for leave for a further period of two months on medical certificate. But the Mysore Government has not only sanctioned this extra leave but has converted the whole previous period of three months into medical leave on half pay. In the Native States every "wearer of a hat" (European) is a lord and is even more than a prince. It is useless to regret this state of things when our officials themselves are mere puppets in the hands of the Europeans.

The finances of the Mysore State.

32. The same paper complains that though it had once been openly declared by the Mysore Government that it was under no liability to compensate for the losses that may be sustained by the jaghirdars and other landowners in consequence of the abolition of the *Hálat* duty on *supari* (areca-nut), it is astonishing that the same Government has now made an annual grant of Rs. 15,000 to the Sringeri Mutt in contravention of their avowed policy. The particular grounds on which it is sought to justify this large grant is that the Mutt is a religious and charitable institution of long standing. Again it will be seen that a house which passed to the Mutt as a gift from Mr. Ramachandraya, the late Judge, and estimated at Rs. 20,000, was bought by the State for Rs. 40,000. The Diwan may have done it in his zeal to support a religious institution, but it is not deemed fair to be sentimental in

dealing with the funds of the public treasury. Besides, there is no guarantee that the above grant will not be utilized for other than purely charitable purposes. Again, no anxiety was shown to ascertain the wishes of the people by placing the question before the Representative Assembly. The Diwan is a complete autocrat in the State. There is none to restrain his authority. Even the Legislative Council has not been given the power of criticising the conduct of the officials. It is regrettable that the Diwan is unable to realise the distress of the poorer servants in the State service and of the rate-payers and that vast sums of money are misspent in the name of charity and that the present Diwan is after all a hankerer after wealth and power.

SURYODAYA PRAKASIKA,
Bangalore,
Aug. 5th, 1907.

Retrenchment of the State expenditure in Mysore.

33. The *Suryodaya Prakasika*, of the 5th August, observes that there has been a steady rise in the price of foodstuffs in the Mysore State and the poorer classes can scarcely have one meal a day. "It is extremely regrettable", it says, "that even at this juncture the 'retrenchment demon' should have entered the State and snatched the scanty bread of the poorer men in the State service."

VI.—MISCELLANEOUS.

SWADESAMITRAN,
Madras,
July 24th, 1907.

The Cocanada affair.

34. The *Swadesamitran*, of the 24th July, observes:—The gentry of Cocanada have taken till now even to think whether to convene a public meeting for protesting against the action of the Government in having imposed a punitive Police force upon them. The Hon'ble Mr. Sarma, Mr. Perraju, Mr. N. Subba Rao and others are staunch supporters of the policy of petition and prayer. Probably they have been convinced that this policy will favourably influence Sir Arthur Lawley! But the general experience has been the very reverse. When the authorities have adopted or decided to adopt any measure, however wrong or unjust it may be, they never cancel it by reason solely of agitation on the people's part. Nay, the more strong this agitation is, the more strong also becomes their persistence in their intention or resolution. The idea is that, if the Government reverses any of its actions owing to popular clamour, its prestige and influence will go down. If we abstain from complaining, our rulers say that we have no grievances and go on doing things in their own fashion, regardless of our good. If, on the other hand, we complain, they tenaciously stick to their purpose under the false belief that giving way to popular complaints engenders loss of prestige.

In its issue of the 6th August, the same paper remarks:—The inhabitants of Cocanada, in a public meeting last Wednesday, resolved to send a petition to the Government for the removal of the punitive Police force quartered in their town, and appointed a committee to prepare the petition. This committee consisting, as it does, of influential landholders, vakils, traders and bankers, and of Hindus, Muhammadans and Christians, cannot be said not to be representative of the people of Cocanada. Now, within a few days after the attack on the English club, these people called a public meeting, in which they declared that there was no general unrest in the town. But the Government heeded not their declaration. Now, however, the people of Cocanada have at their back the strength of the opinion of their Municipal Council, and we hope that Sir Arthur Lawley will not treat their intended petition with indifference, but will relieve them of the burden of maintaining the punitive Police force. If he does not do so, he will only be beating a snake which is already dead.

INDIA,
Madras,
Aug. 3rd, 1907.

The *Indian Sociologist* and Parliament.

35. The *India*, of the 3rd August, says:—The *Indian Sociologist* is a periodical conducted in London by Sri Syamaji Krishna Varma. A notorious fool, Mr. Rees, brought to the notice of the House of Commons that this periodical was publishing very violent articles, and suggested its prosecution. Mr. Morley's reply is significant. He said that he had no mind to give it an unnecessary notoriety by prosecuting it. We

wish to ask him why he has permitted the persecution of so many Indian papers which in their tone are far more moderate than that of the *Indian Sociologist*. We all know what the reason is.

INDIA,
Madras,
Aug. 3rd, 1907.

The Indian National Congress and Lala Lajpat Rai.

36. The *India*, of the 3rd August, writes:—We learn that one result of the recent deliberations of the congress committee is that it has decided to memorialise the Viceroy in regard to Lala Lajpat Rai. The Lala is certainly much indebted to these great men! His own father has not taken such a step. These great men have, however, come to the conclusion that it is necessary to petition the Government. But there is one curious thing about their conduct. They seem to have determined not even to mention the name of Sirdar Ajit Singh. Their argument is, we presume, that the authorities should not punish any of us without due enquiry. Why Ajit Singh should be an exception to this argument, we fail to see. If the Sirdar be guilty, is it not proper that he should be regularly tried in court and punished after his guilt is established? But the vakils of Bombay are not bound to consider all this! Is it upon these eunuch vakils that Lala Lajpat Rai and Sirdar Ajit Singh rely?

HINDU NÉSAN,
Madras,
Aug. 5th, 1907.

A monorail experiment.

37. The *Hindu Nésan*, of the 5th August, observes:—The Secretary of State for India has sanctioned the bonus of £6,000 to one Brenman in order to make an experiment of his invention of a monorail service. We grant the necessity for such an experiment and of encouraging people to make it. But since it is to be conducted in England, why should not wealthy England pay for it? Why should this burden be placed upon our backs, which are already bent under heavy taxation? This is the way in which our money goes!

SWADESAMITRAN,
Madras,
Aug. 5th, 1907.

How the British rule India?

38. The *Swadesamitran*, of the 5th August, gives a translation in Tamil of an article which is said to have been published by the *Yugantar* and an English translation of which is said to have been published in the *Englishman* of Calcutta. In the course of this translation the following sentences occur:—

The British people themselves know how feeble is their rule in India. That is why they keep their weakness concealed from their subjects. Their stand in India is due to the ignorance of the people in thinking that the British are very powerful. That is the reason why the British devise all possible means to perpetuate this popular ignorance. The moment when the abovesaid misconception leaves the minds of the Indian people, the British Indian Empire will begin to fall down. The British cannot bear even one blow dealt by the whole of united India. The suspicion that this is so has for a long time been working on the Indian mind, and is the cause of the unrest seen in India at present. Self-consciousness will certainly be restored anyhow finally to the Indians, who are now fallen. It is then that the fact will be known that these foreigners have come to India to wrest from the Indians their food and put it into their own mouths. They came to India as wandering foreigners, not having the means of livelihood. And as India was at that time in a bad anarchic condition, they sat upon the vacant throne, and now say that they are the rulers of India by birthright. But one throb of the life-pulse of Indian public feeling will dispel the delusion that the British are the rulers of India. If the whole of the Indian public join together, establish their independence and unitedly refuse to pay taxes and cesses, not a thousand of such British nations can put the Indians down.

SWADESAMITRAN,
Madras,
Aug. 8th, 1907.

The India Council Bill in Parliament.

39. The *Swadesamitran*, of the 8th August, says:—One of the provisions of Mr. Morley's India Council Bill is that the term of membership in the Council should be reduced from ten to seven years. We think that on the analogy of the Viceroyalty and the Provincial Governorships in India, no one should be a member of the India Council for more than five years. It will be better still if the period be reduced to two years, on the analogy of memberships in the Legislative Councils in India. For we know

what sort of work the members of the India Council do—to sit as ornamental figure heads in the Council Chamber! It is not incumbent on the Secretary of State to consult them on all Indian questions. Nor is it certain that, when actually consulted, they will give good and right counsel; for, since they retired from the Indian Service, the circumstances of India may have changed considerably. That is probably the reason why Mr. Morley requires in his Bill that every member should have left India not more than five years before his nomination for the membership. Now, it is a question which has been repeatedly asked—why at all should there be such a body as the India Council, considering that the Secretary of State settles important Indian matters in consultation, not with his Council, but with the other ministers of the Emperor? It exists only as a means of emolument for retired Anglo-Indians. Seeing that the members of this Council are nothing more than a set of old bandicoots eating up the grain in this granary (the India Council), it is certainly enough if they are given this privilege for two years! And then, Mr. Morley proposes to reduce their pay from £1,200 to £1,000. On what calculation he has arrived at this latter figure as the standard of sufficiency, we do not see. Why should they get even £1,000? Being recipients of pensions from the Indian Treasury, their membership may well be made merely honorary; for these pensions are surely adequate for their living. Such a step is desirable from another consideration too, namely, that, though we have been frequently asking that the Indian Secretary's salary may be placed upon the British estimates, he is still being paid out of the Indian revenues. The Bill will pass the House of Commons shortly and also the House of Lords, and will become law soon. What if it does? It has no provision as to the appointment of Indians to seats in the Council. So it will be of little value to us.

SWADESAMITRAN,
Madras,
Aug. 9th, 1907.

Shopkeeping Faringhis.

40. The *Swadesamitran*, of the 9th August, reproduces in Tamil an article which is alleged to have appeared in the *Sandhya* of Calcutta. The gist of the passage is:—The shopkeeper's quality predominates in all the doings of the Faringhis. The end and aim of their life in this world is money. Since the demand for Liverpool salt and Manchester cloths in Bengal has fallen, the Faringhis have been inflamed with anger. Now that it appears that their whole trade will go down, they have completely lost their heads. That is why they try to put the Indians down by bringing pressure to bear upon them. That is their natural character. For the acquisition of money they will do anything. For creating a market for their opium in China they worked hard in that country. They plundered the town of Pekin and oppressed the Chinese. If you actually starve this Faringhi rhinoceros, will it be quiet? Originally these Faringhis unable to bear the pangs of hunger left their own land, crossed seven seas and thirteen rivers, and tried to get a living in our country by trading. Even now their trade is more important to them than their duty of protecting their subjects. It is impossible to think that they will easily let loose their grasp upon the trade so strongly established in India.

SWADESAMITRAN,
Madras,
Aug. 9th, 1907.

Indian students in England.

41. The *Swadesamitran*, of the 9th August, writes:—It is not enough forsooth that the school-going population in this country are being crushed like bugs by the Government! Mr. J. D. Rees seems to desire that those Indian youths who go to England for education should also be subjected to the same process! Now these youths cannot be less than twenty years old, and, having constantly in view their separation from their parents and their country and the enormous sums of money which they have to spend for their life in England, they can surely be expected to take good care of themselves. To our knowledge, there is no instance, among those Indians who have at any time visited England for education, of one who, forgetful of the purpose of his visit to that far-off land, has put himself into undesirable hands and returned to our midst not better than when he left us. Every one of such Indians has, on the other hand, returned with one distinction or another gained in England. How is this possible if the Indian youths in-

England mix in undesirable society as Mr. Rees says? Yet Mr. Rees has asked Mr. Morley if it is not expedient to devise some means to superintend their work in England, and Mr. Morley has admitted the importance of the question and promised a committee of enquiry. Our readers will readily perceive the inner current of thought in Mr. Rees's mind when he made the above suggestion to Mr. Morley. Not Mr. Rees alone but many others are influenced by the consideration that Indian youths, while in England, without confining their attention to their immediate object—namely, education—interfere in politics also, and imbibe the notions of those English politicians who are favourably inclined towards India; and that, as a result, those youths, on their return to India, make light of the British Government and stir up the people. And the remedy suggested by Mr. Rees and his friends is that the Indian youths in England should always be kept under leading strings. What narrowness of mind! We admit that education is the main purpose of these youths. But at the same time we cannot imagine what harm will accrue to them if they devote their leisure hours to politics as practised in England and thus seek to enlarge their minds. Mr. Morley is not unaware of this fact. Yet he has appointed a committee. And who is the President of it? Sir William Lee Warner. We know what are his views on Indian affairs, and we can forthwith foretell what the committee is going to do under his guidance. We are certain that it will deprecate the practice of Indian youths in England taking part in politics.

The *India*, of the 10th August, observes:—We trust our readers will easily understand the inner significance of the dialogue between Mr. Rees and Mr. Morley in the House of Commons on the Indian students in England. For some time past, English statesmen have been thinking how to counteract the love of one's country and of independence which of necessity they learn in England, and to reduce them into puppets in the hands of Englishmen. The very fact of Mr. Rees's share in the above dialogue shows that what we have said is the aim of the dialogue.

SWADESAMITRAN,
Madras,
Aug. 10th, 1907.

Another deportation.

42. The *Swadesamitran*, of the 10th August, says:—Not many days have passed since Lala Lajpat Rai and Sirdar Ajit Singh were deported; but we now hear of another case of deportation, which is becoming more and more common. Who is the person now deported? And what was the offence for which he has been deported? This person is Lala Thani Ram, the head of the Arya Samaj at Abbotabad; and the reason of his deportation is nothing more formidable than that he told a Muhammadan, who had come to mediate between him and a milkman, to mind his own business. This was too much for the Muhammadan to bear, and he went to the adjoining masjid and gave information to his co-religionists there that the Lala had abused their spiritual head; when forthwith they lodged a complaint against him. But the complaint was dismissed on enquiry. Thereupon the Muhammadans petitioned the Chief Commissioner of the Province, who came to the conclusion that the Lala was guilty, with the result that the very District Magistrate, who had recently acquitted him now ordered him to leave the district of Abbotabad for one year. If this account be true, the deportation cannot but be thought to have been ordered in order to please the Muhammadans. To-morrow, a Hindu or Muhammadan may be deported to please the Christians. If the responsibility of the British Government is to be limited to minister to the pleasure of the Muhammadans or Christians, or, for the matter of that, the Hindus, we may say that impartiality of administration has quitted the land altogether. But the *Civil and Military Gazette* gives another version of the affair. It says that Lala Thani Ram abused the Muhammadan priest in the bazaar street, that the Chief Commissioner, on being petitioned by the Muhammadans, commended their forbearance from raising a tumult, and deported the Lala. Even if we grant the truth of this story, he did not deserve to be deported; for had he not been exhonerated by the Magistrate who had tried him? The same Magistrate subsequently ordered his deportation. We think it curious that a Magistrate, who has released a man

charged with a crime as not guilty of that crime, should punish the same man to please the superior authorities. Hereafter, therefore, the judiciary is to be a mere tool in the hands of the executive. We have no wish to write any more on this subject.

INDIA,
Madras,
Aug. 10th, 1907.

The rumoured prosecution of the *Kesari* of Poona.

43. The *India*, of the 10th August, writes:—A rumour is now abroad that the *Kesari* of Poona is shortly to experience the application of the law of sedition. To our mind, there is little probability of this Mahratta paper publishing any seditious matter; for Mr. Tilak, whose paper it is, has many times declared in his public speeches that he has no intention to stir the people to hatred of the Government. But as the *Kesari* is devoted to the service of this country and to *Swadeshism* in particular, and as the *Swadeshi* movement is a powerful check to the ambitions of Englishmen, the authorities are anxious to suppress that paper; and we have to think that they put forward a variety of vain reasons for accomplishing their object, which they are not bold enough to avow frankly. Now, the *Kesari* once already underwent prosecution and as a result Mr. Tilak was sent to jail. This latter event was not only the cause of universal grief in this country, but deeply affected the minds of such great men as the late famous Professor Max Müller in the west. If the authorities meddle again with Mr. Tilak, they will not be profited any way. Mr. Tilak's paper is patronized by 50,000 men and a translation of this paper named the *Hindu Kesari* is also in circulation now. Not only the subscribers to these two papers, but hundreds of thousands of others will also surely be pained to hear of any injury done to Mr. Tilak. There can be no greater folly than for the authorities to think of cultivating loyalty in the land by such means!

Indian disloyalty.

44. The *India*, of the 10th August, observes:—The English authorities in India and their eulogists in the English and Anglo-Indian press are constantly in the habit of talking complacently on the "deep loyalty of our Indian troops and subjects," and say that the influence of "some learned but discontented fools" will not serve to wean the troops and the people away from their duty to their present Sovereign. Well and good. But some persons ask the authorities, "Why in that case have you deported Lala Lajpat Rai and Sirdar Ajit Singh? Why are you so much afraid of the *India* and the *Hindustan* of Lahore and of the *Yugantar* and *Vande Mataram* of Calcutta? If you trust in the loyalty of the people really, why do you exhibit so much ado? Do you not yourselves see that the people and the troops in this land are not flowing with love and esteem (for the Government)?" Now, what reply can the Government give to these pertinent questions?

SWARAJ,
Bezwada,
Aug. 3rd, 1907.

"An open letter to His Excellency the Governor of Fort St. George in Council, Madras."

45. The *Swaraj*, of the 3rd August, has an "Open Letter to His Excellency the Governor of the Fort St. George in Council, Madras (regarding the Cocanada Incident)". It is as follows:—

1. "England is about 10 or 12 thousand miles from India. In a splendid mansion in London, the best of all cities, while electric fans produce cool breezes, while heralds applaud with shouts of victory, while musicians play on clarionet and other instruments, and while sons, grandsons, etc., delight the ears, like parrots and cuckoos, with their sweet words, it is difficult for His Majesty Emperor Edward VII to listen to even the representations of friends. We believed that you were a personification of kindness and that you were sent as His Majesty's representative—as there could not be an opportunity for the humble representations of the grievances of thirty crores of mute Indians to reach the ears of the Emperor in that august Court—to remain in the midst of the Indians, note their difficulties personally and do good to them.

2. "Moreover, when the other day you condescended to go to Pachaiyappa's College and when the subjects under your rule welcomed you

with shouts of *Vande Mataram*, you smiled and expressed your kindness to them. We were, therefore, confirmed in our belief that you are a personification of kindness.

3. "We believe that it is known to your Excellency that the Madras Presidency has acquired the reputation that neither the people nor the chiefs ever cause any disturbance to the country.

4. "We do not know what the papers published by the English in India have advised you. The Indian newspaper editors and eye-witnesses have been unanimously declaring that in Cocanada the District Surgeon Dr. Kemp beat and injured one of the boys that cried *Vande Mataram*. The saying that 'for Kings or their representatives, their ears only are their eyes,' appears to apply to your Excellency.

5. "To declare that all the inhabitants of Cocanada are rioters, simply because some unknown people there in order to wreak vengeance on Dr. Kemp who beat the boy, formed themselves into an unlawful assembly, committed a riot and struck the Collector with a soda-water bottle is like what follows:—A lamb was drinking water from a channel at a higher level while a big tiger was drinking water lower down. The tiger asked, 'Why do you stir the water?' The lamb replied, 'I am not stirring the water. I have not done any wrong.' Thereupon the tiger said, 'You have not stirred the water now. But six months ago, your mother stirred it.' The lamb said, 'It is now only three months since I was born'. The tiger resolutely said, 'I do not know all that. I know of one thing only. Now or formerly, while I was drinking water lower down the channel, the water higher up was muddy. I do not know other things.' That is, it is groundless.

6. "Your Excellency, perhaps, may say that as you cannot point out the particular individuals of Cocanada who have caused this riot and in order that the inhabitants may hereafter conduct themselves loyally, you have, under Act V of 1891 as amended by Act VIII of 1895, increased the Police force in Cocanada and ordered that the inhabitants of Cocanada should bear the cost of the maintenance of the additional Police force for two years. Your Excellency and the English journalists in India have to know how far it is just to annoy the subjects that are already suffering from famine and poverty by means of orders such as this.

7. "The Divisional Magistrate in Cocanada has been trying many people who committed this riot and were arrested. For one offence the subjects are punished in two ways. Till the other day, neither did the British rulers, nor the Russian rulers nor the Muhammadan rulers nor any rulers in the world, punish the subjects in two ways for one offence. Nor have they done such acts as cause serious troubles to the subjects, violate moral rules and are of a cruel nature.

8. "As the English officers have been so long governing the Indians by passing such improper orders as this, the Indians have become very poor and have been reduced to an indescribably bad condition. This action of the British is after the proverb 'driving to the bay'. The subjects being forced down into the abyss of misery, have no other course open to them than to act according to the above proverb. The Indians have no guns, muskets and other war materials. They have been disarmed by the Arms Act. We think that the British are indifferent under the impression that the Indians are unable to do anything. Our people do not want guns. They do not require muskets, gunpowder, swords and other instruments. We are not the people to fight terrible battles, shedding rivers of blood from our bodies. At present the very livelihood of the Indians has been affected and they have been reduced to a bad condition. Our people after they felt the want of food and raiment have opened their eyes to note their wretched condition. Well, the English have reduced us to this condition by their trade and by their administration of the country. Be it so. In order to check the English trade in India and the arbitrary authority exercised in the administration of the country, we have taken the vow of the 'boycott of the British goods' as the best of weapons and ventured to attain *Swaraj* which is an

embodiment of three powers—to legislate, to impose taxes and to administer the country. In this war which we wage for our livelihood, we think we will not be defeated. If we be defeated we will suffer from famine and die without food. Conjecture what the beauty, civilization, etc., of the kingdom will be without subjects. The Government can themselves know how the administration will get on. The reason why thoughts like these arise in the minds of the Indians is found in the plain fact of the English exercising free arbitrary power in this country.

9. "(The English) having forgotten the saying of St. Paul that 'charity means love,' venture to do anything in order to make money. This is clearly evidenced by the conduct of Clive in his transactions with Omichund, and by the fact that the English forgetting their noble birth, engagad themselves in trading in boots, fish, etc.

10. "We have stated that two kinds of punishment are inflicted on the inhabitants of Cocanada, and pointed out the difficulties ensuing from the exercise of arbitrary authority by the Government. If your Excellency is desirous of maintaining the reputation that the English Government is a peaceful Government, if your Excellency cherishes in your heart the thought that you should not betray the confidence with which His Majesty the Emperor has appointed you as His Majesty's representative, if your Excellency desire to put down the disturbances and do good to the subjects, take steps to remove the punitive force which is one of the two punishments inflicted on the inhabitants of Cocanada and to administer justice impartially by getting Dr. Kemp, who is the original cause of the disturbances at Cocanada, convicted under the Indian Penal Code and by taking due interest in the matter and by punishing him according to law.

"Is Dr. Kemp a greater man than Sir George Arbuthnot? Although we are one of the new party who require *Swaraj*, we have written this letter in order to strengthen the friendship between the Indians and the English, which is the chief means of attaining our *Swaraj*, and we request your Excellency not to suppose that we are one of those that cringe before the Government.

"EDITOR OF *Swaraj*."

KISTNAPATRIKA,
Masulipatam,
Aug. 4th 1907.

A *Swadeshi* lecture, Tenali.

46. A Tenali correspondent writes to the *Kistnaputrika*, of the 4th August, as follows:—On the 22nd ultimo, Mr. B. Nārāyana Rao, a *Swadeshi* lecturer, delivered a lecture on patriotism in an open street in our village. Mr. Narasimha Rao, a teacher in the Lower Secondary school, offered thanks at the close of the lecture on behalf of the audience, to Mr. Nārāyana Rao. The meeting was brought to a close with loud cheers and shouts of *Vande Mataram*.

Chirivada news.

47. The same paper observes that the washermen of Chirivada have refused to wash foreign clothes. Tirupatigādu, a washerman, has told a Brahman when he gave him his mull cloth to be washed that he would throw it into the oven. It is regrettable that the educated people have not got even the sense of that washerman. The *Swadeshi* movement cannot be accomplished, unless the washermen of every town and village go on a strike in the matter.

Cheerala news.

48. A Cheerala correspondent to the same paper writes as follows:—Messrs. P. Gōpal Rao and Lōcanādham and some others have been giving lectures for two months in the villages of Cheerala and Pērala. As some of the inhabitants of this village submitted an arzi to the Collector furnishing a list of the patriotic leaders, he came down and made enquiries. Mr. B. Nārāyana Rao from Bandar came to this place on the same day to give lectures. The villagers were afraid that he would be arrested by the Collector. But Mr. Nārāyana Rao bravely and enthusiastically spoke on servitude and independence. On the second day he lectured there on the history of Japan and at Pērala on patriotism. The sleeping patriots of our village awoke from their lethargy.

A night school at Masulipatam.

49. A Masulipatam correspondent to the same paper writes as follows:—Last Wednesday the members of the Prarthana Samajam of our town, under the presidentship of Mr. Adipudi Somanatha Rao, established a night school for the benefit of the poor in Jagannadhapuram and designated it the Naoroji Night School. The President expressed that as the State aid in the matter of education was little, the people should do the needful and that night schools should be opened in every peta (ward) of the town. Then one Chillariga Srinivâsa Rao, in offering thanks to the President, remarked that the Government have enough of funds to maintain armies and secret spies but not for education. He emphasised that the country could not attain greatness by depending on Government and that it could do so only by self-exertion. He added that India is being reformed in all respects without the help of the Government, and so it would set an incomparable example to the world.

Swadeshi lectures, Bápatla.

50. A Bápatla correspondent to the same paper writes as follows:—On the 23rd of last month, Mr. B. Nârâyana Rao delivered in our village two lectures. In the first day's lecture he dwelt upon the past and present condition of India and on the second day he lectured on the history of Japan so as to impress on the audience the characteristic virtues of patriotism, self-respect and self-help of the Japanese. The Police Station-house officer attended the meeting.

DESABHIMANI,
Bezwada and Guntur,
Aug. 3rd, 1907.

What is the defect? Failure to follow leaders.

51. The *Desabhimani*, of the 3rd August, has some Telugu stanzas and one of them is as follows:—"Our mother country possesses good mineral treasures, great rivers, rich crops and precious stones. Alas! How useless they are if we have not the inclination to follow our leaders."

Another stanza signifies: "Some great people, well educated and in high position, ascend platforms and roar like a lion and stamp them so heavily as to break them. But they fail to do what they preach. Banish all cunning words and follow the leaders. If no work is done with interest how can she (the mother India) like it?

The French offering to help the English.

52. The same paper writes that the French offered their help to suppress the *Swadeshi* unrest, if the English failed to do so. Indeed a very daring act! Even a little boy can control the dumb cattle. Is it necessary that the French and the English should join to attack the innocent Indians that "ought not to use weapons or daggers or even lathies?" Are not the British enough? It is commendable for the British to impart military education to the Indians first and then display their valor before them. It is only then that the Indians will, like a fighting bull that cares not for any body even when he is armed with a stick, exhibit their prowess.

A stanza is quoted here and it reads thus:—"Is it proper for a warrior to exercise his fighting skill against those who go to him for alms? It is indeed appropriate (to do so) against the enemy in battles. Does the god of wind blow against creepers lying close to the ground? He only attacks the lofty trees, forcibly and with alacrity.

VRITTANTA
CHINTAMONY,
Mysore,
Aug. 7th, 1907.

Sirdar Ajit Singh and his flight in disguise.

53. The *Vrittanta Chintamani*, of the 7th August, in a leading article in the course of extolling Ajit Singh for his self-sacrificing nature and his zeal for the cause of the country, observes that it was some of the stringent legislative measures recently promulgated by the Punjab Government affecting the ryots as well as the landowners that disturbed the equilibrium in the Punjab. Deputations to high officials had been of no avail. It is a fact that at this juncture Ajit Singh stood forward as a fearless critic of the Government both in the press and on the platform. The Government partly by its inability to meet the strong arguments of the opposition party and partly blinded with authority took Ajit Singh for a seditionary. But we should not regret this incident. It was a great blunder to have dealt with Ajit Singh so severely on the mere allegations of a

provincial autocrat that he was attempting to upset the existing administration. A rumour prevailed for a time that he had fled away in the disguise of a female to escape arrest. This is a downright lie. For, who can believe that a person, who had from his very childhood consecrated his life for the national cause, had fled for his personal safety? The fact is that he was anxious to see the fruits of his labour, viz., the withdrawal of the Land Colonisation Bill. The moment he saw his object at least partially fulfilled, he gladly surrendered himself to the authorities. The reader will think for himself whether such acts can be brought under sedition.

SURYODAYA PRAKASIKA,
Bangalore,
Aug. 5th, 1907.

Press prosecutions.

54. The *Suryodava Prakasika*, of the 5th August, observes that the recent press prosecutions all point to the fact that the cry of "sedition" is only a pretext under which the Government wants to crush the patriotic spirit among the Indian journalists. The editors of the *India* and the *Hindustan* were sent to jail. A search warrant was issued against the *Bande Mataram* office. The Magistrate of Amritsar openly declares his hostility towards the *Swadeshists*. It is also urged that some action should be taken against Mr. Shyamaji Krishna Varma, an Indian nationalist in England and editor of a newspaper. But it is not in the British territories alone that such repressive measures are taken. Even in the Native States, it is dangerous for any journalists to expose the evil doings of Government officials. It is surprising in the extreme that even in this twentieth century it is sedition to espouse the popular cause.

VRITTANTA PATRIKA,
Mysore,
Aug. 8th, 1907.

Dedication of girls to temples.

55. Referring to a recent movement in Bombay to put an end to the pernicious custom of dedicating young unmarried girls to the service of temples and thus consigning them to a life of prostitution, the *Virttanta Patrika*, of the 8th August, wishes to add to the suggestions made by the Bombay Government in this respect that notices, forbidding the practice and mentioning the penalty which the law imposes on such offenders, should be issued by the Government and put up in some conspicuous parts of those temples where the custom still prevails.

NADEGANNADI,
Bangalore,
Aug. 10th, 1907.

Curious canards.

56. Referring to the statement in the *Express* that the deportation of Lala Lajpat Rai was propably the result of his supposed interview with the Amir and political intrigues with him, the *Nadegannadi*, of the 10th August, says that the English press in its attempt to remove the revulsion of feeling against the British on account of the deportation, gives currency to curious canards, but the Indians cannot be deceived by means of such fictitious stories. It was certain Anglo-Indians that brought Lala Lajput Rai into trouble by framing false charges. But there is always a power that makes for righteousness, and our Anglo-Indians will do well to remember that Truth alone will succeed in the end.

A member of the Burmese royal family in distress.

57. The above paper, in continuation of an article reported last week referring to the distressful condition of a member of the royal family of Burma with her eight children in Culcutta, says that it is somewhat gratifying now to hear that the Burmese people have arranged to invite their queen to Burma and maintain her there.

[Issued, 17th August 1907.]

CONFIDENTIAL.

No. 33 of 1907.

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 17th August 1907.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

II.—HOME ADMINISTRATION. PAGE

(*a*) *Police—*

The Police and the people 362

(*k*) *General—*

Decentralisation Commission 363
The King and Clive 364
Agitation in India and its Price .. .. *ib.*

IV.—NATIVE STATES. PAGE

Administration of Native States 365

VI.—MISCELLANEOUS.

Improved methods of deportation .. .. *ib.*
The Boycott Anniversary 366
Ideal of *Swaraj* 367

VERNACULAR PAPERS.

I.—FOREIGN POLITICS. PAGE

The East for the Easterns 368

II.—HOME ADMINISTRATION.

(*d*) *Education—*

Smoking among boys .. .. *ib.*
Girls' schools and Government .. .. *ib.*

(*f*) *Land Revenue and Settlement—*

The peasantry and the middlemen .. .. .. *ib.*

(*j*) *Salt and Abkári—*

Condemning the enhancement of tree-tax 369

(*k*) *General—*

"The hope of the patriot" .. .. *ib.*
"The old and new parties" .. .. *ib.*
Moral stanzas 370
"Faith in the British justice" .. .. *ib.*
What is treason? 371
"History of the loss of our industries" .. .. .. *ib.*
"Causes of famines" 372
"Present situation and our Dharma" .. .. .. *ib.*
Kesaripatrika .. .. *ib.*
"The secret art of Government" 373
The arrest of Lala Lajpat Rai .. .. *ib.*

IV.—NATIVE STATES. PAGE

The destruction of forests in Mysore 374
The remission of taxes in Pudukkóttai .. .. .. *ib.*
The Diwanship of Travancore .. .. *ib.*

V.—PROSPECTS OF THE CROPS AND THE CONDITION OF THE PEOPLE.

Recent floods in Malabar and their consequences .. .. *ib.*
Low-paid officials to be given a famine batta 375

VI.—MISCELLANEOUS.

Lord Macaulay and Mr. Morley .. .. *ib.*
The British Indian Association of Bengal .. .. .. *ib.*
Foreign rule and self-rule 376
How the English nation acquires foreign dominion .. 377
Bhupendranath Dutt .. .. *ib.*
The awakening of India 378
A mistake admitted by a European .. .. *ib.*
Arise, awake .. .. *ib.*
"Angles of God" .. .. *ib.*
The Faridpur Conference .. .. *ib.*
The copra trade of Malabar and Travancore 379
The bureaucracy in India .. .. *ib.*
Lamentations of Mother India 380

ENGLISH PAPERS OWNED BY NATIVES.

II.—Home Administration.

(a) Police.

THE INDIAN PATRIOT,
Madras,
Aug. 14th, 1907.

1. The *Indian Patriot*, of the 14th August, has the following leader:—

The Police and the people.

"The object with which the recent Police reform was started was to improve the efficiency and popularity of the force, to make it more efficient for the prevention and detection of crime, and to enable it to secure the help and co-operation of the people. In every society the criminal classes are few. To get at them is the work of the Police, and with the confidence and co-operation of the better classes the task is lightened. The Police Commission recognised that the European officers of the force were not particularly efficient, that the native rank and file were generally recruited from a class of Indian society which did not make service in the department respectable. There was inefficiency on one side and corruption on the other. The Commission felt that, to improve matters, a better mode of recruitment must be had recourse to as regards both Europeans and Indians, that for better knowledge of the country and closer acquaintance with the people, a larger admixture of Indian officers was necessary in the higher ranks, and that, in order to make the Police service more popular and respectable, a more respectable and better educated class of Indians should be introduced into the force. The scheme thus formulated is being given effect to. A fair number of respectable and well-educated young men have been admitted as Deputy Superintendents; and a larger number of respectable young men have been introduced as Sub-Inspectors. This large infusion of respectable young men must tend to improve the tone of the Police; it must enhance the popularity of the department; it must also conduce to greater public confidence. The average Policeman is not trusted by respectable people; he is avoided as much as possible. Nobody volunteers to help a Police official, lest he should be dragged into a case to his inconvenience and humiliation. The vulgar idea is that the Police always mean evil, that they are bent upon evil to those whom they approach. Perhaps this is the fate of all men who have to be detectives and spies; but, properly speaking, there ought to be no occasion to create this kind of suspicion among respectable sections of society who are not required to be watched by the Police, to be visited by them as spies.

"Circumstances however have so developed as to make the Police an object of suspicion, even with the reforms that have been introduced. No doubt the new class of officers, by their education, character and antecedents, will inspire a greater degree of confidence in the public mind; but the evil is that they are called upon to perform duties which cannot make them very acceptable to the general public. If their duty consists in the investigation and prevention of crimes, in enlisting the influence and co-operation of respectable people on their side in the performance of their duties, they are bound to become very useful. But this is not now the exclusive function of the Police. They have been called into the domain of politics, have to attend all kinds of public meetings, to note the movements of public men, to keep watch over schoolboys and students, and to conduct themselves so as to be viewed with suspicion by the more respectable classes. What confidence can people be expected to place in a Police officer who has to prosecute schoolboys and respectable men before Magistrates, to gather or make up evidence against them, to make secret reports about men honoured in society, and to do so many other things which are obnoxious to the people at large? If their work was confined to criminal classes, to the prevention and detection of crimes, to the suppression of budmashes, they could easily get the help of the people, and secure their confidence; because society is interested in protecting itself from thieves and budmashes, from all those who are a menace to public order and peace. But when society itself is the object of Police attention, when it is watched for its political opinions, when every gathering of its members is guarded, when even religious gatherings are dispersed by force, it is hardly possible for it to feel any sympathy with, or confidence in, those who so deal with them.

"The meaning of what is being done in many places by the Police is that every Indian who interests himself in the general affairs of the community is a suspect and that every gathering of people has a sinister significance. The general prohibition against public servants as regards attendance at political meetings exempts Police officers alone. About half a dozen Police Inspectors and Sub-Inspectors were seen yawning at the Vizagapatam Conference at which were present many of the most respected men of the Presidency; and no public meeting is denied the honour of Police attendance. Where is the necessity for this open display of suspicion? Lord Curzon refused to receive the resolutions of the congress from the hands of its President; but he would have no objection to scores of Policemen in uniform and in undress being spies at its sittings. Why not deal with public men and public gatherings in a straightforward way? Why set the Police upon them? Why exhibit such open distrust of honourable citizens? And where is all this suspicion to end? Will people have greater trust in a Government which so openly distrusts them? Will the Police be rendered more efficient by being employed for work of this kind? Will they be able to acquire any influence over the people? Will they get any willing assistance from them? It seems to us that the policy of suspicion will have very far-reaching consequences. It is calculated to drive entire classes of people into an attitude of distrust. No doubt, certain official men here and there profess special sympathy for particular sections of the community; but no difference is made between one and the other where any political tendency is apparent. Trust in the people tempered by prudence is what the late Mr. Gladstone laid down as the wisest policy for political governments. But here there is not only no trust, but prudence is displayed in open suspicion and distrust. We do not believe that this will bring the Government and the people into relations of mutual trust and confidence. It will surely render the Police agency useless except as spies on the most respectable and loyal citizens. Let the result be imagined. We need not indicate it."

(*k*) *General.*

THE INDIAN PATRIOT,
Madras,
Aug. 10th, 1907.

Decentralisation Commission.

2. The *Indian Patriot*, of the 10th August, in a leader entitled "Decentralisation Commission" says:—"The time is long gone when individual officials could be entrusted with absolute power without the controlling influence either of the Government or of the people. If the control of the Government is to be given up it must be replaced by that of the people. If despotism is to be perpetuated it is far better that it is of a higher type, that it is exercised by a higher type of officials. The despotism of the Viceroy, for instance, is far better than the despotism of a Provincial Governor, and the despotism of the latter is surely better than the despotism of the district official. And if we are asked whether we would have the despotism of the Magistrate or the despotism of the policeman, we would certainly prefer the former. The lower the despot the more unbearable will be his despotism; for he will be devoid of the higher and nobler instincts which are generally found in the higher class of men. The object of decentralisation being to bring the administration into close touch with the people, and not to strengthen the powers of every local despot, the changes must be such as will conduce to more intimate relations between the agents of Government and the people.

"We are aware that there are people who look upon decentralisation as a scheme for putting more power into the hands of district officials, and thus enabling them to acquire more influence among the people. But it does not require much knowledge of modern conditions to realise that such a transfer of power can but result in a dangerous estrangement between the officials and the people."

THE MUHAMMADAN,
Madras,
Aug. 15th, 1907.

The King and Clive.

3. The *Muhammadan*, of the 15th August, has the following in its leader :—" . . . . . The hue-and-cry against Clive is of a piece with all the rest passing under the term Indian public opinion in every morsel of which there is a sickly flavor of animus against the ascendant race which makes voluble asseverations of loyalty a vain thing. Opinions differ and will go on differing till the crack of doom, but the ascerbities marking the criticisms on Clive must be regarded not as a dispassionate appraisement but a deliberate distortion by critics envenomed by political motives—critics who, so that their end is attained, are quite regardless of the medium through which they work. The literary value therefore of a Bengali monograph on Clive is *nil*, but as dragging out the Babu within the Babu it is of priceless worth, in that it puts it out of his power to shift his position in accordance with circumstances and more especially to end a tirade distended with disaffection with a whistled stave of God Save the King—that whilom trick, all are so familiar with.

* * * * *

"But the period of controversy has gone by; that of realization is now here. Lord Curzon—that prancing Pro-Consul, as he has in sarcasm been styled, by those who for one reason or another—but a bad reason all the same—would have none of him, and express it in the ugliest language they can find—may well, among other achievements of his crowded life, regard his successful plea for a memorial to Clive as creditable to his patriotism as to his acumen as a historic critic. If Clive could be excluded from the crowded Pantheon, then who has a right to a place there would be an insoluble question."

THE MUSLIM PATRIOT,
Madras,
Aug. 15th, 1907.

Agitation in India and its Price.

4. The *Muslim Patriot*, of the 15th August, writes :—" . . . . We cannot denounce or condemn or for the matter of that depreciate the lawful and constitutional agitation, but there is a limit to every kind of agitation and, if you exceed it, you set at nought the principles of its utility and effectiveness. When the agitation excites the masses against the benign Government and produces hatred and disaffection against the British rule, and when it kindles ill-feeling among the various communities inhabiting this vast continent, it becomes an unconstitutional and an undesirable remedy for our grievances. The unconstitutional agitation kept up and aggravated all the fury of the excitement and all the virulence of bad feeling. Agitation was resorted to in the way of holding indignant protest meetings, marching in disorderly processions, singing undesirable songs, preaching boycott, picketting and fomenting of strikes and what not. Take up the question of self-Government in India for which the country is not prepared. What sort of a self-Government is required by our friends we have not been able to understand. It is a foolish project altogether and in the face of Mr. Morley's definite assurance that the Government of India must remain absolute, it behoves our leaders to turn their attention to other subjects . . . .

"India is paying a heavy price for the agitation, as it is being carried on now. It has failed to achieve the purpose for which it was started. It has done greatest harm and behoves our tried leaders to pause over the disastrous consequences that have followed. It was thought at one time that agitation would bring on pressure on the Government to effect reforms, but let us see what the agitation has brought about. In Bengal specially, the masses are being actuated with noisy meetings, processions and strikes, in fact proclaiming a commercial war against the British nation and striving to make it surrender to their terms. It seems that the Government has lost all confidence in the loyalty of the people and has awakened to suspect our actions and has made it more alert. Mr. Morley was wrongly blamed for putting the hand of progress fifty years back, and it would be bare truth if I said that the agitation, creating excitement and disturbance in the country, has put the land in the condition of after-mutiny days. Here is the best opportunity for the real leaders to come forward and to dissociate themselves from frothy and effervescent agitation, otherwise there are clear signs of a grave danger awaiting to doom the political agitation in the country. Will they rise up equal to the occasion and guide the political barge by steering it between the rocks ahead and the breakers around, or will they sleep the sleep of indolence and indifference?"

IV.—NATIVE STATES.

THE WEDNESDAY REVIEW,
Trichinopoly,
Aug. 14th, 1907.

Administration of Native States.

5. Referring to the interference of British Residents in the internal affairs of Native States, the *Wednesday Review*, of the 14th August, says:—"No doubt a great deal depends upon the personality and the intelligence of the Chief. In the case of one like the Gaekwar of Baroda, who is able to look after himself without interference from outside, there is no cause for complaint. But most of our Chiefs are not of the same mental and moral calibre and it is no exaggeration to say that in some of the Native States a three-cornered fight is constantly going on between the Raja, his Diwan and the Resident, in which the first almost always fares the worst. It does not follow that the British Government do not maintain a sympathetic attitude towards the Chief and are more inclined to side with the Resident or the Diwan as the case may be. But the former, owing to his innate delicacy of feeling, is not insistent enough and in consequence goes to the wall, and again the Diwan may not satisfy the Residency or the European population at the station with the result he has to bid a premature good-bye to the State. In this connection we should like to refer to the rumour that Mr. Gopalachari's hasty exit from Travancore is due to his proposal to levy a duty on certain goods which was not relished by the European importers. We give the rumour for what it is worth, but if it should have some foundation, it only illustrates the impatience of those who are prone to make too much of the circumstance that they belong to the ruling race. Whatever be the truth or otherwise of this particular rumour, we have reason to believe that Mr. Gopalachari's independent attitude towards the planters has not been to their taste. We should not be understood to say that his sudden departure from Travancore is due solely to this incident. We mention it here simply to show how powerless the native rulers at times are to act in the interests of their own subjects and territories. It is becoming increasingly clear that for efficient and good administration of their States, the Chiefs must be given a freer hand and the Residents should be there to advise and guide and not to dictate to and handicap them. It is not possible for us to define in detail the sort of freedom which they are to enjoy, but we shall point out in conclusion that Lord Curzon's description of them as the pillars of the Empire must be more of a reality than a high-sounding compliment."

VI.—MISCELLANEOUS.

THE INDIAN PATRIOT,
Madras,
Aug. 12th, 1907.

Improved methods of deportation.

6. The *Indian Patriot*, of the 12th August, writes:—"The Chief Commissioner of the Frontier Province in the Punjab has administrative originality of a kind that will be appreciated in the territories of the Czar of Russia more readily than in British India. We do not believe that, in constituting a separate Frontier Province, the late Viceroy intended to establish a Russia despotism under a British Chief Commissioner. We believe the Frontier Province is as much subject to British laws and methods

of administration as it was when it was a part of the Punjab under the Lieutenant-Governor of the latter province. Nor is there anything in the name 'Frontier Province' to bring it under martial law, as the normal condition of the country. If we are correct in these surmises, we cannot understand under what possible authority the Chief Commissioner acted in deporting Lala Dhaniram from the district of Abbotabad for a period of one year. We can understand Regulations of the kind under which Lala Lajpat Rai was deported. But in the Abbotabad case the deportation is frankly under no Regulation, however *effete* it may be. There is not the semblance of law about it, and the order of the Magistrate is peremptory beyond all description, and incredibly out of proportion to the alleged circumstances of the case. We presume there is no law in British India under which a person can be asked to quit a certain district bag and baggage, and not enter the same for a certain period. In cases of deportation a person is detained as a political prisoner; and it differs from banishment. In the former case a man is kept under custody without trial in a different province, in the latter he is ordered out of a district without a trial; the former is an authorized procedure under a Regulation, the latter, so far as we are aware, is absolutely unauthorized and unprecedented. But even supposing that there is an antedeluvian Regulation or some lurking provision in the Procedure or Police Codes to justify the technical legality of the order, we are only confronted with the existence of an intolerable set of provisions under which a man can be deprived of his liberty of person in a scandalously high-handed manner.

"In the present case the origin of the trouble seems to lie in the fact that the banished gentleman Mr. Dhaniram is the President of the local Arya Samaj. There was a trivial quarrel between him and a Muhammadan milkman which was the cause of a regular enquiry in the Court of the District Magistrate of Abbotabad. The complaint against Mr. Dhaniram was dismissed by the District Magistrate as the result of his enquiry. But the Chief Commissioner in his executive capacity took up the matter where the Magistrate, who is his subordinate, had left it in his judicial capacity. In response to a petition alleged to have been submitted to the Chief Commissioner by some of the Muhammadans of the town, he issued an order banishing Mr. Dhaniram for a year from the district of Abbotabad. We can understand a man being called upon to furnish security for good behaviour on proper grounds; we can understand his conviction after a judicial trial; we can even understand his deportation under some *effete* Regulation of the late East India Company; but we cannot understand an order banishing an idividual from a certain district as the effect of a petition against him by a section of the public. We believe the Chief Court of the Punjab has adequate jurisdiction over the Frontier Province to set right this scandalous order. Almost every day that passes brings out one more instance of illegality, of high-handedness, of executive disregard of law and liberty. Every day leaves the conviction stronger in us that the time has come for us to establish as inviolable those fundamental principles of personal liberty which are held sacred by every free Government. But yet public spirit in India is not fully able to cope with the vagaries of the bureaucracy."

THE INDIAN PATRIOT,
Madras,
Aug. 13th, 1907.

The Boycott Anniversary.

7. Referring to the Boycott Anniversary, the *Indian Patriot*, of the 13th August, says:—" . . . . If we turn on the other hand to the immediate question, what success has the movement actually achieved, we are bound to answer that its success is not negligible. It must be realised that until *Swadeshi* industries are well equipped and brought into efficient working order, to test the boycott movement by statistical figures is to apply a wrong test. India is not yet in a position to compete with England in the manufacture of those articles which we import now. The success of the boycott movement must therefore necessarily depend on the development of the *Swadeshi* industries; until then there is no room for statistical tests. And everybody knows how hard is the development of national industries, in a country under foreign domination which has been mercilessly turning its political ascendancy for

maintaining an unbroken commercial ascendancy as well. It is therefore too premature to judge of the results of the boycott movement by a reference to trade returns. But there is no question whatever that the boycott sentiment is slowly, steadily and very perceptibly establishing itself. There are many people who feel the unwisdom of purchasing foreign articles; they feel they are paying for their systematic impoverishment when they are purchasing them; they believe it is almost unworthy of their intellectual convictions and their moral obligations to their country to purchase them; but time must necessarily elapse, for the reasons we have dealt with above, before the country as a whole systematically acts up to these convictions. The present is a necessary state of preparation of conviction necessarily coming before action. The moneyed classes in the country believe in the sincerity and stability of these convictions; there is energy in the country, ability in young men, a determination in all sections to encourage *Swadeshi* manufactures in spite of their drawbacks; capital must flow in the direction of demand; *Swadeshi* enterprises are bound to spring into existence, and then the practical result of the boycott movement will be capable of being tested statistically. But before India enters on her full career of commercial revival and prosperity, the economic question of free trade and protection will have to be fought out in the arena of politics. For, with all our patriotic frenzy, an economic problem cannot elude an economic solution. In the commercial competition that is bound to follow the *Swadeshi* revival in India, the Indian purchaser will find that he is heavily handicapped. It is the *Swadeshi* purchaser that will create the *Swadeshi* manufacturer, and the former will find that unless protection is extended to Indian goods, the struggle is bound to be unequal and to the advantage of England."

THE HINDU,
Madras,
Aug. 15th, 1907.

Ideal of *Swaraj.*

8. The *Hindu*, of the 15th August, publishes the following letter from Mr. N. K. Ramasami Aiyar, High Court Vakil, dated Tanjore, August 12th:—"As there is much misapprehension about the ideal of *Swaraj*, I would invite the attention of all to the following remarks of Mr. Bipin Chandra Pal: '*Swaraj* within the Empire is a theoretically perfect ideal, making for the universal brotherhood of man. The declaration of *Swaraj* was made by *Bande Mataram* which said that our desire is to make the Government in India autonomous, absolutely free of the British Parliament. Dadabhai Naoroji declared at the last congress an ideal which practically accepts the declaration of policy made by *Bande Mataram*. Dadabhai Naoroji said that self-Government as in the United Kingdom or in the colonies is our ideal. That is *Swaraj*, for it means the right of self-taxation, the right of self-legislation, and the right of self-administration and the supreme control of the nation over its political and foreign relations. Self-Government that obtains in the colonies is essentially and practically the same as that which obtains in the United Kingdom, because the colonies also have the right of self-taxation, have the right of self-legislation, have the right of self-administration, and if the mother country controls the political relations and the foreign relations of the colonies, it is simply owing to the fact that the mother country undertakes to pay for this control in military expenditure, and when once Great Britain wanted a contribution towards the expenses of the Boer war from Australia, it point blank refused to pay even a farthing and, therefore, practically speaking, self-Government in the colonies is the same as self-Government in the United Kingdom. After the declaration of Dadabhai Naoroji, it is no longer possible for Moderates or Extremists to say that they are not *Swarajists*.'"

VERNACULAR PAPERS.

I.—FOREIGN POLITICS.

SHAMS-UL-AKHBAR,
Madras,
Aug. 12th, 1907.

The East for the Easterns.

9. The *Shams-ul-Akhbar*, of the 12th August, has an extract from an Arabic paper called the *Al-Liva*, the writer of which complains that Europe, which has been ruling over the greater portion of Asia and Africa, has not given equal rights to the natives but has treated them like slaves, and adds that there will be a day when "the East will be for the Easterns". This end will be achieved when education spreads among them, when they have Parliamentary government, and when they treat all under them alike without distinction.

II.—HOME ADMINISTRATION.

(*d*) *Education.*

SWADESAMITRAN,
Madras,
Aug. 15th, 1907.

Smoking among boys.

10. The *Swadesamitran*, of the 15th August, says:—As civilization advances, the practice of smoking extends. Schoolboys, especially, learn the habit as a fashionable one, so that in Madras at present even Brahman students may be seen walking on the roads with cigars in their mouths. It is deplorable that, although the evils of this habit to the health of the boys is admitted on all hands, nothing has as yet been done to check its progress. The Director of Public Instruction of the United Provinces has issued a circular in which he strongly deprecates it in young people, and desires that headmasters of schools should prohibit smoking among the pupils under them and should punish severely any one who may be found smoking in spite of warning and advice, and that the sale of cigars in school premises should be stopped. A similar circular order is indispensable for this Presidency.

SWARAJ,
Bezwada,
Aug. 10th, 1907.

Girls' schools and Government.

11. The *Swaraj*, of the 10th August, writes as follows:—Some of our men argue that female education leads to mischief. The Government also demand fees for educating girls, probably to check female education under the impression that the infants in the womb of educated women would imbibe patriotism. They are glad enough to spend the money collected from taxes imposed on salt, water, liquor, land, roads and incomes, on salaries and pensions of the Anglo-Indian officials, military charges, travelling allowances and State dinners, but they feel uncomfortable when the people require free education for the Indians so as to better their condition.

(*f*) *Land Revenue and Settlement.*

NADEGANNADI,
Bangalore,
Aug. 17th, 1907.

The peasantry and the middlemen.

12. The *Nadegannadi*, of the 17th August, observes that the agricultural classes, which form the main portion of the population of India, have been subject to great hardships during the last thirty years. The frequent failure of monsoons and the high rate of assessment have reduced the ryots to a state of indebtedness and one serious consequence of this has been that the independent small holdings which were in the hands of the peasantry gradually pass into the hands of the middlemen. Though the total area under cultivation has increased during the past 15 years, these small holdings which passed into the hands of the middlemen have been mostly neglected by them. They are either turned into temporary leaseholds or allowed to remain uncultivated for a time. The result is the constant

diminution in the aggregate amount of produce and the frequent recurrence of famines. It is urged, therefore, that the Government ought to prevent such small holdings from passing out of the hands of the peasantry by means of suitable legislation and direct encouragement and support.

(j) *Salt and Abkári.*

KERALA PATRIKA,
Calicut,
Aug. 16th, 1907.

Condemning the enhancement of tree-tax.

13. A leader in the *Kerala Patrika*, of the 16th August, while condemning the enhancement by Government of the tree-tax by 50 per cent., remarks that so far as Malabar is concerned this enhancement will seriously discourage the toddy-tappers from continuing their avocation and many will consequently be thrown out of work to their great distress. The tappers are already suffering much in Malabar on account of the discontinuance of the distillation of arrack from toddy and the matter will grow from bad to worse should the enhanced tax be levied as contemplated. This increase of tax will surely be followed by a proportionate increase in the price of toddy which is chiefly consumed by poor low caste labourers who are accustomed to it from their infancy, and who will find it difficult to give it up. It is not out of place to mention here that a double tax is levied on toddy. One is paid by the tappers in the shape of tree-tax and the other by the toddy-vendors in the shape of fees for license for their vend. This enhanced tax on tree by Government is sure to be followed by an increase of rental demanded by landlords for their trees from tappers. The article remarks that the tappers as a class know no other work for earning their livelihood and that it is likely that many among them will be reduced to utter destitution by this enhancement. It urges and hopes that Government will reconsider the matter and be merciful to the poor.

(k) *General.*

KISTNAPATRIKA,
Masulipatam,
Aug. 11th, 1907.

"The hope of the patriot."

14. The *Kistnapatrika*, of the 11th August, explains why the editor of the *Yugantar*, Bhupendranath Dutt, entered the prison with a smile and Kathar Sing in Lahore allowed fetters to be put on him with *Vande Mataram* cries, as follows:—They did not misappropriate anybody's property. They did not kill or defame anybody. They did not violate any divine law. Their only crime is the violation of man's law. Every crime recognised by the Penal Code is not unrighteous. Penal Codes vary with the times. What is righteous at one time becomes unrighteous at another time. To violate laws for the sake of oneself is unrighteous. To abnegate self and violate human laws for the sake of the country is righteous. The hearts of patriots are always attracted by the hope of India's future prosperity. They keep meditating thus—"Since India came under the sway of foreigners, its power to do good to the world has declined. India's reputation existed only during the time of its independence. The stream of mother India's generosity was frozen by the cold wind of foreign rule. We forgot all our excellent duties. To earn our livelihood has become our chief duty. Even in this respect we are not destined to enjoy things produced in this country. When will the motherland again attain the eminent position of full independence?" Patriots are tools of God. The country attains salvation through them. God never uses his tools in vain.

ANDHRAKESARI,
Rajahmundry,
Aug. 9th, 1907.

"The old and new parties."

15. A correspondent to the *Andhrakesari*, of the 9th August, writes as follows:—Our mother India was very prosperous formerly. But her people are now starving and she is subject to famines. There is adversity everywhere but no enthusiasm anywhere. The causes are obvious. They are (1) the methods adopted by the rulers and (2) the almost total decay of Indian industries. In every country other than ours, the army is maintained for defending the country against foreign invasions. But in our country it serves to maintain and establish the arbitrary authority of the Government. The old

party say that if the Government grant us any rights at all, they would do so as a matter of grace, and that we have no other course open. They say that we must beseech the Government by petitions and memorials and add that submission of resolutions passed at big meetings cannot but influence the Government ultimately. They further say that if we go to England and represent all our grievances to the people there, they will try to help us through their representatives. But the old party has been toiling for the past 150 years and the Government have not given us any rights. It is obvious then that the said methods are of no use. On the other hand, the new party say that although the Government may be very kind to us, they will not give us any rights and put themselves to loss thereby. So, they advocate that we should by self-exertion attain independence. They follow a precept in the Bhagavatgita that one should raise "self by self", that is, "man must attain eminence by his own exertion in every matter". The methods which they recommend are (1) *swadeshi*, (2) boycott, and (3) national education. Now, the Government will not impose taxes upon foreign articles as difficulties would arise affecting their country. So, we should do it ourselves. What is the tax then we have to impose? It is to buy indigenous goods only, though at some inconvenience to ourselves. We should do everything for ourselves without the help of the Government. By so doing, we shall be declaring that we deserve independence. Thereupon they cannot but grant us independence though unwillingly. Patriotism is the chief means. Not only we, but our children also must be patriotic. National education is an important factor in becoming patriotic. By the education we are now receiving we are deluded and are ignorant of our own country. Public instruction in this country concerns itself with the affairs of England, the trees and birds there, and with the actions of the English but not with our country. Whereas, national education will enlighten us on everything connected with our own country. Patriotism will thereby develop day after day. It is only after the new party came into existence that our country has made a profit of three crores of rupees, that industries have improved, that the Government have expressed a wish to give free education to our children, and to enlarge legislative councils. When we consider these things it cannot but appear to us that the methods of the new party are better. So, O! patriots, adopt the methods of the new party, work with courage and perseverance, acquire rights soon and remove the anxiety of our mother India. Maintain the reputation in its purity that we are the sons of Aryans. If we do so, God will help us in our attempts.

Andhraprakasika,
Madras,
Aug. 14th, 1907.

Moral stanzas.

16. The *Andhraprakasika*, of the 14th August, publishes five Telugu stanzas including morals, and one of them is as follows:—"It always happens that man, however great he may be, commits blunders influenced by illusion, avarice or nature, but it is commendable to rectify them when pointed out by others without supporting them persistently. Is it glorious to obstinately assert that one's action is right like Mr. Morley's?"

Kistnapatrika,
Masulipatam,
Aug. 11th, 1907.

"Faith in the British justice."

17. The *Kistnapatrika*, of the 11th August, referring to the protest meeting at Cocanada, is unable to know what sort of faith Mr. Venkataratnam Naidu, who has no connection with the Government, who does not care for praise or for blame, who has the greatest regard for truth, and who is esteemed by the people as a hero, has in the British justice. The public at Cocanada declared in a meeting convened by them that they had nothing to do with the riot there. Still the Government imposed the Police force on the town. So, there is a misunderstanding between the Government and the people, but there is no third person to remove it. The Government who form one of the parties are both complainants and judges. Under these circumstances justice cannot be obtained. It is not so in Cocanada alone, it obtains all over the country in our transactions with the English. Our industries have been killed for the sake of their industries. Mr. Naidu appears to have forgotten

this fact. Lala Lajpat Rai and Ajit Singh were deported without trial. What justice is this? The Government have divided Bengal in the teeth of opposition by 80 crores of Bengalees. What justice is this? They have ruined the education of the Rajahmundry students without hearing them. What justice is this? A native Judge cannot try an accused Faringhi? What justice is this? It is needless to multiply such instances. We hope Mr. Naidu will inform us through papers if there is any disputed case between an Englishman and an Indian where British justice was upheld. Until then we venture to remark that his faith in British justice is "the outcome of mere imprudence and foolishness."

DESABHIMANI,
Bezwada and Guntûr,
Aug. 10th, 1907.

What is treason?

18. The *Desabhimani*, of the 10th August, writes as follows:—In this world, governments are chiefly of two kinds: (1) democracy and (2) autocracy. Our belief is that even in the times of our Hindu kings the people had self-government. Though there were no such Parliamentary councils as at present, yet all the State matters were discussed fully in the great council of the king composed of able statesmen, highly learned scholars well versed in all Shastras, clever authors inclined to help justice and other capable men in different walks of life. Besides, it is proverbial that such great kings as Vikramaditya used to get acquainted with the public opinion by peregrinations *incognito* in the country. This shows that our ancient kings ruled the country according to public opinion. Now our country is governed by Anglo-Indians. They are not fully acquainted with the real state of our country. How can there be treason when almost all the people cherish one opinion, good or bad? As the authorities are unwilling to satisfy the desires of the people, they have devised certain means in order to terrify the people. Where is treason then in India? The people of India will never cherish treasonable motives against their kings. We believe that one who has not *Vishnu's* spirit in him is not a king (that is, every king has divine power in him) as the Sanskrit maxim lays down. We wish only for justice and for just government. "O! Government, you are our parents, helpmates and friends. Further you are our deity, priest, shelter and guide. This is true and we can emphatically assure you of this. Just as a child complains to its mother, so we complain to you of injustice done to us. It is not becoming a just Government to crush us by means of unnecessary ordinances instead of listening to our grievances and protecting us."

SWARAJ,
Bezwada,
Aug. 10th, 1907.

"History of the loss of our industries."

19. The *Swaraj*, of the 10th August, writes as follows:—The history of the decay of our industries can be divided into three periods: the first period begins with the arrival of the East India Company and ends with 1833; the second ends with the opening of the Suez Canal in 1869; and the third still continues. First period—In the keen struggle among the various powers of Europe to trade with India, the English at last came out successful and carried away by trade with India immense money year after year. From the money so taken they started mills and factories and manufactured cloths, etc., and exported them to India suppressing the Indian trade. The English could not compete with the Indians in weaving by hand-looms. Consequently, in the year 1813, cloths, estimated at a value of three crores of rupees, were exported to England. In order to check the importation of Indian cloths, the Parliament imposed an import duty of £74–12–4 per cent. (?) on calico goods and £37–6–8 per cent. on muslins. As a matter of fact, such measures ruined the Indian trade with England. Second period—Even though the English adopted the free trade policy, the Indians were not much benefited, because our hand-loom work had suffered much during the seventy years of the Company's trade; our money reached a foreign country; our hand-looms were sacrificed to the power-looms in England; and our people had not machines, etc. Third period—As the voyage to India round the Cape of Good Hope involved much time and trouble, the English constructed the Suez Canal and effected easy communication with India *viâ* Suez Canal, and they were therefore enabled to go to India in very large

numbers and return to their country with much wealth gained in trade. As the British trade increased, the poverty of India also kept pace with it. Our people have no money. It is evident from the "Government Gazettes" how the people suffer from the clutches of famines.

SWARAJ,
Bezwada,
Aug. 10th, 1907.

"Causes of famines."

20. The *Swaraj*, of the 10th August, writes as follows:—There are among us persons of 90 years of age. They say that in their earlier days there were no such frequent visits of famine as at present. Perhaps it is argued that, because there are no timely rains, famine occurs frequently. But even in former times there were deficient rains as well as excessive rains, and there were no famines then. There are many reasons for the contrary state of things now. Loss of money is one of them. The lands under cultivation at present are six times greater than in former times. But the "extra lands" are unfit for cultivation. Even though the Government have assessed the lands according to their soil, yet, on the whole, twice the amount of shist has to be paid now. Therefore the whole produce of this country is taken up for paying shist only. The first reason for the frequent visits of famines is that the people give up other professions and take to agriculture. The second reason is the poverty of the country brought on by the "Government ever increasing the taxes and taking year after year crores of rupees to foreign countries."

ANDHRAKESARI,
Rajahmundry,
Aug. 9th, 1907.

"Present situation and our Dharma."

21. The *Andhrakesari*, of the 9th August, writes as follows:—The Anglo-Indians and the correspondents to English newspapers wire to England saying that India is in a state of unrest, and telegraphic reports are published in the newspapers there with big head-lines. Truth is concealed and insignificant things here are exaggerated and reported in the newspapers in England. Even *Harikathas* (narration of stories about God) are a source of provocation to the Anglo-Indians who have no peace of mind. The English people therefore urge repressive measures and praise Mr. Morley for the steps taken by him. But we note here the cruel acts of the bureaucracy towards us.

It is nothing but a delusion to think that by adopting unconstitutional and violent measures we can attain *Swaraj*, our ultimate ideal. We never inculcate violent methods. We have never wished that the British should go to their native country leaving our country in a state of anarchy. Nobody who knows what human nature is will wish that the English should govern the Indians eternally, exercising arbitrary power. To wish so is against political science. There is a great deal of constructive work to be done without prejudice to the already existing orderliness. To inculcate violent methods will be suicidal and never profitable. We could not approve of the methods of the editor of *Yugantar*, however truthful, patriotic and heroic he might have been. We do not believe, as he believes, that the British Empire in India will come to an end easily. In a fight between a weak man and a strong man, the latter will naturally win. Where are the means by which we may contend with the British? Where is the ability? When we have not got them, of what use are vain words? We shall have first to reform our house and society. If we desire to get rid of our proverty, we shall have to improve our indigenous industries. Unless we boycott foreign articles, indigenous trade will not develop. If you have real patriotism and if you do not wish the ruin of your country, use *Swadeshi* articles as far as possible. This is the best means to attain our object. If the bureaucracy check our exertions, it shall be our duty to display our moral boldness and self-sacrifice and to persevere in our attempts. To adopt violent methods is not our business. May God ward off such a calamity and protect us!

SWARAJ,
Bezwada,
Aug. 10th, 1907.

Kesaripatrika.

22. The *Swaraj*, of the 10th August, referring to a rumour in Bombay that the Government intends to prosecute the editor of the *Kesaripatrika*, remarks that instead of inflicting such punishments on editors, it would be better if the Government were to prohibit the publication of Indian newspapers and drown the glory of freedom which the British cherish in the ocean.

SWARAJ,
Bezwada,
Aug. 10th, 1907.

"The secret art of Government."

23. The *Swaraj*, of the 10th August, writes as follows:—There are many secrets in the administration of a country. They can be inferred only from the actions of the authorities. Some years back there was a young Civilian Divisional officer in the Nadya district. He was a young bachelor. In his native country, he was wandering along the streets wearing worn-out clothes. Whereas in this country he drove in a coach, travelled in first-class compartments on railways, wore varied dress every hour, had peons on both sides and walked gaily. Forgetting that he was a Civilian sent to govern equitably, justly, etc., he grew lecherous and committed rape on a woman that passed along his bungalow to carry water. A criminal case was instituted against him, but it was dismissed for want of evidence. The woman was prosecuted by Government (?) for having preferred a false charge under section 2 (?) of the Indian Penal Code, but as the Indians were being tried by jury some 60 years ago, this case was dismissed. It was just then that we commenced to have a clue to the secrets of Government. Some years after, the one that wrote on these cases had a talk with an Anglo-Indian official and it was as follows:—

Writer.—It is to be regretted that the British officials bring disgrace on the Government by doing illegal acts. The authorities should not entertain revengeful motives. Recollect the Meharpur case. The charge was proved against the accused Civilian, but it was dismissed.

Official.—If you were in the place of authorities you would not have seen the Civilian punished. Of course I would not justify such a course. But, however, justice cannot agree with "policy."

Writer.—Is it justifiable to try to punish the woman on the plea that she brought a false charge?

Official.—She could not prove the charges imputed to the official.

Writer.—The accused official himself admitted that he touched and pushed her away.

Official.—Granted. How could it be regarded that she had established her case? I shall tell you plainly. Listen to me. We shall not allow the Indians to file complaints against Europeans in criminal courts and further no cases should be brought against District officers. We would so manage as to make the Indians feel that it is dangerous to meddle with Europeans.

It is clear then that the authorities regard that it is incumbent on them (1) to protect Europeans at any risk when complaints are made against them by Indians in courts of justice, (2) to prosecute and punish Indians for preferring false charges, if any of them dare complain against Europeans, and to make an example of them to others, and (3) to make punishments rigorously heavy and the criminal administration of justice cruel, and to make it impossible for the Indians to escape punishments, as the accused do in other countries as mentioned by Mr. Robert Knight in the *Statesman*.

So, the authorities care for "policy" and not for justice. As the English are bent upon selfish motives and eager to maintain their self-respect, they cannot naturally administer justice. As the Government adopt "policy" as the best means to secure immediate and temporary gain, they cannot understand the future results of their disregard for justice. We regret that as the British follow "policy", the Indians will be subject to dangers.

NAIER-I-ASIFI,
Madras,
Aug. 8th, 1907.

The arrest of Lala Lajpat Rai.

24. The *Naier-i-Asifi*, of the 8th August, referring to the arrest of Lala Lajpat Rai, says the well-wishers of the country who are thoroughly conversant with politics think that Lala was arrested at the right time and that Mr. Morley was right in the way he acted in this matter. It is true that no charges were framed and proved against Lala as indeed some critics have urged. Yet every rule has an exception. If after his arrest the decision in the case had been postponed, the unrest would have assumed the shape of a revolt. The editor mentions in this connection that the Simla correspondent of the *Express* states that Lala met the Amir when in India and asked him to free India from British yoke. The Amir asked Lala to send his proposal to him after his

return. Lala acted accordingly and on the Amir communicating the fact to the Viceroy Lala was arrested. The editor expresses great astonishment and says this statement is utterly false.

IV.—NATIVE STATES.

NADEGANNADI, *Bangalore*, Aug. 17th, 1907.

The destruction of forests in Mysore.

25. The *Nadegannadi*, of the 17th August, observes that the Mysore Government is adopting the highly reprehensible policy of increasing its annual revenue by 20 lakhs of rupees this year by clearing some of the forest tracts. As the effect of removing the forest trees is to increase the chances of drought and as the people have suffered very much during the last six years owing to the failure of monsoons, the present policy will be highly prejudicial to the interests of the people as well as the State.

NADEGANNADI, *Madras*, July 1907.

The remission of taxes in Pudukkóttai.

26. The *Nadegannadi*, for July, says that the Maharaja of Pudukkóttai, observing the distressful condition of the ryots on account of the failure of monsoons, remitted a portion of the land-tax due to the State, but it is curious that the Madras Government took exception to this practice and were even indignant at it. It is strange that the British authorities not only exact their dues under the most distressful conditions, but would not allow even others to grant any concession to the suffering ryots.

The Diwanship of Travancore.

27. The same paper, referring to the retirement of Diwan Bahadur S. Gopalachariar from the Travancore service, says that not even one full year has elapsed since Mr. Gopalachariar was appointed Diwan of Travancore, and now it is rumoured that some other man will be appointed to that place. This is due to the interference of the Madras Government. Until a few years ago, the Maharaja had the full privilege of choosing as his Diwan any person whom he thought fit, and the Diwans of those days were equally liked by all. But since the days of the Resident Sir James Thomson, the Diwan has always been a person chosen by the Madras Government from outside the State. The result has been that a native of the State, whatever his qualifications, cannot aspire to the Diwanship of his own State. At first the Madras Government began to suggest a few names out of which the Maharaja had to choose one. But now the Maharaja has to entertain the very person nominated by the Madras Government, and can raise no question about his merit. This is indeed a procedure quite in consonance with Mr. Morley's principle not to interfere with the details of the internal administration of the Native States!

V.—PROSPECTS OF THE CROPS AND THE CONDITION OF THE PEOPLE.

KERALA PATRIKA, *Calicut*, Aug. 16th, 1907.

Recent floods in Malabar and their consequences.

28. A sub-leader in the *Kerala Patrika*, of the 16th August, while commenting upon a correspondence detailing the disastrous effects of the recent heavy rains and floods in Malabar, says that the officials and the influential persons there should devise measures for giving relief to the sufferers who have sustained heavy loss by the calamity. If the Collector takes the lead, the sum required for the purpose may be locally collected without much difficulty, and it is hoped that the Collector, Mr. Francis, who has the welfare of the people at heart, will report the matter to Government without fail.

A paragraph in the same issue of the paper remarks that as it is not possible to show His Excellency the Governor when visiting Malabar the places where floods have caused serious damage and as it has already been decided not to include any of the people's grievances in the address of welcome to His Excellency, it is better for the people to acquaint His Excellency with their grievances through their representatives selected for the purpose. If the true state of the grievances is brought home to His Excellency, it is possible that he may, if of a sympathetic turn of mind, do something to alleviate their sufferings.

A leader in the *Kerala Sanchari*, of the 14th August, also refers to the same subject and exhorts the local authorities and the men of influence to exert their best to minimise the distress caused by the flood to the people who firmly believe that their grievances remain unabated and unredressed by the benevolent and sympathetic Government for want of true representation.

Low-paid officials to be given a famine batta.

29. A sub-leader in the same paper regrets that the scarcity in Malabar is growing acute every day and that the price of foodstuffs has greatly increased and that the Government is not giving any help at least to the low-paid clerks and peons whose pay is inadequate to maintain them even during favourable times. Government officials are prohibited from doing any other work, and it is hoped that the District authorities will recommend to Government the grant of a famine batta to these officials.

VI.—MISCELLANEOUS.

Lord Macaulay and Mr. Morley.

SWADESAMITRAN,
Madras,
Aug. 12th, 1907.

30. The *Swadesamitran*, of the 12th August, gives a part of what purports to be a reproduction in Tamil of the speech of Babu Surendranath Bannerjee in connection with the boycott anniversary. In the course of this publication, the following occurs:—If we compare side by side with each other the conclusion at which Mr. Morley has now arrived and that of Lord Macaulay as evinced by one of his speeches in the House of Commons, we shall understand clearly the difference between the two. Lord Macaulay said: "The public mind of India will step by step improve under our rule so as eventually to rise above our sovereignty. Our subjects may advance in western education and may demand for themselves western political institutions. I do not know if such a day will or will not come at any time. But, if it come, it will be the grandest day in our history." We say that such a day *has come* now. Mr. Morley says it will never come. Who is to be believed—Mr. Morley or Lord Macaulay? I believe Lord Macaulay preferably; and I venture to believe that the history of the world supports this idea. Unprecedented trials are now overtaking our land. In this time of tribulation, stand like men, with unshaking courage of mind. It is only when there is hardship to be undergone, that courage and fortitude exhibit themselves. It is only those who have been subject to a tryranny that will be inspired by a love of independence. Read the history of the Sikhs. Learn well the morals which it teaches. Especially read the chapter wherein is narrated the account of how the two young sons of Guru Govind gave themselves up as a sacrifice when the Khazi of Lahore told them to renounce their religion or to submit as victims to the sword. I am a firm believer in the intentions of the Almighty. I am confident that out of evil comes good, that this series of trials is only a preparation for a better state of things. The best remedy for the policy of distrust and oppression which the Government has been pursuing is, in my opinion, to promote fellow feeling and union amongst ourselves, in the strong belief that our present troubles will vanish in the long run and will yield place to better days. Let us kindle the fire of nationality among all sections of the people. Let us instil into their minds high thoughts, ideals and aspirations.

The British Indian Association of Bengal.

SWADESAMITRAN,
Madras,
Aug. 13th, 1907.

31. The *Swadesamitran*, of the 13th August, writes:—The British Indian Association of Bengal, which is composed of the zamindars of that Province, has come forward with an advertisement of its loyalty. The association hints broadly that it has had no art or part in the opinions and actions of the people of Bengal in general. Sir Andrew Fraser, the Lieutenant-Governor, believes that these zamindars are the leaders of the

public of Bengal. But in truth they are not. For true leaders of the public will never sever themselves from the public, as these zamindars have done. They seem to think that the people should never exhibit any sign of discontent. But how this is practicable we are at a loss to see, if the people are to get what they desire. If there is discontent among them, how can they show it? How else than by saying loudly that they are discontented owing to such and such grievances? When anybody relates his grievances, he naturally and inevitably talks in a loud tone—the grievances will not permit him to talk in a sober fashion. If to talk in a loud tone under these circumstances is a fault, what shall be done? Everybody complains that the people are clamourous; but none seems to understand the simple truth that there will be no occasion for their clamour if the cause of it be removed, if, in other words, their wrongs are righted. The British Indian Association expresses a wish that there should be more friendly feelings between the rulers and the ruled in the land. But whence can friendly feelings come? They must develop of themselves. If the people see their condition being improved and their aims and aspirations satisfied, they will naturally come to look upon their British rulers with better feelings than now. The Government should take pains to understand the people's grievances, their views and wishes. The Government, however, does not make the least stir in this direction, but rather sets at naught the opinions of the public, even when they are voluntarily offered. The Government appears to proceed upon the principle that whatever it does is good for us and must satisfy us. How, then, can we keep quite? Why should our agitation for more privileges and a more substantial share in our Government be denounced as seditious?

SWADESAMITRAN,
Madras,
Aug 14th, 1907.

Foreign rule and self-rule.

32. The *Swadesamitran*, of the 14th August, observes:—The chief minister of Nepaul has now notified that the subjects of that state should, on peril of condign punishment, abstain from subscribing for or having any connection with such Bengali papers as the *Bande Mataram*. This has proved an occasion for the English press to offer its views on self-rule for India. It is argued that the British Government, being a foreign Government, may inflict a severe punishment for a crime committed, but that a purely Indian Government first punishes and then only enquires; and that, therefore, a Government solely conducted by Indians will be worse for the land than the present British rule. The argument is specious, but has no basis to stand upon. Self-rule is always better than foreign rule. For if our land be governed by our own people, we shall have more good days than bad. The Muhammadans first came to India as foreigners. Then, they forgot their native countries and adopted India as their home, and in course of time the Hindus and the Muhammadans began to live like brothers. Some Mussalman rulers were tyrants no doubt, but others were beneficent and under their control, the people were on the whole prosperous. On a few occasions, we admit they suffered; but are we free from suffering under the British rule? In the days of the Muhammadans, it is undoubted that we were in a better position than now. The country was increasing in wealth: shiploads of money did not leave it then. Our trade and industries were flourishing. The people were in the full possession of their manliness. They held high offices in the state, and so had not lost the capacity to undertake and execute great deeds. Except that there is peace now, what other conveniences have we under our present rulers? We have lost our independence; we have lost our greatness and our good name. No people on earth will willingly give up its independence for the sake of peace. Suppose, by a freak of fortune the Germans or the French conquered England. However good might be the German or the French Government, would not the English people still feel their position as little better than slavery? Would they not endeavour might and main to shake themselves free from this foreign yoke? Can the Indian be blamed if he be influenced by similar feelings? The British, by having come among us not only have robbed us of our independence but are depriving us of our every-day sustenance and shipping off our substance to their land. Better

far than such a foreign rule is certainly self-rule, however defective. Sir Henry Campbell-Bannerman said that an alien rule, even though good, is no substitute for self-rule.

SWADESAMITRAN,
Madras,
Aug. 15th, 1907.

How the English nation acquires foreign dominion.

33. The *Swadesamirtan*, of the 15th August, remarks:—In a Missionary meeting held at Norwich some days ago, the Bishop of Wells and Bath quoted from a schoolboy's essay his opinion as to how England acquires new colonies. The opinion is to the following effect. England first sends her Missionaries to foreign lands. These pitch upon the most fertile and wealthy countries, to the people whereof they forthwith begin to preach deliverance from sin and attainment of heaven; and thus when, being persuaded to keep praying with closed eyes, they forget the good of their country, the English soldiers go and occupy it easily. Nobody will doubt that this Bishop is a truth-speaking man.

SWADESAMITRAN,
Madras,
Aug. 16th, 1907.

Bhupendranath Dutt.

34. The *Swadesamitran*, of the 16th August, gives a Tamil translation of an article said to have been published in the *Basumati*, a Bengali paper, on Babu Bhupendranath Dutt. The following is extracted from it:—

Bhupendranath has been the first sacred victim in the sacrifice to the mother in Bengal. His life has become hallowed. He has been the first pioneer of genuine patriotism in this land. All sections of the people have forgotten the fear of being charged with sedition, and have paid their respects to Bhupendranath. The Government has helped him with an occasion to offer himself as a sacrifice to the mother, has helped all the inhabitants of the land of Bharata with an opportunity to fold their hands in veneration of this priest of the new spirit, Bhupendranath, the candid, the shining. The late Swami Vivekananda impressed upon the Bengalis the greatness of renunciation. When first the Sivaji festival was organized in Bengal, the Swami was consulted upon the subject; when that lion of men rose upon his feet with a start, and "Consultation!" he said, "What for, pray? Whatever your minds prompt, whatever your lives long for, that do. If you think it necessary to pause owing to your fear of being sent to jail, give up the scheme of the festival altogether." He added in a faltering voice "the mother asks for blood! you tremble owing to your terror of a jail! So much doubt and hesitation to do a good work?" Now Bhupendranath, being the brother of such a man, a spark from that pure fire, a ray of that resplendent sun, a spray from that sea of joy, has by his own example proved that self-sacrifice is the first step to the attainment of a national life. That which he believed honestly to be true, to be most conducive to his country's good, he has published in the land. In the eye of the law his conduct may appear as seditious. But in a dispassionate enquiry into truth, it is not seditious. The end which he aimed at was the deliverance of the Bharatas, the removal of the limitless sorrows of thirty crores of men and women, and what he realized as the means to that end, he tried to tell his countrymen, unmindful of loss or gain, of approbation or condemnation at the hands of the authorities. Selfishness, hatred consequent upon faction, the contrivances of narrow-minded statesmanship, had no part in him. To those who choose to walk on the road which he has taken, the first resting place is the prison house. A little further on, behold! the temple of joy—deportation and transportation. Still further on, there is of course death which conquers all. To him whose whole life is devoted to the service of the mother, section 124 of the Indian Penal Code will be but an empty sound, of no effect. Bhupendranath has taught us anew what Sri Krishna taught long ages ago that Karma Yoga is the only path which will lead to the political awakening of this land. He entered the prison in a bad state of health, and by hard labour, he may possibly have to seek rest in the lap of that mother who has been his inspiration, for whose sake even death appears pleasing. But the ideal which he has furnished to his countrymen shall be immortal. Now, farewell, Bhupen (a contraction of Bhupendranath). May the prison become hallowed by contact with thy sacred feet! In this Bengal, in this Bharatavarsha, where is there a span of space which is not a prison to a patriot? What difference is there between the walls of a prison house and the walls of dependence? To grieve on thy account is to shame the human soul; and we shall do no such thing. But may the mother of the universe grant that thy pitiable mother bear up with fortitude under this dire affliction!

INDIA,
Madras,
Aug. 17th, 1907.

The awakening of India.

35. The *India*, of the 17th August, publishes a cartoon in which India is represented as a lady lying down in her house, foreign trade as a thief breaking into it, the patriotic newspapers of the land as a dog barking at the thief, and the Government as binding the mouth of the dog with the sedition law at the request of the thief who fears whether the dog will awaken the lady. In explaining this cartoon, the paper remarks that neither the Government nor the foreign traders seem to have noticed the fact that mother India has already opened her eyes. Of what use, says this paper, will it be now to bind the mouth of the dog, or even to kill it? O thief, you shall not hereafter easily steal our wealth. Why do you make vain endeavours, as a bull about to die shakes its horns unavailingly?

DESABHIMANI,
Bezwada and Guntur,
Aug. 10th, 1907.

A mistake admitted by a European.

36. The *Desabhimani*, of the 10th August, remarks that, when a European gentleman riding very fast on a bicycle whipped a boy to get out of the way, some bold respectable men asked him why he had done so. The gentleman very courteously replied that he had not done so out of any evil motive, and that instead of asking the boy to move aside he almost unconsciously used his whip and begged pardon for his wrong act. The paper gladly notes the prudence and far-sightedness of the European gentleman and remarks that all Europeans are not like Dr. Kemp.

ANDHRAKESARI,
Rajahmundry,
Aug. 9th, 1907.

Arise, awake.

37. The *Andhrakesari*, of the 9th August, writes as follows:—"Arise! awake! and do not give up your purpose till the goal is reached!" so say the Upanishads. We are degraded in all respects and are in deep sleep without knowing what it is to be awake. Our shastras say that servility would never do. But we pass the B.A. and M A. degree examinations, accept appointments which fetch a cooly of four annas a day. Sri Bhagavatgita enjoins you to raise self by self, that is to rise to eminence by self-exertion. But we seek the aid of the Government for everything. Bradlaugh said that he was born for his country, that he lived for his country, and that he would die for his country. This should be our morning and evening prayer. Factories are holy places, patriots are our sages, servants of the country are our preceptors, patriotism is our protective mantram (spell). We do not want any other thing. Arise, awake and do not give up your purpose till the goal is reached.

KISTNAPATRIKA,
Masulipatam,
Aug. 11th, 1907.

"Angels of God."

38. The *Kistnapatrika*, of the 11th August, says that the "Supreme Being" enters the heart of man and through his instrumentality carries out His holy purposes. When the administration of a city or a kingdom grows unrighteous, it will continue to be unrighteous until some man with the influence of the "Supreme Being" in his heart, opposes the prevailing unrighteousness and puts it down with a firm hand. The angels of God are not different from such men. From the time when the belief, that "all societies in the world are self-developed," has taken root in our hearts, Dadabhai, Lala Lajpat Rai, and others have encouraged that new spirit in us and have been our guides. So, they are but the angels of God. If they are not angels, "whence can other angels come"?

NADEGANNADI,
Madras,
July 1907.

The Faridpur Conference.

39. Referring to an order of the Government prohibiting the holding of a Conference at Faridpur, the *Nadegannadi* for July says that it is unwise to regard the people with distrust, for the authorities and the people are but the different members of a common body of Government, and if one of the members should rebel against and refuse to work for the other, the whole body will

begin to suffer. Again, the paper says that the Judges of the High Court were so deeply touched by the eloquent appeal of Mr. Chandhuri, the counsel for the people, that they even went to the extent of saying that they could have proceeded with the work of the conference in open defiance of such an unlawful order. Indeed, such occasional sparks of justice as these serve to illumine the dense horizon of repression. Would that we had more of such impartial Judges!

SWADESHABHIMANI,
Mangalore,
Aug. 16th, 1907.

The copra trade of Malabar and Travancore.

41. The *Swadeshabhimani*, of the 16th August, says:—The trade policy of our Government is adapted to the expansion of the British trade and aims at the utter extinction of the Indian industries. As the cocoanut palm grows extensively on the coasts of Malabar and Travancore, these two places have a small export trade in oil and oilcake. There are several oil mills owned exclusively by the natives. Even this small trade the European traders want to take into their own hands. In order to destroy the small Indian industry of extracting oil from copra, the western traders have started oil mills in England and Germany, and the Governments of these countries, in order to help these traders, have imposed an import duty on oil. In the course of a single year (1906) the export trade in copra has nearly doubled itself and the price of copra has increased by nearly 50 per cent. The Maharaja of Travancore seeing that several mills had to stop work for want of copra imposed a protective export duty on copra. The foreign traders have now appealed to the Maharaja through the British Resident for the abolition of this duty. If they should fail to have it abolished through the Resident they will next appeal to the Madras Government. It is hoped that His Highness the Maharaja of Travancore (nothing disheartened by the cunning devices of the European traders) will protect an indigenous industry by further enhancing the export duty.

VRITTANTA
CHINTAMONY,
Mysore,
Aug. 14th, 1907.

The bureaucracy in India.

42. The *Vrittanta Chintamoni*, of the 14th August, remarks that the present bureaucratic methods of Government in India are so oppressive and intolerable that even the despotic sway of the Moghuls in the past can be said to be comparatively less tyrannical. Prominent leaders of the Indians are deported without being given even an opportunity to establish their innocence. Political activity is put down as soon as it is observed by "proclaiming" the area. Students are precluded from taking part in politics, lest their knowledge of economics should lead them to criticise the measures of Government. Journalists found to espouse the cause of the people are ruthlessly dealt with and even the press property is confiscated. There are yet other more coercive measures by which the authorities in the north seek to cow down the people. It is, perhaps, their belief that by this means they can ensure the stability of the empire. But the truth is assuredly otherwise. Matters would never have gone to such a pitch, if Mr. Morley had not relied absolutely on the man on the spot! By readily yielding to the dictates of the bureaucracy in India, Mr. Morley betrays his own nature. It however proves that he has no political convictions of his own, and that he has neither statesmanlike qualities in him nor even a strong individuality. But with the Indians, their resentment against official despotism never affects their loyalty to their Sovereign. For the religion of the Hindus teaches them to identify their ruler with god *Vishnu.* Just as self-seeking ambitious priestcraft will never shake a devotee's faith in the deity, so Anglo-Indian repression will never affect Indian loyalty to the British Crown, because it is believed that Providence (in the aspect of Nemesis) will eventually overtake the oppressors and punish them. It is therefore urged that His Gracious Majesty may be pleased to inquire into the methods of the bureaucracy in India and recall to England all the official despots. To this end, a Council of Indian Notables may be appointed with the Prince of Wales as its President. The Council ought to consist of all the prominent Indian leaders including Messrs. Surendranath Bannerjee, B. G. Tilak, Dadabhai Naoroji,

Lal Mohan Ghose, Lala Lajpat Rai, Ajit Singh, Madan Mohan Malavya, Bipin Chandra Pal, Gokhale, G. Subramania Aiyar, R. C. Dutt, and Sir Henry Cotton, Sir P. M. Mehta, Sir Gurudas Bannerjee and also His Highness the Gaekwar of Baroda. If His Majesty, after reading a report of the proceedings of the above Council, should grant the Indians the full rights of British citizenship, it is hoped that His Majesty will secure the unswerving loyalty of the Indians.

BHARATA BANDHU,
Calicut,
Aug. 3rd, 1907.

Lamentations of Mother India.

43. A correspondent in the *Bharata Bandhu*, of the 3rd August, deplores the degradation of Mother India by her association with the *Mlechas* and dwells on her noble birth and past glory, and says that the *Mlechas* who took advantage of the want of union among her sons during their days of prosperity took possession of her by force, deprived her sons of all arms and despoiled them of all wealth with a view to prevent any future troubles from them. Now that the pinch of hunger has disabled her sons from moving about, some sense has come back to them. The blood of their Aryan ancestors of world-wide reputation is still running in their veins, and Mother India has the satisfaction to a certain extent of seeing the attempts of some *Mlechas* proved futile. "Hunger respects none" and Mother India sees an awakening here and there among her sons who in turn wake their sleeping brethren. Her sons being the cubs of a lion will not act like a litter of donkeys, although they may be and are exhausted and enervated. The awakened will cast off positively the *Mlechas* bonds (lit. association). Prosperity has dawned on her sons and their toils and troubles will not last long. Some of the *Mlechas* may mete out to them the extreme penalty of dooming them to the stake, but this will make them shine all the more, being of the nature of pure coal. Mother India hopes to see ere long the prosperity of her sons and having seen the majestic smiles of her sons, she will not be sorry if she has to meet with death soon after. The article concludes with an apostrophe from Mother India to her sons exhorting them not to go to sleep again, but to achieve success now that they are wide awake.

[Issued, 24th August 1907.]

CONFIDENTIAL. **No. 34 of 1907.**

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 24th August 1907.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

II.—HOME ADMINISTRATION.

PAGE

(*k*) *General*—

Rajahmundry affairs .. 382
The need for a circular .. 383

VERNACULAR PAPERS.

I.—FOREIGN POLITICS.

PAGE

Cretan affairs .. 384

II.—HOME ADMINISTRATION.

(*a*) *Police*—

Railway Police Inspector Rahamilkan to be transferred from Malabar .. *ib.*

(*b*) *Courts*—

The reform of the criminal classes in India .. *ib.*
The *Punjabee* case .. *ib.*
"Arbitration councils" .. 385
Some defects of the jury system of trial and their remedy .. *ib.*
The sentence of whipping .. *ib.*

(*c*) *Local and Municipal*—

Hospital assistants and profession-tax .. 386
The Kumbakónam municipality .. *ib.*

(*g*) *Forests*—

Firewood depots in Nellore .. *ib.*

(*j*) *Salt and Abkári*—

Consumption of intoxicants .. 387

(*k*) *General*—

The postmaster of Vaidisvarankoyil .. *ib.*
"England's use of boycott" .. *ib.*
National day at Rajahmundry .. *ib.*
Swadeshi movement at Penukonda .. 388
"Impoverishing administration" .. *ib.*
"The Cocanada protests" .. *ib.*
"An imaginary thought" .. 389

II.—HOME ADMINISTRATION—*cont.*

PAGE

(*k*) *General*—cont.

Anglo-Indian papers .. 389
"English women and Civilians" .. *ib.*

III.—LEGISLATION.

The registration of partnerships in India .. 390
Award of compensation to persons charged by the Police and acquitted by the Magistrates .. *ib.*
Necessity of Sub-Magistrates recording the evidence fully in all cases .. *ib.*
Necessity for all questions disallowed by Magistrates being recorded .. 391

IV.—NATIVE STATES.

The British Government and the Native Princes .. *ib.*

V.—PROSPECTS OF THE CROPS AND THE CONDITION OF THE PEOPLE.

Mortality among cattle .. *ib.*

VI.—MISCELLANEOUS.

How the British rule India? .. *ib.*
The Imperial Government and the Indians .. 392
Paradesi agitation .. *ib.*
Sitanapalli news .. *ib.*
Paritala news .. 393
"Narasapur notes" .. *ib.*
Modekurru news .. *ib.*
Mother India's appeal to her sons .. *ib.*
The *Vande Mataram* case .. 394
The deportation of Dhaniram .. *ib.*
Islam in Africa .. *ib.*

ENGLISH PAPERS OWNED BY NATIVES.

II.—Home Administration.

(*k*) *General.*

The Indian Patriot,
Madras,
Aug. 19th, 1907.

Rajahmundry affairs.

1. A correspondent writes to the *Indian Partriot*, of the 19th August, as follows:—

"* * * *

"Military.

"One half of the military have been sent away, and we do not know when the remaining half will be sent. It would have been more honourable on the part of the Government to have acknowledged their mistakes gracefully and sent the military away from Rajahmundry, and it would have impressed the public with the benevolent intentions of the rulers.

"But as it is, to draft on the military, on a quiet and peaceful town, in consequence of an assault on a mistaken European in his nocturnal ramblings, which affair is so widely known even to the grasswoman, is the height of folly and unwisdom and then, what is more, to persist in the mistake and keep on the military without moving them is adding insult to injury.

"Doubtless the authorities have lost their so-called prestige, which they think they would loose if they rectify their mistake when the facts are fairly known. The popular impression is that the military were kept so long to overawe the people and show the supreme prowess of the rulers and make an exhibition of their strength before an armless and innocent populace so that they may not fall in with the new spirit and the new political propaganda.

"The public are not so brass-brained as not to discern the real motives and intentions of the authorities in keeping on the military. It is said in the beginning that the troops would remain till the re-opening of the college to prevent any breach of peace consequent on the rustication of certain students. The college has been re-opened long ago and there was no trouble whatever, and then it is said that they will be kept on till 15th July, when the National School would be opened, lest any danger should occur. The 15th July passed without seeing the opening of the National School, but then they kept on.

"Why? The simple answer is that the authorities are nervous and they are trying to impose upon the people. But in spite of the apprehensions of the rulers, the new spirit is spreading as fast as it could and the authorities are helping its spread by their repressive measures. The old Moderates are slowly becoming Extremists of a more pronounced type, but they have not become fearless yet to boldly come forward and acknowledge the same for fear of displeasing the white lords of Indian creation.

"It is this fear that is keeping them back from actively co-operating with the workers in the new field of political thought, however much they may approve of it in their heart of hearts. It is this fear that is preventing the cohesion of our society and is keeping it in a disjointed and disconnected condition, incapable of united action.

"The fear is gradually wearing away except in a few title-hunters, who are objects of aversion and hatred to the public."

The Indian Patriot,
Madras,
Aug. 23rd, 1907.

The need for a circular.

2. The *Indian Patriot*, of the 23rd August, contains the following leader:—"Lord Minto, we were informed from Simla some time back, had no intention to continue any of the extreme measures, recently taken, longer than was absolutely necessary, and that His Excellency would do away with them the moment the conditions in the disturbed provinces were restored to their

normal state. But so long as the disturbed state remains or is supposed to remain, and so long as the measures remain as they are, there is, in our opinion, the clearest necessity to warn the agents of Government, particularly the subordinate officials and the Police, against indulgence in excesses in the name of authority. We have repeatedly called attention in these columns to the temptation that exists at present for small men to be over-zealous in what they consider to be their duty and the desire of Government that they should do. They imagine that the chief concern of Government at present is to watch the political activity of the people, and to suppress it wherever possible, in accordance with law if convenient, against law, if necessary; and confident of the sure approval of Government of every action in this direction, they have been led into conduct which has had to be condemned by the highest court. In Bengal we have had an abundant crop of such cases; elsewhere these cases do not always come to public notice, because the people concerned have not the persistence and public spirit to fight against injustice and wrong. But whether they come to public notice or not, they create discontent all the same; and in several cases, of late, the interference by officials has been with religious ceremonies and religious assemblies. In Cocanada the other day the Assistant Superintendent in charge of the punitive police took upon himself the responsibility of dispersing a *Harikatha* party. The act was a most high-handed one, yet it does not appear that his superior officers or the Government have told him that his conduct was not justifiable. Though the occurrence was in Cocanada, Hindus elsewhere have not omitted to take note of it, or to recognise the possibility, which it demonstrated, of their being wantonly molested in the performance of their religious ceremonies. In Patuakhali, in Eastern Bengal, a few days ago, the local Deputy Magistrate and the Police Inspector attempted to disperse a religious gathering in a private compound on the ground that there were more than five persons and there were shouts of *Vande Mataram*. All this indicates a belief on the part of over-zealous subordinate officials that such wanton acts on their part will bring them increased appreciation of their superiors and Government; and certainly they do not feel that they are doing anything for which they may be blamed.

"Now, this appears to us a dangerous state of mind in which to leave the Police and the Magistracy, as it is bound to encourage lawlessness and oppression on their part and thoughtless invasion of the rights of citizens. They lose very little themselves; they may, on the other hand, even feel a pride in the notoriety they have achieved. So long as their person and place are safe, what else have they to be anxious about? The loss is all to the Government, to its prestige and reputation . . . . As things proceed at present, friends are apt to be treated as enemies, and both put on the same footing. Let there be a declaration by Government that it appreciates the loyalty and good will of the vast majority of the population, that it is its desire that its agents everywhere should show due consideration to all such, and that it will look into every legitimate complaint that may be made on their behalf. While people are being led to fear criminal proceedings, let them also be assured of the intention and determination of Government to see that no kind of injustice is done to them."

VERNACULAR PAPERS.

I.—FOREIGN POLITICS.

SHAMS-UL-AKHBAR,
Madras,
Aug. 19th, 1907.

Cretan affairs.

3. The *Shams-ul-Akhbar*, of the 19th August, gathers from the *Home News Summary* that the present State of Crete is extremely critical and that it is probable that the island will be annexed to Greece. It adds, with regret, that the Mussalmans of Crete are tyrannised over, but the fact is ignored by the Powers, under whose protection the island was placed. The Porte is helpless and unable to do anything in the matter. The present Greecian authorities will not allow the oppressed Mussalmans to emigrate.

II.—HOME ADMINISTRATION.

(*a*) *Police*.

MANORAMA,
Calicut,
Aug. 16th, 1907.

Railway Police Inspector Rahamilkan to be transferred from Malabar.

4. An editorial note in the *Manorama*, of the 16th August, invites the attention of the Railway Police authorities to the desirability of transferring the Railway Police Inspector Mr. Rahamilkan from the West Coast, in view of his recent unsuccessful attempts to prosecute three of his subordinates for various charges. The fact that the prosecution evidence was discredited in all the three cases does not speak well of the Inspector's ability and his retention in the division will not advance the welfare of his subordinates or the public confidence in him or his own interests.

(*b*) *Courts*.

INDIAN LAW GAZETTE,
Madras,
January 1907.

The reform of the criminal classes in India.

5. The *Indian Law Gazette*, for January, says:—Very frequently old offenders are charged again and again and convicted. No doubt it is a great defect that there are no institutions in our country like Prisoners' Aid Societies in England and America. The arrangements now in force in the prisons are also not such as to reform the character of a convicted person. Seeing that the Australians of the present day are descended from men who were originally English convicts transported to Australia, we cannot think it is impossible to reform the criminal classes of India. Ever since the punishment of transportation was stopped in England, convicted persons have seldom been found to improve. The English people are, therefore, considering the advisability of introducing again the punishment of transportation. The statesmen of England have learnt that prisoners transported reform their character in two or three years and begin to earn their livelihood by honest work. In India, although the Penal Code provides the punishment of transportation to the Andamans, the convicting Judges do not generally award this sentence except in murder cases. As in the Andamans there are facilities for making honest men of criminals within two or three years, it will be very wholesome if the Judges award the sentence of transportation in all cases in in which an old offender is sentenced to undergo more than three years' imprisonment.

The *Punjabee* case.

6. The same paper, for March, discusses the case of the *Punjabee*, and makes the following remarks:—There is undoubtedly nothing in the article, for the publication of which the proprietor and the editor of the *Punjabee* were convicted, that can be brought under section 153A of the Indian Penal Code.

Granting that the writing of the editor is of such a nature as to cause disaffection in the minds of the Indians towards the Government, why should this writing not be brought under the explanation to that section? And why should it not be thought that he published the article in question with the good intention of removing a cause of ill-feeling between the Europeans and the Indians? The article, of course, contained complaints against the Government; but the authorities in the Punjab did not take the article to be likely to cause the disaffection of their subjects towards them. Otherwise, they would have charged the editor and the proprietor for sedition under section 124A of the Indian Penal Code. They charged them only under section 153A. The Government is bound to ascertain whether what the article contained was true or not, with a view to find out if there was any abuse of the powers entrusted to the officials. The action of the Government in taking up the prosecution of these persons for allegations made against its officials cannot in the least be regarded as justifiable. The Government undertaking prosecutions of this kind is like tom-toming in every village of India that nobody should complain against its officials, whatever atrocity they may commit, and that, if any one did, he would be prosecuted. Such a use of the sharp weapon of section 153A upon individuals who complain against Government officials, unaccompanied by any attempt to ascertain the truth or otherwise of the complaint, will only tend to incite the officials to commit atrocities and to lower the eminence and fame of the British Administration in this country.

SWARAJ,
Bezwada,
Aug. 17th, 1907.

"Arbitration councils."

7. The *Swaraj*, of the 17th August, writes as follows:—At present people have recourse to law courts and spend in vain all their money. These courts are like gambling houses. If once people step in, they begin to lose their wealth. So, it is better to establish village panchayat courts. If it be not possible to do so, there should at least be a panchayat court for each taluk.

KERALA PATRIKA,
Calicut,
Aug. 17th, 1907.

Some defects of the jury system of trial and their remedy.

8. A leader in the *Kerala Patrika*, of the 17th August, referring to the system of trial by jury which is so vehemently advocated on the congress platform and elsewhere on the ground that it will promote the liberty of the people, is constrained to remark *a propos* of the practice prevailing in various localities that the system frequently leads to miscarriage of justice. It is a general complaint that a European jury empanelled to try a European offender often help the accused to an acquittal. In the High Courts the jurors are mostly educated men capable of understanding the responsibility of their position, but the case being different in the mufassal the verdicts there are not, as a rule, unimpeachable. The jury system in the mufassal is restricted to offences relating to property and works well when the K.Ds. are the offenders, but the defects of the system are palpable when the persons involved happen to be influential and well-to-do men. If the trial is not finished in a day, it is an open secret that the parties interested in the case run after the jurors to win them over with money or recommendations. Honest and educated jurors may be expected to withstand these temptations, but most of those selected as jurors are not persons who realise their responsibility and they often return verdicts not warranted by justice and evidence. There are cases where jurors express their opinion regardless even of law and facts dealt with in the summing up of the Judge and in such cases, should there be a disagreement between the Judge and the jury, the former concurring with the latter gives a decision simply to avoid the troubles of a reference to the High Court and such decisions may not invariably be consistent with justice. It is not always possible to prevent a jury from receiving bribes and recommendations. The article, in conclusion, remarks that if the authorities pay special attention to the preparation of the jury list and select only such men as are conscientious and just, some reform may be deemed to have been effected.

SHAMS-UL-AKHBAR,
Madras,
Aug. 19th, 1907.

The sentence of whipping.

9. The *Shams-ul-Akhbar*, of the 19th August. The *Civil and Military News* (Ludhiana) complains that the sentence of whipping awarded in certain offences in India is carried out in an uncivilised manner, as the culprits are made to take

off their clothes. Moreover culprits cannot as a rule bear it. It requests Government to cancel the punishment. The *Shams-ul-Akhbar*, in concurring with this view, adds that correspondence is going on between the Government of India and the Secretary of State regarding the matter, and the paper expresses hopes that the just and sympathetic British Government will abolish this punishment.

(e) *Local and Municipal.*

HINDU NÉSAN,
Madras,
Aug. 19th, 1907.

Hospital assistants and profession tax.

10. The *Hindu Nésan*, of the 19th August, observes:—A Government Order has issued imposing a profession tax of Rs. 8 per annum on all hospital assistants employed by the Government, in case they take up private practice. There are five grades of hospital assistants and, so far as this tax is concerned, all of them are on an equal footing. In municipal towns there is certainly an Apothecary or an Assistant Surgeon along with the hospital assistant. There will also be diplomæd hospital assistants without employment under Government. As these take the lion's share of private practice, the Government hospital assistant will have very little of it. Besides the fee allowed for a hospital assistant (for treating a private case) is eight annas and one rupee per visit by day and by night respectively. The duties in the hospital mostly devolve on the hospital assistant—a fact which renders the chance of even this small private practice smaller still. Under these circumstances, it will be very hard for a hospital assistant, even taking his pay to be Rs. 50, to be subjected to a tax of Rs. 8 every year. It is hoped that the Government will give due consideration to this matter and reduce the tax or abolish it altogether in the case of hospital assistants.

The Kumbakónam municipality.

11. A correspondent of the same paper suggests the necessity of providing an inlet and an outlet to the Pothámarai tank which emits a very offensive smell in the middle of the town of Kumbakónam. He also points out the necessity of the owners of the flights of steps on the Cauvery banks, or the municipality erecting parapet walls to prevent the overflow of water on the municipal roads, which now causes inconvenience.

(g) *Forests.*

SWARAJ,
Bezwada,
Aug. 17th, 1907.

Firewood depots in Nellore.

12. The *Swaraj*, of the 17th August, states that the opening of firewood depots by the Forest department has led to the closing of private depots and that the supply of firewood from villages by private agency has entirely stopped. As long as these private depots were available, the price of firewood in the Government depots was cheap. At first it was sold at 22½ maunds per rupee and then at 18 maunds. It has now been brought down to 12 maunds. At Kavali there is a private depot and firewood is sold at 24 maunds per rupee. The people of Kavali also may have to share the same fate soon. So, the difficulties of the villagers are indescribable. They have to go either to Nellore or Kavali for the purchase of firewood and have to secure the good graces of the menial servants there. Such is the administrative policy of the Anglo-Indians in the matter of fuel. The zamindari ryots fare better in this respect. They even assist the Government ryots. It is therefore hoped that, considering the great hardship which the present depot system has been causing to the people, the old system of selling firewood in reserved forests will be revived so that both the townsmen and the villagers may easily buy fuel from private dealers.

Then, with regard to the granting of permits for "pastures", some individuals were appointed temporarily for granting them. Although it has been "advertised" that these individuals should not cause inconvenience to the ryots who go to them for permits, they have their own way of doing things. Consequently the Government ryots are obliged to take their cattle to the Venkatagiri zamindari villages, undergoing great trouble and incurring much expense.

(j) *Salt and Abkári.*

TANJAI JANA NÉSAN,
Tiruvádir,
Aug. 17th, 1907.

Consumption of intoxicants.

13. The *Tanjai Jana Nésan*, of the 17th August, makes the following suggestions for checking the consumption of intoxicating drinks:—

(1) The number of existing toddy-shops should be diminished by allowing only one shop for every 5,000 people in municipal towns, and one for every 2,000 people in rural tracts.

(2) The owner of a shop should not be allowed to give more than two bottles of intoxicants to any one.

(3) No child or adult should be given any intoxicant without a pass. Any person desirous of forming the habit of drinking should appear before a Village Magistrate or a Sub-Magistrate and state the reason for his desire and his income, and obtain that officer's permission.

(4) A district or a taluk should be farmed out under the *amáni* system with a view to gain experience as to the measures to be adopted for bringing down the consumption of drinks.

(5) Instead of leasing out the privilege of sale of intoxicants by shops—which tends to increase the habit of drinking—it should be sold by ranges or by taluks for three years at a time as before.

(6) Any one who is addicted to intoxicants should not be employed in the Abkári department. Every officer should not only try to find out new methods to put down drinking, but also act in conformity to them.

(7) The duty on foreign liquors should be doubled. A register of the individuals eating and drinking in shops vending intoxicants should be maintained in each shop.

(8) The Collector of each district should publish in the District Gazette at the close of every year a statement showing the total number of individuals consuming intoxicants, the total income derived, the total consumption, etc.

(k) *General.*

SWADESAMITRAN,
Madras,
Aug. 20th, 1907.

The postmaster of Vaidisvarankoyil.

14. A correspondent of the *Swadesamitran*, of the 20th August, complains that Kuppusami Aiyar, postmaster of Vaidisvarankoyil, does not keep a sufficient supply of postage stamps and cards and adduces as an example the case of a friend who had to wait for one full week before he could get a single one-anna label. The correspondent also brings to the notice of the authorities a rumour that the postmaster is attending to the business of the local temple to the detriment of his public duties.

ANDHRAKESARI,
Rajahmundry,
Aug. 16th, 1907.

"England's use of boycott."

15. The *Andhrakesari*, of the 16th August, writes as follows:—Many Europeans have expressed in various newspapers how England, being unable to compete in the markets with the Indian goods, adopted merciless measures to suppress the Indian trade. For instance, Sir George Birdwood has mentioned in his work "Trade and Commerce of India" how the Government of England yielding to public opinion proclaimed in 1700 the prohibition of the use of hemp and silk goods from China, Persia and India and how in 1721 interdicted the use of Indian calicoes. The English sought therefore the interference of the Government to protect the indigenous trade and, with the help of rigid laws, boycotted the Indian goods altogether. So it is not blameworthy; but, on the other hand, it is quite incumbent on us to boycott foreign goods with united efforts and to make indigenous articles flourish.

National day at Rajahmundry.

16. The same paper remarks that some time back the young men of Rajahmundry celebrated most enthusiastically the "National day", just as in other parts of India and more especially in Bengal. Whoever might have conducted the

celebration, it created terror and wonder in the minds of the authorities and the Police. Soon after the celebration, the Police were making enquiries to know who the promoters of that celebration were. The procession was an innocent one. There is no reason why the Police and the authorities look upon it with suspicion. Those who took part in it are not thieves and robbers. Is it not ridiculous to suspect great danger in every insignificant incident? It seems that the names of those that never took part in the celebration were reported by the Police. Can the *Swadeshi* movement be stopped by such actions? It is nothing but a delusion to think it will be stopped.

ANDHRAPRAKASIKA,
Madras,
Aug. 21st, 1907.

Swadeshi movement at Penukonda.

17. The *Andhraprakasika*, of the 21st August, observes that many Hindus and Muhammadans attended a meeting in Jumma Mosque, Penukonda, convened for the purpose of explaining the *Swadeshi* movement to the ignorant masses. The meeting was held in the mosque for the purpose of strengthening the mutual friendship between the Hindus and the Muhammadans. Messrs. Ranga Rao and Sivasankaram delivered lectures encouraging *Swadeshism*, and the meeting was brought to a close with shouts of *Vande Mataram*.

KISTNAPATRIKA,
Masulipatam,
Aug. 18th, 1907.

"Impoverishing administration."

18. The *Kistnapatrika*, of the 18th August, says that it is patent from the statistics of the Government that India is growing poorer and poorer. The Government argue that the increase of revenue is an indication of the increase of wealth in the country. This argument may hold good in the case of other countries but not India, which is under foreign rule. For, the greater part of the revenue is spent on salaries to "Faringhis", and only a small portion is available for the benefit of the country. Military expenditure has increased 50 per cent. in the last 20 years. The charges for the collection of revenue in England is 3 per cent., whereas in India it is 12 per cent. Crores of rupees are thus misappropriated annually in the name of "just Government". These are the causes for the present discontent and disturbance in the country.

"The Cocanada protests."

19. The same paper, referring to the Cocanada protest meetings, remarks that, as the Government subjected the people to punishments unnecessarily, unjustly, illegally and arbitrarily, it is necessary to consider the measures to be adopted by the people. It is but natural and proper that the people must assemble and declare that the Government's action is unjust and illegal. What is the course to be adopted to modify the arbitrary measures of the Government so as to be useful and beneficial to the people? Is it only by leaving it to their sense of justice or by adopting any constitutional method? To secure the good graces of the rulers and obtain justice at their hands is the first attempt to seek to establish Government by the people. But as the subjects gain knowledge and begin to think that the rulers are for the ruled and not the ruled for the rulers, the subjects take to other paths in order to check the arbitrary power of the rulers, and bring pressure to bear upon them to have their grievances removed. It is in this way that the Government by the people themselves was established in England and the king's authority made nominal. Ignoring this historical fact, the people of Cocanada flattered the British sense of justice only to expose their own helplessness. Nothing is more harmful to national strength than to hold protest meetings without effect. If the Municipal Commissioners of Cocanada had in a body resented the imposition of the punitive Police and resigned their appointments, they would have better and sooner pointed out to the Government their blunder than by these meetings. The arbitrary authority of the Government must be checked by indignation born of self-respect and by passive resistance. There is no other constitutional course open to helpless and disarmed subjects. It is regrettable that the leaders in Cocanada have not done so.

SWARAJ,
Bezwada,
Aug. 17th, 1907.

"An imaginary thought."

20. The *Swaraj*, of the 17th August, states as follows:—We are afraid that a war is likely to break out between the Americans and the Japanese. As the English have their colonies in America, it will be necessary for them to side with the Americans. But the English and the Japanese are bound by treaty to help each other during their wars. So, the British will be in a dilemma. If they join the Japanese, they will lose their prestige in the American colonies. If they join the Americans, they will forfeit the friendship of an Asiatic power like Japan. Wars cause distress to the people, and when the people are miserable, the kings also will certainly be so. It is for this reason that good kings always wish for the well-being of their subjects. If unfortunately wars break out between kings, it is natural that they will adopt means consistent with their respective strength. If the Germans, for instance, work havoc upon the Indians by firing at them from air-ships, they will be unable to defend themselves and help the Government, thereby showing their loyalty towards them. For they are like birds deprived of their wings and like snakes deprived of their fangs. Our rulers will have to remove our difficulties then. But our rulers are unable to manufacture such battle (air) ships at present. If the people possess the power of defending themselves, there will be no fear even if a thousand nations attack them. But our rulers are unable to realise this fact blinded as they are by the inordinate love of money. It is not just that the English should impose all kinds of taxes on the Indians and reduce them to a very poor condition and it is not proper that they should distrust them, who are their subjects. They should have thorough confidence in them. It may be asked: "Have not our rulers confidence in us? Have they not given us high appointments?" It is true that natives are given such minor appointments as those of Collectors and District Judges, but they are not appointed as Governors. Why? Because the Government do not trust them. The fact that the rulers have passed a law prohibiting the Indians to handle weapons although the privilege would have been an advantage both to the rulers and the ruled, is a positive proof that the Government place no confidence in their integrity. This has tended to reduce us to our present deplorable condition.

SASILEKHA,
Madras,
Aug. 23rd, 1907.

Anglo-Indian papers.

21. The *Sasilekha*, of the 23rd August, referring to the *Englishman* finding fault with the Calcutta High Court Judges, the Hon'ble Messrs. Mitter and Fletcher states that the Anglo-Indian papers indulge in abusing the Bengalee Babus and the English-educated classes. On account of the false reports published in these papers and the telegrams sent to England by Englishmen, the English people in England are terrified and appear to have "stopped advancing loans", believing that there will be another mutiny like the one in 1857. The Government should, therefore, take the articles in the Anglo-Indian papers into their serious consideration, as they are the chief causes of the present discontent and unrest in India.

SWARAJ,
Bezwada,
Aug. 17th, 1907.

"English women and Civilians."

22. The *Swaraj*, of the 17th August, writes as follows:—"The *Spear* of London says that 'in Bengal, boys and adults of some education are causing disturbances. India is not at present in a proper condition. Modesty of women is outraged. They should not marry Civilians at the present time and should not go to India without rifles'. Be it so. The English papers were hitherto merely declaring that the Indians were traitors and liars. Now this paper caluminates that the Indians are also villains outraging the modesty of women. We feel very sorry that the time is such that the English could utter such gross words, and we pray to the Almighty Being hoping that it would come to an end soon. There seems to be no necessity for the Indians to outrage the modesty of English women. If there exists any irritation of feeling in political affairs, it will exist against men, and we do not know what reason there can be to conceive hatred for women. If the married English women have only a liking, they are very skilful to ensnare another man whom they love in the net of their charms, putting chilly powder in the

eyes of their husbands. When adultery is no offence with English women, we cannot conjecture how the words 'outraging the modesty' can be applicable to them. If these women do not marry Civilians and if those who have married Civilians go back to England leaving their husbands here India will be benefited in two ways. (1) At present, Civilians in order to please their wives get away from the office soon after 4 P.M. daily in the middle of their work though the work may be very heavy and though they may be engaged in hearing a case. These Civilians, if they have not their wives in India, can stay in the office for a longer time and calmly hear the representations of the parties. (2) The civilisation of the English women and their marriage customs will not be adopted by the Indian women. We earnestly pray that the Indian women, though there may be many prostitutes among them, will at least not like to have intercourse with Civilians, deceived by their wealth or official power."

III.—LEGISLATION.

THE INDIAN LAW GAZETTE,
Madras,
January 1907.

The registration of partnerships in India.

23. The *Indian Law Gazette*, for January, says:—It will be very good if the Government of India makes a law necessitating the registration of the name and object of a trade partnership before it commences any business. Doubtless such an Act will materially stimulate the trade of the country. The absence of such an enactment deters even well-to-do people from forming partnerships in trade. Such legislation will also serve to put an end to fraudulent companies. The practice of a single individual styling himself a company, with a view to make it appear that his business is a joint stock business, is certainly fraudulent. The Government should put a stop to this practice.

Award of compensation to persons charged by the Police and acquitted by the Magistrates.

24. The same paper, for February, states:—If a prisoner is arrested by the Police and charged before the Magistrate and found not guilty, there is no provision in the Criminal Procedure Code for the Court to award him compensation for his injury. Of course, in such a case, the prisoner is honourably acquitted. But considering the state of public opinion in India, as compared with what it is in England, especially in the case of women, compensation should be awarded for unnecessary annoyance undergone by the accused. It is possible to raise the question whether the lost honour will be retrieved by the awarding of compensation, seeing that it depends on the state of civilization to which a people have attained. But it is not just to refuse payment even of expenses incurred by an innocent person wrongly charged with an offence. It is possible that the Government has not thought it necessary to legislate in the matter, thinking that such cases are not frequent. But in this very month (February) two such cases have occurred—one in Madras and the other in Bengal. In the former case, the Court regretted that there was no provision of law to award compensation. In the latter, the Judge sympathised with the prisoner and ordered the payment to him of Rs. 25 from the charity box. The amendment of the Criminal Procedure Code with a view to compensation being awarded in such cases is therefore necessary.

Necessity of Sub-Magistrates recording the evidence fully in all cases.

25. The same paper observes:—The power of second and third class Magistrates in certain cases to take notes of important points in the evidence without recording it in full is sometimes dangerous to the parties, as the appellate authorities base their judgments on the evidence recorded by these Magistrates. If they have omitted to note an important point, there will be no justice to the parties in the Appellate Court also. The Sub-Magistrates do not read in Court the notes of the evidence recorded by them, and the party finds after a month, when he gets copies of the papers, that the evidence let in by him has mostly been omitted. It is, therefore, necessary that the Government should remedy this evil.

Necessity for all questions disallowed by Magistrates being recorded.

26. The same paper, for July, writes:—We have often heard hot words exchanged between the Magistrates and the vakils appearing before them. The dispute is invariably about the relevancy of the questions put by the vakil and the answers elicited thereon. The vakil asks the Magistrate to record the questions and answers. The Magistrate rules them to be irrelevant. The discussion goes on for some minutes, and the dispute cannot be settled by reference to any particular section of the Evidence Act. The Civil Procedure Code provides for the recording of questions which have been disallowed; but there is no such provision in the Criminal Procedure Code, nor is there any ruling of a High Court on this point. To obviate this evil, the vakil should be allowed to put in a statement of questions disallowed by the Court, to be filed with the records of the case; and the necessary provision should be made in the Criminal Procedure Code.

IV.—Native States.

Vrittanta Chintamony,
Mysore,
Aug. 21st, 1907.

The British Government and the Native Princes.

27. The *Vrittanta Chintamony*, of the 21st August, writing on the retirement of Diwan Bahadur S. Gopalachariar remarks that the Native Princes under the Government of Madras have no independence whatever. They are compelled to appoint as their Diwans the nominees of the Government. The Resident being a European is easily influenced by the European planters and the Diwan being a creature of the Resident, the Native States are virtually helpless for good or evil, and have no choice in granting the demands of the planters. Mr. Gopalachariar was compelled to retire because he could not conscientiously play into the hands of the planters. The interference of the Resident in the internal administration of the State of Travancore seems to have become so intolerable that His Highness the Maharaja has written a very pathetic letter to the Government of Madras in which he begs to be relieved from the humiliation he has been subjected to. This letter shows that His Highness has been very much annoyed indeed, so much so that it appears he would prefer to abdicate than be a ruler under the present conditions. This is not all. When owing to the misdeeds of the Resident the administration becomes bad, it is the Diwan and the Maharaja that will have to bear the blame. His Highness is very desirous of appointing Mr. Nagamiah, an able servant of the State, as his Diwan, but the Resident successfully prevented this for fear that such an appointment would diminish the influence of the Europeans in the Province. If the Secretary of State really wishes to give greater independence to the Native Princes he should strictly define the duties of the Resident and deal severely with such as exceed these powers.

V.—Prospects of the Crops and the Condition of the People.

Nadegannadi,
Bangalore,
Aug. 24th, 1907.

Mortality among cattle.

28. The *Nadegannadi*, of the 24th August, observes that the high death-rate among cattle, particularly during famine years, has been the chief cause of the perpetual state of indebtedness of the ryots. Cattle being the sole property of the agricultural classes in India, the loss of cattle renders them helpless against the ravages of famine. It is, therefore, incumbent on a Government, which has the interests of the peasantry at heart, to afford relief to the cattle by throwing open the reserved tracts as free pasture lands during years of scarcity and to devise suitable measures for the prevention of diseases among cattle.

VI.—Miscellaneous.

Janánukúlan,
Bangalore,
Aug. 10th, 1907.

How the British rule India?

29. The *Janánukúlan*, of the 10th August, publishes from the *Swadesamitran* of Madras an article reported upon already—*vide* No. 38 (How the British rule India) on page 353 of the report.

SWADESAMITRAN,
Madras,
Aug. 20th, 1907.

The Imperial Government and the Indians.

30. A correspondent of the *Swadesamitran*, of the 20th August, writes:—Mr. Churchill, the Under Secretary of State for the Colonies, has declared in Parliament that the Imperial Government has not the power to protect the Indians settled in the Colonies from the evils to which they are subject under the Colonial laws. Though the Imperial Government has no such unlimited powers over the Colonies as it has over the Administration of India, the duty of protecting them from foreign invasion and conquest lies upon the British people. The laws framed by the Colonial Governments cannot become operative without the assent of the British Minister. In fact, the very existence of the Colonies will be difficult without the aid of the British. Though the Colonists have obtained almost full powers in governing themselves, still there is nothing to prevent the British Minister from interfering in their administration. The British went to war with the Boers, simply because their Government would not grant certain privileges sought for by some Britishers who were engaged in mining gold in the Transvaal. In order to help a small number of their countrymen, the British waged war for two years, sacrificing twenty thousand lives and incurring a debt of two hundred crores of rupees. It is astonishing that the British, who did so for the sake of a few of their community, should say that they are powerless to protect the Indian residents in the Colonies. Those who were able on behalf of their countrymen to enforce their will upon the Transvaal Government, when it was a foreign Government, say now, though that Government has become practically theirs, that they are powerless to interfere on our behalf. The obvious inference from this is that, while the Ministers are anxious not to incur the displeasure of their countrymen who govern the Transvaal, by any interference on behalf of the Indians in that Colony, they are not at all anxious to avoid our dissatisfaction and are prepared to disregard us. In other words, the British Ministers look upon the Transvaal Colonists as superior to the Indians. In fact, India contributes much more to the profit, influence and greatness of England than all the Colonies put together. The trade of Great Britain with the Colonies is nothing when compared with her trade with India. As Lord Curzon said, though England should lose all her Colonies, her gain, influence and greatness would not decrease in the least; whereas, if England should retain all her Colonies and lose India alone, she would become a petty state, losing the high position she now commands in the world. Though the fact is such, we are thought light of. What is the cause of this? At one time the United States of America were a Colony of and dependent on England. When England troubled them, they combined together and established their independence. The British Ministers apprehend that the Colonies would now follow suit; and that is why they have no hesitation in saying that they are powerless to restrain the Colonial Governments, however much they may tyrannize over the Indians. If India were capable of doing what the United States did, they would not be bold enough to say so!

Paradési agitation.

31. The same paper states:—We wrote once before that the Faringhis has set on foot a movement to boycott *Swadeshi* goods, seeing that the Bengalees had begun to adopt *Swadeshism* and to boycott foreign goods. The European merchants in the town of Chittagong have now withheld the coal which they used to sell to the *Swadeshi* Steam Navigation Company of Bengal. There will no doubt be slight inconvenience to this Company; but the plying of *Swadeshi* ships will not stop by the Faringhis refusing to supply coal to them. Hereafter at least the people should unite and stand for the *Swadeshi* cause. Inasmuch as the Faringhis have now refused to supply their articles to the Indians, these should not help the Faringhis in any way. Shopkeepers, washermen, barbers, coolies and others should refuse to serve the Faringhis.

KISTNAPATRIKA,
Masulipatam,
Aug. 18th, 1907.

Sītanapalli News.

32. A correspondent from Sītanapalli writes to the *Kistnapatrika*, of the 18th August, as follows:—On the 29th July, Mr. Kona Sitarama Rao Pantulu, the travelling Secretary of the Kistna District Association, held a meeting in our village.

He spoke briefly on the present miserable state of our country, on the lives of Lala Lajpat Rai and Ajit Singh, and on the sad calamity that overtook them in their career. Further, he dwelt on the havoc, the famine and plague are committing. Remarking that many lakhs of people die of starvation, he said that the average annual income per head in India is Rs. 16-12-0, while that in England is Rs. 615. As we are sunk in poverty, he advised us to educate ourselves, to improve our commerce and trade, and work in union so that our progress might be ensured. He drew the attention of the audience to the fact that, if only we intended progressing in political matters, we should organise associations in every village, get newspapers, etc., acquire knowledge by reading them, give up mutual enmity, withhold from having recourse to law courts on every trifling matter, and associate with one another in a brotherly spirit. We can then, he added, obtain all benefits from the Government. At last all the villagers resolved to start an association under the name of "Lajpat Rai Vidyabhivardhani (Lajpat Rai's education improvement) Sangham," to send for newspapers, and to affiliate the society to the District and Taluk Associations.

KISTNAPATRIKA,
Masulipatam,
Aug. 18th, 1907.

Paritala News.

33. A correspondent writes to the *Kistnapatrika*, of the 18th August, as follows:—On the 20th July a meeting was held to deliver lectures on *Swadeshism* under the Chairmanship of Mr. Turlapāti Sundarasiva Rao Pantulu. This meeting was attended by 300 people. Some Muhammadans also attended it. Mr. Kōtamrāju Vēnkata Rao Pantulu dwelt on education, strength, union, and progress. And the Chairman lectured on *Swaraj*, and boycott of foreign goods, and referred to the causes for the present discontent in Bengal and the Punjab and to the bold actions of our guide and leader Srijut Lala Lajpat Rai on our behalf. Afterwards a celibate *Sādhu*, who was touring in the country, addressed the meeting in Urdu on the new movement and Srijut Bala Gangadhar Tilak's "new power and ability". An Association was started under the name of "Srijut Bipin Chandra Pal's Association". Nearly twenty persons enrolled themselves as members of the association

"Narasapur Notes".

34. A correspondent writes to the same paper as follows:—The members of the club in our village have recently convened a meeting and resolved not to subscribe hereafter for the *Madras Mail*. This action is very commendable. These "Faringhi" papers cannot grow wise, unless all such papers, that always find fault with us having eaten our salt, are boycotted by every one.

ANDHRAKESARI,
Rajahmundry,
Aug. 16th, 1907,
and
KISTNAPATRIKA,
Masulipatam,
Aug. 18th, 1907.

Modĕkurru News.

35. A correspondent (Māgapu Nārāyanamūrti) from Modĕkurru, Amalapur taluk, writes to the *Andhrakesari*, of the 16th August, and the *Kistnapatrika*, of the 18th August, as follows:—A meeting was convened on the 2nd June in this village and many subjects conducive to the welfare of the country were discussed. The villagers established the Modĕkurru Village Association and under its auspices a night school was also started. This new institution is progressing. Further, the members of this association subscribe for newspapers and give lectures once a week to the masses detailing the news of the country and inspiring patriotism in them.

ANDHRAKESARI,
Rajahmundry,
Aug. 16th, 1907.

Mother India's appeal to her sons.

36. The *Andhrakesari*, of the 16th August, makes mother India address her children (the Indians) as follows:—No doubt, you have in your houses all kinds of brilliant lamps, etc., revealing even the smallest things. But your eyes do not see how much money passes on this account from your hands to strangers. It is quite gratifying that you are all well-educated by foreigners and you acquire titles. But you debase yourselves by begging for appointments which fetch such paltry wages as four annas a day. As foreigners were fully aware of the fact that your manufactures had achieved world-wide fame, they crushed your manufactures by the strength of their factories. But you keep quiet always following the principle

"Silence is golden". You pull ropes or turn wheels in their factories for small wages but are incapable of finding out their secrets even by experience. Devotees have come forward to arouse you from sleep. You will no longer die of starvation. You need not in future repose on rocky beds. You need no longer get clothes, utensils, etc., from others. But you have only to advance a few steps forward. Do not be discouraged after climbing up some of the steps. Do not be alarmed and frightened. Try to establish as many factories as you can and I shall supply to you all the necessary materials. Open as many schools as you can and I shall let you have enough of teachers and pupils. Organise as many lectures as you can and I shall furnish you with audiences. Get as many authors as possible to write books and I shall give you enough of readers. I have treasured up gold and silver and stored up food far more than you require. If you stretch your hands for other things without enjoying all that I have for you, you cannot get them. Therefore, awake! awake! You were once teachers of the Japanese. Now you have to be their deciples. You do not lose your respect thereby. You taught them all that you knew while they were asleep. So, you should learn all that they learnt while you were asleep. The genuine service to me consists in the adoption of such means.

NADEGANNADI,
Bangalore,
Aug. 24th, 1907.

The *Vande Mataram* case.

37. Referring to the proceedings against the editor of the *Vande Mataram*, the *Nadegannadi*, of the 24th August, says that the local authorities observing the admirable manner in which Mr. Aravinda Ghose was conducting the journal, found him to be a standing menace to their unrestrained power, and during the past several months have only been waiting for a suitable opportunity to bring him under the clutches of the law. It is true that the authorities, with the full resources of a ruling power at their back, are capable of doing anything. They can even put an end to all journalism in the country. But it is gravely doubted whether such extreme measures of cruelty and repression will add to the stability of the Empire or to the popular confidence in British justice.

MYSORE STAR,
Mysore,
Aug. 19th, 1907.

The deportation of Dhaniram.

38. The *Mysore Star*, of the 19th August, observes that a more recent deportation of one Dhaniram further strengthens the belief among the people that the motive underlying the deportation of Lala Lajpat Rai is not the suppression of sedition as alleged by Mr. Morley. He was deported probably because, as a prominent leader of the *Árya Samáj*, he was engaged in undoing the work of the Christian Missionaries by readmitting Christian converts to Hinduism, and as such incurred the displeasure of a vast majority of the Christian people. Mr. Dhaniram again was another member of the *Árya Samáj* against whom a charge had been brought by a Muhammadan under section 298 of the Indian Penal Code to satisfy a personal grudge. But the Magistrate acquitted the accused. Subsequently, however, when the Muhammadans appealed to the Chief Commissioner, the same Magistrate who had once discharged the accused summoned Dhaniram before him and ordered him to be deported for one year without further trial. The prosecution story which appeared in the *Punjabee*, if true, will be unsurpassed as an obvious specimen of British injustice and high-handedness.

SHAMS-UL-AKHBAR,
Madras,
Aug. 19th, 1907.

Islam in Africa.

39. The *Shams-ul-Akhbar* of the 19th August. In the *Natal Mercury* there is an article on "Cross and Crescent" which cannot but hurt the feelings of every true Mussalman. It is a matter of regret that the Mussalmans do not awake from the sleep of neglect and resist the spread of Christianity in a place where Islam has prevailed for ages. The African Mussalmans should form a society to defend the faith. With these remarks the *Shams-ul-Akhbar* gives a translation of the above article and urges its readers, specially the Mussalmans of Natal, Egypt and Africa, to try and prove the superiority of Islam.

[Issued, 31st August 1907.]

CONFIDENTIAL.

No. 35 of 1907.

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 31st August 1907.

CONTENTS

ENGLISH PAPERS OWNED BY NATIVES.

II.—HOME ADMINISTRATION.

PAGE
(*b*) *Courts*—
Student offenders 396
(*k*) *General*—
Military charges 397
The Decentralisation Commission .. .. *ib.*
The principle of Representation 398
Reform of the Imperial Legislative Council .. .. *ib.*

IV.—NATIVE STATES.

PAGE
Demoralisation in Nepal 399

VI.—MISCELLANEOUS.

An American *Swadeshi* 400
The *Yugantar* case 405
The Indian National Congress 406
G. Subramania Aiyar's lecturing tour .. .. .. *ib.*

VERNACULAR PAPERS.

II.—HOME ADMINISTRATION.

PAGE
(*b*) *Courts*—
Justices Messrs. Mitter and Fletcher 407
The Magistrates in Bengal .. .. *ib.*
The conclusion of the Cocanada riot case .. .. *ib.*
Dr. Kemp's case 408
(*e*) *Local and Municipal*—
Water-supply in Tanjore town .. .. *ib.*
(*k*) *General*—
The Ophthalmic Hospital, Madras .. .. .. *ib.*
Who are disloyal? .. .. *ib.*
Indian administration 409
Inspector-General of Excise .. .. *ib.*
"The Khulna sedition case" .. .. *ib.*
"The third deportation" .. .. *ib.*
Karnams' Association 410
"The industrial development of India" .. .. .. *ib.*
"Srijut Arabinda Ghose" .. .. *ib.*
"The new spirit and *Swaraj*" .. .. *ib.*
India and discontent. The cause and cure 411
"The Government service" .. .. *ib.*
"Political and Social reforms" .. .. *ib.*

II.—HOME ADMINISTRATION—*cont.*

PAGE
(*k*) *General*—cont.
"Rulers' repressive policy" 412
"The Cocanada compensation case" .. .. .. *ib.*
Missionaries and native girls .. .. *ib.*

IV.—NATIVE STATES.

Mr. Maconochie and the Mysore Government .. .. *ib.*

VI.—MISCELLANEOUS.

The North Arcot District Conference and the Government officials .. .. *ib.*
Mr. G. Subramania Aiyar and the Police 413
The Royal Commission on Decentralisation .. .. .. *ib.*
A rumour about Babu Bipin Chandra Pal .. .. .. *ib.*
The President's speech in the North Arcot District Conference 414
The projected Advisory Councils 416
Reform of the Legislative Councils .. .. *ib.*
The India Council .. .. *ib.*
An appeal to Mother India .. .. *ib.*
"Truthfulness" 417
A *Swadeshi* lecture .. .. *ib.*

ENGLISH PAPERS OWNED BY NATIVES.

II.—HOME ADMINISTRATION.

(*b*) *Courts.*

THE HINDU,
Madras,
Aug. 31st, 1907.

Student offenders.

1. The *Hindu*, of the 31st August, writes:—"It is much to be regretted that even Magistrates of acknowledged reputation for cool-headedness, fairness and justice are sometimes betrayed into passing orders which they are bound to regret in calmer moments. In dealing with offences committed by students and other youthful offenders, great care and discrimination have to be exercised by Magistrates. The interests of society require that youthful transgressors of law should not by excessive and oppressive punishments tending to blunt and pervert their moral sense be converted into hardened criminals. The law has made provision that such cases should be treated in a humane spirit, but unless the Magistrate who tries the case is imbued with a right conception of his duty and of the principles of punishment, great hardship is likely to be the result. In a very recent case in Calcutta, in which a young student is said to have assaulted a European policeman, Mr. Kingsford, the Chief Presidency Magistrate, inflicted the barbarous punishment of flogging upon the boy. Upon this our contemporary, the *Statesman*, rightly observes: 'Mr. Kingsford, the Chief Presidency Magistrate, has shown so much good sense in dealing with the difficult cases that constantly come before him, that we confess to some astonishment at his action in sentencing a boy of fifteen to receive a jail flogging. In England a punishment of this description is usually reserved for brutal offences, and we can find no justification for so severe a penalty in anything done by Sushil Kumar Sen, even if we accept the story of the European policeman whom he is said to have assaulted. If punishment was required a smart birching under the paternal eye of Mr. Kingsford himself would surely have met the requirements of the case much more fitly than a flogging in prison.' The revolting punishment having been carried out, much indignation prevails in Calcutta Indian society, not only among the student population. The student has now become a martyr and the net result is an inflammation of feeling against the European community. In another case, particulars of which appear elsewhere, the same Magistrate sentenced a youth of 19 years of age to one month's rigorous imprisonment for causing hurt to a detective Inspector while the latter was in the execution of his duty in helping to search the *Yugantar* office. Thereupon the High Court, consisting of Mr. Justice Mitter and Mr. Justice Fletcher, was moved to set aside the conviction. Mr. Justice Mitter asked the counsel, who appeared for the convicted youth, 'Why did not the Magistrate deal with the case under section 562 of the Criminal Procedure Code?' Mr. Chauduri, counsel, answered that 'the petitioner is a schoolboy and is only 19 years of age. There is no previous conviction against him. I suggested that he should be dealt with under section 562, but the Magistrate refused to accept my suggestion.' Mr. Justice Mitter held that it was a fit case to be so dealt with and issued a rule accordingly. No fair-minded person can deny the justice of the decision, but the fact that Mr. Kingsford, who has the reputation of being a level-headed and impartial Magistrate, blundered so grossly in these two cases does not show a healthy state of things. We have, however, had another proof what a tower of strength Mr. Justice Mitter is to the Calcutta High Court."

(*k*) *General.*

Wednesday Review, *Trichinopoly,* Aug. 28th, 1907.

Military charges.

2. Referring to the appointment of the Committee to enquire into the apportionment of military charges, the *Wednesday Review*, of the 28th August, writes:—

"The past history of the subject does not encourage one in the hope that due justice would be done to us in the matter of the allocation of the charges. And what is worse, the War Office still remains dissatisfied with the money which it appropriates for itself for the troops it has lent to this country. It will be remembered that in presenting its case before Lord Chief Justice Alverstone on the increase of pay to British soldiers for arbitration, the War Office stated that it would ere long make a demand for a portion of the cost of the reserve which comes up to a million sterling. Nothing can be a more cruel exaction than the demand for the cost of the reserve forces trained at our expense at home, maintained at our expense while here, and with pensions paid for by us, but employed in keeping the strength of the effective forces at a minimum. The demand is of the same character as the one made by Cardwell in 1870 and strongly repudiated by the Duke of Argyll in a letter of fiery indignation. But Mr. Morley is not the man who has the nerve to stand by India as did the eminent Duke, and if the War Office persists and if the Committee endorses its claim, as did Lord Chief Justice Alverstone, on the question of the increase of pay to British soldiers, there is no knowing what further additions would be made to the military burdens of this country. The fear is not altogether unfounded and, in spite of Mr. Morley's valiant declaration that Mr. Haldane would find a dragon in the path of the Indian gold mine, even the *Pioneer* is afraid that the Finance Minister of India may have to look for means to find out the money to meet the additional bill. Under such circumstances, therefore, we cannot be altogether sanguine of any reduction. As Sir Charles Dilke recently pointed out in the columns of *India*, the War Office knows how to throw the most costly portion of the army on poor India which cannot protest and protesting must only pay. As the late Marquis of Salisbury said, the Secretary of State for India can but loudly remonstrate and remonstrances are not pounds, shillings and pence. We have written in a pessimistic vein and we have good reasons to do so. And nothing would please us better than to be proved we are wrong."

Wednesday Review, *Trichinopoly,* Aug. 28th, 1907.

The Decentralisation Commission.

3. The following appears in the *Wednesday Review* of the 28th August:—"The terms of reference to the Commission on Decentralisation announced in the House of Commons by Mr. Morley do not show that he is keenly alive to the needs of the country and if the Commission would only take the cue from Mr. Morley, we are afraid its labours will prove unsatisfactory and futile. The Commission is called upon to enquire into the financial and administrative relations between the Supreme and Provincial Governments and to report whether by decentralisation or otherwise those relations can be simplified or modified. The object apparently is to give greater financial control to the Local Governments than obtains at present. The power of the executive is sought to be strengthened and a portion of the power reserved by the Supreme Government to be transferred to the Provincial Governments. Certain instances were given in the debate in the Viceregal Council on the annual budget to show how far the Provincial Governments were hampered by restrictions in the matter of referring even insignificant details to the Supreme Government and we imagine the Commission would simplify them all. But what the people want for good Government is, not a transference or delegation of power from one department of State to another and incidentally create petty despotisms as Sir Henry Cotton feared, but to associate the people in the administration of the country so that they may have an effective voice in legislation and administration. Thirty-three years ago, Sir Charles Trevelyan developed a scheme of decentralisation, the most important part of which was the formation of a Legislative Council, with

a majority of that much-maligned man, the 'native agitator,' to which was to be referred every measure of legislation, taxation and administrative reform. He distinctly stated he had no fears of a native majority and advocated district representation in the Provincial Councils. Since then native ability has not disproved his calculations; education has spread far and wide; public life has embraced a larger and ever-increasing body of intelligent and far-sighted men. Has Mr. Morley ever read his evidence before the Select Committee on East India Finance? Has he consulted the best Anglo-Indian opinion on the subject? On the contrary he has a very poor notion of educated men who, he believes, are incapable of carrying on the administration even for a week, forgetting for a while that a third of India is still being administered by Indians. When a statesman of his high and exalted position makes such an unwarranted accusation, we can be perfectly sure that the reforms he is anxious to introduce will not err on the side of being popular and useful. Even if the Commission would disappoint Mr. Morley which we may be sure will not be the case, we may be certain that any liberal recommendations will be shelved as unceremoniously by Mr. Morley as the reports of previous Commissions have been shelved by his predecessors, who, at all events, had not so low an opinion of educated Indians as Mr. Morley in common with the worst Anglo-Indian imperialist has. The less our hopes, the less keen will be our disappointment."

THE INDIAN PATRIOT,
Madras,
Aug. 31st, 1907.

The principle of Representation.

4. In its leader headed "The Principle of Representation," the *Indian Patriot*, of the 31st August, says:—"In the scheme of reform proposed by the Government of India territorial representation is deprecated as being unsuited to India, and representation of classes and races and even of castes, religions and occupations is preferred. To us this appears to be the most serious defect in the scheme. Representation of interests we can all understand; but by introducing races, religions and castes, the scheme is rendered not only defective, but absurd and unpractical. It is hardly possible to conceive how even all the main races, religions and castes can be represented in a Legislative Council . . . . As a matter of fact, the presentation of District Boards and Municipalities is territorial. What is done is to group a number of districts together; let this be extended. Let two or three districts be grouped together instead of 10 or 11 as at present, if there is any unsurmountable difficulty in assigning at least one member to each district separately. In Madras there are 22 districts. Is it impossible to provide separate representation for each if the strength of the Council is raised to anything like what is proposed for the Viceroy's Council? If territorial representation is unpractical, how is representation, according to races, creeds and castes better? The population is so mixed that it is impossible to evolve an electorate of castes or creeds for the whole country on any practical basis. How is it possible for the scattered castes and communities to return a representative whom they know and can easily approach? What can a man of Tinnevelly know of his casteman in Ganjám; and what is the exceptional sympathy that Government expects to subsist between the two, stronger than the sympathy that subsists between neighbours and friends? If it was the desire of Government to nullify the effect of even the existing representation, it could not do worse than establish electorates according to castes and sects. Our castes and sects already present any number of obstacles to the general progress; and we cannot bring ourselves to believe that the Government desires to create more of them."

THE MADRAS
STANDARD,
Madras,
Aug. 31st, 1907.

Reform of the Imperial Legislative Council.

5. In its leader entitled "Reform of the Imperial Legislative Council", the *Madras Standard*, of the 31st August, writes:—" . . . . Of the non-official members one is a ruling chief to be nominated by the Viceroy. For what purpose and to represent whom or which interest a ruling chief is given a seat in the Imperial Legislative Council we do not know. The ruling chiefs may be in their proper places in the Council of Notables. But in the Legislative Council their representative can do nothing

but add to the majority of the Government. A ruling chief can have practically no constituency nor any interests to safeguard or promote. His position is always delicate, difficult and not easily definable, and if he is brought into the Legislative Council, it can serve only one purpose, namely, that of increasing the number of votes at the command of the officials. British commercial interests in India gain one member, because both the Bombay Chamber of Commerce and the Calcutta Chamber are to be separately represented. The nobles and great landowners of Madras, Bombay, Bengal, Eastern Bengal and Assam, the United Provinces, the Punjab and the Central Provinces are given seven seats, which means that the various provinces of India, with the exception of Burma, will return to the Supreme Legislative Council a member each to represent the Indian aristocracy and landholders. It is not improbable that the representations of these classes in the Provincial Legislative Councils will also have a voice at the election by those Councils of their respective representatives on the Supreme Council; for the Government of India do not say that the nobles and landholders and the Muhammadans, who are given separate and especial representatives, will not be permitted to vote at the election to the Viceroy's Council by the non-official members of the Provincial Councils. The Muhammadans get two seats which will be thrown open to election. Of the four other non-official seats which are to be in the gift of the Viceroy, not less than two are to be occupied by Muhammadans. Then there are the seats for the experts. In the matter of popular representation the only concession, if so it can be called, is that Eastern Bengal, the Punjab and Burma get a seat each. Madras, Bombay, Bengal and the United Provinces have been sending a member each to the Viceroy's Council, the electors being the non-official members of the respective Provincial Councils. Eastern Bengal, the Punjab and Burma are now placed on a footing of equality with the other provinces, all the provinces together getting seven seats on the Viceroy's Council. But in the scheme now before us not one of the older provinces gets an additional seat to represent the interests of the middle classes and the masses at large who between them constitute more than 80 or 90 per cent. of the entire population of India. The educated classes and the masses are to be satisfied with seven seats at the elections to which, the scheme as now stands, permits the nobility and the Muhammadans also to vote. It is in this manner that classes and interests are sought to be represented on the Imperial Legislative Council. The most enlightened, the most influential, the most numerical and the most industrial and hardworking classes are all left out in the cold. Can it be that the authors of the scheme are impressed with the necessity of ignoring the claims of the bulk of the people of India and care only for the landed interests and the monied classes? But a legislative reform such as this comes with exceedingly bad grace from the Radical Party in England who have always been denouncing class legislation in unmeasured terms."

IV.—NATIVE STATES.

Demoralisation in Nepal.

MALABAR HERALD,
Cochin,
Aug. 24th, 1907.

6. The following appeared as a supplement to the *Malabar Herald* of the 24th August 1907:—"The Prime Minister and Marshal, says the *Tribune*, 'has issued orders prohibiting the people from subscribing to *Bande Mataram*, *Yugantar* and *India* (Lahore), which newspapers are publishing different kinds of articles against the British Government. The Prime Minister has also ordered the Bengalees and all other foreigners, who are in the employment of the Nepal Darbar, not to correspond with any of the agitators in India, and he threatens to punish any one contravening his orders.' No comment seems to us necessary. The orders are on the face of them extraordinary. We only suggest the Prime Minister should publish a list of the agitators with whom correspondence is held objectionable and put up the list in every public office in Nepal. Secondly, the Prime Minister ought once to come down to the floor of the Zamindar Shava in Calcutta and

get a loyal manifesto drafted by its versatile Secretary, get it printed and put in an emerald casket prepared by Hamilton, and go up the serene heights again from whence to issue the manifesto. This done, the security of the throne of His Highness the Maharaja of Nepal is guaranteed."

VI.—MISCELLANEOUS.

THE HINDU,
Madras,
Aug. 29th, and Sept.
2nd, 1907.

An American *Swadeshi*.

7. The following letters have appeared in the *Hindu*, the first on the 29th ~~July~~ and the second on the 2nd September:—

(I)

"LETTERS OF AN AMERICAN TO THE INDIAN PEOPLE.

"(*Special for the 'Hindu'.*)

"DEAR BROTHERS,—I write to let you know that in your present trials you have the deep sympathy of many Americans—were your cause better known in America than it is, I could, I am sure, say the sympathy of millions of Americans—and to encourage you in your struggle, which will certainly be successful if you are courageous and *united* and *persistent*. Union among yourselves and intelligent appreciation of your rights is first of all necessary. If you present a united front, the English people will respect your righteous demands and give you self-government. She has given it to all her important dependencies excepting India; and she has given it to all freely and peaceably, with the single exception of America. But the American Revolution occurred more than a century ago, when English public opinion was far less enlightened and far less liberal than it is to-day. The attempt to forcibly coerce a united and enlightened people will never be repeated by England. Let me urge you therefore to carefully and watchfully confine your struggle to peaceable and constitutional methods. Any other methods will only retard your cause by supplying your enemies with the pretexts which they need and desire to attack you and hold you back. You have most wise, skilful and efficient constitutional leaders; be guided by their counsels.

"The *Swadeshi* movement, which you have inaugurated so successfully, is your most powerful, and a perfectly legitimate, weapon. Its efficiency is proved to you by the consternation which it has already evidently caused among those who would oppress you. By it alone can you regain your economic independence; and this you must have.

"I have recently read Indian papers containing the terrible account of the deportation without trial of your distinguished and honored countryman, Lala Lajpat Rai. That such a man—that any man—could be so treated by the representatives of a people whose proudest boast is the freedom of their institutions is amazing and almost incredible—a blot upon the fair name of English liberty. Yet it is an act which will redound to the benefit of your cause, both in India and throughout the world. That act of barbarous cruelty and oppression will call forth the sympathy and the moral aid of thousands who but for it would have given no attention to the wrongs of India. Lala Lajpat Rai is the first martyr to his country's glorious cause. There may be others; you have many ready to suffer for it; but England must by this realise that she has shocked the conscience of the entire civilised world, and that consciousness, if not her own conscience, will restrain her.

"The sufferings of Lala Lajpat Rai will unite the Indian people as a century of petty and commonplace acts of Government oppression could not do. It is the Way of the Great Law, which is wont to tolerate acts of signal and burning injustice as a prelude to the triumph of the principles of right.

"I propose now to call your attention to some remarkable parallelisms between the history of America while still a dependence of Great Britain and that of India, for I think that a knowledge of these things will encourage you to persist in the course which you have taken.

"Just as your numerous and flourishing textile industries have been destroyed for the benefit of Manchester manufacturers, by the free importation of Manchester goods, precisely so America had suffered industrial repression at the hands of England. Such has ever been the policy of England towards her colonies. Let me quote on this point a distinguished English authority, J. B. McCulloch, whose great Commercial Dictionary was published early in the last century. He says (p. 349):

"'The proceedings of the British Government in depriving them (the American colonies of freedom of commerce) were the chief cause of those disputes which broke out in 1676 into a rebellion of ominous and threatening import . . . . .

"'But besides compelling the colonists to *sell* their produce exclusively in British markets, it was next thought advisable to oblige them to buy such foreign articles as they might stand in need of entirely from the merchants and manufacturers of England. For this purpose it was enacted in 1663 that "No commodity of the growth, production or manufacture of Europe shall be imported into the British plantations but such as are laden and put aboard in England, Wales or Berwick-upon-Tyne, and in English-built shipping, whereof the master and three-fourths of the crew are English . . . . ."

"'It was also the leading principle in the system of colonial policy adopted by England as by other European States, to discourage all attempts to manufacture such articles in the colonies as could be provided for them in the mother country. The history of our colonial system is full of efforts of this sort; and so essential was this principle deemed to the idea of a colony that Lord Chatham did not hesitate to declare in his place in Parliament, that "the British colonists of North America *had no right to manufacture, even a nail or a horse-shoe.*" And when such were the enactments made by the Legislature, and such the avowed sentiments of a great Parliamentary leader and a friend of the colonies, we need not be surprised at a declaration of the first Lord Sheffield, who did no more, indeed, than to express the opinion of almost all the merchants and politicians of his time, when he affirmed that "*The only use of American Colony or of West India islands, is the monopoly of their consumption and the carriage of their products.*"'

"Lord Cornbury wrote home in 1707 that the colonists have 'entered upon a trade which I am sure will hurt England in a little while; for I am well informed that upon Long Island and in Connecticut they are setting up a woollen manufacture, and I myself have seen Serge made upon Long Island that any man may wear.' And again he said; 'I declare my opinion to be that all these colonies, which are but twigs belonging to the main tree (England), ought to be kept entirely dependent upon and subservient to England, and that can never be if they are suffered to go on in the notions they have, that as they are Englishmen, so they may set up the same manufactures here as the people may do in England; for the consequence will be that if once they can clothe themselves not only comfortably but handsomely too, without the help of England, they who are not very fond of submitting to Government would soon think of putting in execution designs they have long had harboured in their breasts.'

"It is recorded that in response to Lord Cornbury's representations the Lords of Trade ordered Governor Hunter of New York to give all possible legal discouragement to the linen and woollen manufactures established in the colonies.

"It was enacted by Parliament in 1641 that no vessel laden with colonial commodities might sail from the Harbour of Virginia for any ports but those of England.

"A later enactment declared that 'After the first day of December 1699, no wool, or manufacture made or mixed with wool, being the produce or manufacture of any of the English plantations in America, shall be laden in any ship or vessel, upon any pretence whatsoever—nor laden upon any horse, cart or other carriage to be carried out of the English plantations to any other of the said plantations or to any other place whatsoever.' An English sailor, finding himself without clothes in an American harbour, might buy there forty shillings worth of woollens but not more.

"To manufacture like England, says Bamereft, was esteemed a sort of forgery, punishable like an imitation of British coin. 'A close watch was therefore kept on industry in the colonies, Governors were instructed to discourage all manufactures, where manufactures had once been started in the colonies they were vigorously repressed.' (Constitution Policy of England).

"In 1719 Parliament forbade the transportation of lints made in the colonies from one colony to another, and enacted that 'none in the plantations should manufacture iron-wares of any kind out of any sows, pigs, or barn whatsoever.'

"23 George II. enacted that no mill or other engine for rolling or slitting iron, no plating forge to work with a tilt-hammer, or any furnace for making steel, shall be erected in the colonies. If so erected it is to be doomed a common nuisance.

"In addition to these enactments in restraint of commerce and trade, Parliament levies taxes upon the American colonies, both customs and internal taxes, as stamp dues. These were resisted on the ground that taxes ought only to be levied by a governing body in which the people taxed had representatives; that they should only be levied upon the American colonies by the existing colonial legislatures, or by a re-organised British Imperial Parliament in which members chosen by the colonies should have seats. 'No taxation without representation' became a political warcry.

"Such was, in brief, the nature of the grievances of the American colonies against England; and I wish now particularly to call your attention to the manner in which they fought these grievances, viz., by the refusal to buy English goods, that is, precisely by an American *Swadeshi* movement. Agreements were drawn up and presented for signature to all the principal citizens of the different colonies, by which the signers agreed 'not to import, purchase or make use of certain articles produced or manufactured out of North America, such as teas, wines and liquors, all superfluities, and in general all foreign manufactures.' 'Committees of correspondence' were appointed to write to the various towns and impress upon the people the importance of these 'non-importation agreements' as they were called. All over the country committees of inspection were appointed, consisting of diligent and discreet persons whose business was to make critical inspection into the conduct of all buyers and sellers of goods, and to publish the names of all those who failed to adhere to the non-importation agreements 'to the intent that such persons might be exposed to the odium and resentment of the people.' I have before me a history of the City of Norwich which contains a record of proceedings which were typical of what went on all over the country. This history records that in December 1767 the town of Norwich received a circular from the Selection of the City of Boston, recommending the disuse of certain enumerated articles of British production. A town meeting was immediately called to consider the subject, and 'the said meeting being full and well-pleased with the important measure offered to their consideration', appointed a committee of the most prominent inhabitants to advise and report at the next meeting. This report consisted chiefly of a 'non-importation agreement' such as I have described above, framed 'in conformity with the noble example set by Boston'.

"They recommended also the raising of sheep's wool, flex and hemp, and the establishing of domestic manufactures; and that the citizens should especially promote those new manufactures that had been set up among them, of paper, stone, and earthenware. The British tax on being especially obnoxious, the report closes with a recommendation to 'the worthy ladies of this town that for the future they would omit tea-drinking in the afternoon.' The encouragement of home industries and the rejection of all imported luxuries were regarded as tests of patriotism. Common discourse grew eloquent in praise of plain apparel and 'Labrador tea'—a tea made from a native wild-growing here. The music of the spinning wheel was pronounced superior to that of the guitar and harpsichord. Homespun parties were given, where nothing of foreign importation appeared in the dresses worn or on the table. Even wedding festivities were conducted on patriotic principles. It is recorded that at the marriage of one Miss Flint, in December '97, the numerous guests were all arrayed in garments of domestic manufacture. The ladies appeared without silks, ribbons, guaze or lace. The refreshments, though of great plenty and variety, were all of domestic produce, and the popular beverage was Labrador tea.

"The town-meeting book contains a minute of the following resolution adopted on January 29th, 1700:—

"'We give this public testimony of our hearty and unanimous approbation of the agreement which our merchants have entered into, to stop the importation of British goods; we will frown upon all the endeavour to frustrate these good designs, and avoid all correspondence and dealings with those merchants who shall dare to violate these obligations.'

"The town meeting also appointed a committee to carefully watch the doings of merchants, and publish the names of all found guilty of violating their agreement. They also recommended that all persons of means enter into subscriptions for setting up and carrying on the making of nails, stocking-weaving, and other useful branches of manufacture, and everyone in his respective sphere of action to encourage and promote industry and frugality.

"Repeated meetings are recorded which were held for the purpose of devising methods of support for the non-importation agreement, which was the leading interest of the time. They repeatedly declare their fixed conviction of the wisdom and importance of this measure,—that they will 'spare no pains to give it a fixed and solid form, by following every breach thereof with the full weight of their indignation, and *withholding all commerce from any who dare to violate it*.'

"There is abundant evidence to show that energetic action accompanied these resolutions; not a threat was returned void. The committees of inspection were exceedingly vigilant; the lady who continued to indulge in her cup of tea, or the gentleman in his glass of brandy, were obliged to do it by stealth. Any person found to have violated his agreement not to deal in imported goods, had his name posted in hand bills through the town and published in the local papers, a proceeding usually followed by insults, at least from the boys and populace. A list of about forty articles is given which were enumerated is the pledge 'not to import, purchase, or use, if produced or manufactured out of North America.'

"As an example of the proceedings of these committees the case of one Ebenezer Punderson may be cited. This person was a man of good education and manners who kept a school upon the plain. His name was posted throughout the town with the charge of having repeatedly drunk tea, and on being questioned about it, declaring that he would continue to do so. The committee thereupon ordered that 'no trade, commerce, dealing, or intercourse whatever be carried on with him, but that he ought to be held unworthy of the rights of freemen, and inimical to the liberties of his country.' This had the desired effect. A public recantation was made by Mr. Punderson, who averred that he was *sorry* for what he had done, and would drink no more tea untill the use should be fully approved in North America.

"One James Rivington of New York, a printer and publisher of a newspaper, incurred the disapproval of a number of committees of observation, whose records are before me. One of these reports said that Rivington 'is a person inimical to the liberties of this country, and as such ought to be discountenanced; we therefore do cordially recommend all our constituents to drop his paper and have no further dealings with him.' Another committee declares :—' That they esteem the said James Rivington an enemy to his country; and therefore, that they will for the future refain from taking his newspapers, and from all further commerce with him; and that by all lawful means in their power they will discourage the circulation of his papers in this country.' A third will 'discountenance any post rider, stage driver or carrier who shall bring his pamphlets or papers into this country'. A fourth 'holds him in the utmost contempt as a noxious, exotic plant, incapable of either cultivation or improvement in this soil of freedom and fit only to be transported.'

"So you see, my friends, that *Swadeshi* was an American, before it was an Indian, institution? It was successful in America in forcing the repeal of obnoxious British Legislation, but its greatest value was in arousing the sense of patriotism and co-operation among the people. This is the most necessary of all things for you. Stand hand in hand, Hindus and Muhammadans, as brothers of one great family, which you are. Religion should never separate us—should always bind us together. For we are all the children of one father, and worship the same and only God.

"United, no power on earth can oppress you. Divided, you are powerless, at the mercy of whoever wishes to keep you down. Bend all your energies therefore to developing the sentiment of fraternity for each other.

"In future letters I hope to further describe to you features of the great and successful struggle of Americans for self-government.

"Faithfully and fraternally yours,

"MYRON H. PHELPS, B.A., LL.B.,

"*Of the New York Bar.*

"UNION LEAGUE CLUB,

"NEW YORK, U.S.A.,

"*June 1907.*

(II)

"TO THE INDIAN PEOPLE.

The American struggle for *Swaraj*.

"DEAR BROTHERS,—A narration of the first American newspaper political prosecution, which proclaimed in clarion notes the determination of the people of the colonies to vindicate their rights as freemen, will be of interest and value to you in this juncture. The account of that historic incident breathes the same splendid spirit which gave utterance to that fine declaration of the *Punjabee* immediately following the imprisonment of its editor, which deserves, and will receive, enduring enshrinement in the memory of all Indians who join with a full heart in *Bande Mataram*, and who honour and revere the hero and the martyr to his country's cause; words ringing with devotion which, as a lover of India, I esteem it a privilege and a duty to help immortalise.

"'We are to-day', said the *Punjabee's* fearless editors, 'in the firing line, and the next moment we may drop down; but our reserves at our back are ready to step into our places the instant they are empty. The *Punjabee* cannot be silenced by persecution, prosecution or conviction. It can be silenced only by an executive order suppressing it and abolishing the liberty of free speech and press, and that the Government have the power to do any time they like.'

"At the Zenger trial was fired the first gun for the cause of liberty in the American colonies. The following account of it is taken from Booth's History of New York:

"In 1734 Cosby was the Governor of New York, appointed by the British Crown. He had pursued a high-handed and tyrannical policy, subversive of those principles of liberty for which, even at that early date, the people of New York had long contended, and his acts were receiving keen and unsparing satirical treatment in one of the two New York public prints, the *Weekly Journal*. On November 17th, Peter Zenger, the publisher of that paper, was arrested, charged with having published seditious libels, thrown into prison, and denied the use of paper, pen and ink. His friends procured a writ of *habeas corpus*, but being unable to furnish the extravagant bail demanded—some 7,000 rupees (the ways of tyranny have been the same in all ages and in all parts of the earth)—the efforts in his behalf were for the time unavailing. He, however, continued to edit his paper, giving directions to his assistants through chinks in the door of his place of confinement.

"The grand Jury having refused to find an indictment, the Attorney-General, on the 28th of January 1735, adopted the star-chamber procedure of filing an information without an indictment, charging Zenger with false, scandalous, seditious and malicious libel. Smith and Alexander, eminent Barristers, were retained as his counsel. They began by taking exception to the commissions of Chief Justice DeLancy and Judge Philipse of the Court, because these commissions ran during the pleasure of the Crown, instead of during good behavior, the usual formula, always insisted on by the American colonies, and had been granted by the Governor without the advice or consent of his counsel. The Court refused to entertain the plea, and to punish the audacity of counsel for offering it, ordered their names to be struck from the list of Barristers.

"As there were at that time but three lawyers of eminence in New York, one of these being already in the retainer of the Government for the case, Zenger was left destitute of any able counsel. This was precisely what the Court had foreseen and desired. Determined to thwart this ingeniously concerted intrigue, Zenger's friends secretly engaged the services of the Venerable Andrew Hamilton of Philadelphia, then eighty years of age, but in full possession of his faculties, and one of the most distinguished Barristers of the day. Hamilton was imbued with the principles that were fast springing up in America, and had shown himself earnest in opposing the despotic tyranny which England was beginning openly to exert over her colonial possessions. A more able or eloquent advocate could hardly have been found, and the scheme which had been designed by the enemies of Zenger to ensure his ruin, ultimately proved the means of his salvation.

"On the 4th of August 1735 the Court assembled for the trial of the prisoner. The court-room was crowded to excess, and the unexpected appearance of the eloquent Hamilton as counsel for Zenger filled the opposite party with astonishment and dismay. The trial came on in the Supreme Court, DeLancy acting as Chief Justice, Philipse as Second Judge, and Bradley as Attorney-General.

"The published articles complained of were read, and Hamilton boldly admitted responsibility for them for his client. 'Then the verdict must be for the King' exclaimed Bradley in triumph. Hamilton quietly reminded him that printing and libelling were not synonymous terms, and was proceeding to prove the truth of the charges contained in the alleged libels, when he was interrupted by the Attorney-General, on the plea that the truth of a libel could not be offered in evidence as a defence. This contention was made at length by the prosecution, in which he was sustained by the Court, which declared that a libel was all the more dangerous if true, and that, therefore, the truth of the statements contained in the articles could by no means be considered in the case.

"Hamilton was, therefore, unable to put in his evidence; but he made a brilliant address to the jury, ridiculing with biting sarcasm the decision of the Court that truth only made a libel the more dangerous; and insisting that the jury were Judges both of the law and the fact, he adjured them to protect their own liberties, now threatened in the person of the persecuted Zenger.

"In his definition of a libel the Attorney-General had declared: 'Whether a person defamed be a private or a Magistrate, whether living or dead, whether the libel be true or false, or the party against whom it is made be of good or evil fame, it is nevertheless a libel, and as such must be dealt with according to law'; and he had gone on to demonstrate that Zenger had been guilty of a gross offence against God and man in attacking by words and innuendoes the sacred person of Royalty through its representative, the Governor. Hamilton, in his address, turned these remarks, with infinite keenness and wit, against the State.

"'Almost anything a man may write,' said he, 'may, with the help of that useful term of art called an innuendo, be construed to be a libel, according to Mr. Attorney's definition of it; whether the words be spoken of a person of public character or of a private man, whether dead or living, good or bad, true or false, all make a libel. . . . . If a libel is understood in the large and unlimited sense of Mr. Attorney, there is scarce a writing that I know of that may not be called a libel, or scarce any person safe from being called to account as a libeller; for Moses, meek as he was, libelled Cain, and who is it that has not libelled the devil; for, according to Mr. Attorney, it is no justification to say that one has a bad name . . . . I sincerely believe that were some persons to go through the streets of New York now-a-days and read a part of the Bible, if it were not known to be such, Mr. Attorney, with the help of his innuendoes, would easily turn it into a libel. As, for instance, the 16th verse of the 9th Chapter of Isaiah: "The leaders of the people (innuendo, the Governor and Council of New York) cause them (innuendo the people of this province) to err, and they (meaning the people of this province) are destroyed (innuendo, are deceived into the loss of their liberty, which is the worst kind of destruction)."

"'Or, if some person should publicly repeat, in a manner displeasing to his betters, the 10th and 11th verses of the 55th chapter of the same book, then Mr. Attorney would have a large field for the display of his skill in the artful application of his innuendoes. The words are: "His watchmen are blind, they are ignorant; they are greedy dogs that can never have enough. But make them a libel, no more is wanting than the aid of his skill in the right adapting of his innuendoes." Thus "His watchmen (innuendo, the Governor, Council and assembly) are blind, they are ignorant (innuendo, will not see the dangerous designs of His Excellency); yea, they (meaning the Governor and his Council) are greedy dogs which can never have enough innuendo, of riches and power).'"

"After dwelling on the fact that, laughable as these illustrations might be, they were strictly analogous to the charges against his client and urging the jury to judge for themselves of the truth or falsehood of Zenger's articles and to render their verdict accordingly, the eloquent Barrister thus concluded his remarks:—

"'I labour under the weight of many years and am borne down by many infirmities of body; yet, old and weak as I am, I should think it my duty, if required, to go to the utmost part of this land, where my service could be of any use in assisting to quench the flame of prosecutions set on foot by the Government to deprive a people of the right of remonstrating (and complaining too) against the arbitrary attempts of men in power. Men who injure and oppress the people under their administration provoke them to cry out and complain, and then make the very complaint the foundation for new oppressions and prosecutions. I wish I could say there were no instances of that kind. But to conclude, the question before you, gentlemen of the jury, is of no small or private concern; it is not the cause of a poor printer, nor of New York alone, which you are trying, No. It may in its consequences affect every freeman that lives under the British Government, in the main of America. It is the best cause; it is the cause of liberty; and I make no doubt but that your upright conduct this day will not only entitle you to the love and esteem of your fellow-citizens; but every man who prefers freedom to a life of slavery, will bless and honour you as men who have baffled the attempts of tyranny, and, by an impartial and incorrupt verdict, have laid a double foundation for securing to ourselves, our posterity and our neighbours, that to which nature and the laws of our country have given us a right—the liberty of both exposing and opposing arbitrary power in these parts of the world at least by speaking and writing the truth.'

"The orator concluded amidst burst of applause. Every eye in the Court-room listened with admiration, and every heart forgot the dead letter of the law in the living inspiration of truth and patriotism. Wholly borne down by this torrent of eloquence, Bradley attempted but a brief reply, and DeLancy vainly charged the jury that they were Judges not of the law and only of the fact, and that the truth of a libel was a question beyond their jurisdiction. Reason and common sense prevailed for once over technicalities; and the jury withdrew, and returned after a few minutes' deliberation, with a unanimous verdict of 'not guilty.' The Court-room rung with hurrahs which disappointed Judges vainly endeavoured to suppress, and Hamilton was borne from the hall by the exultant crowd to a splendid entertainment which had been provided for his reception. The next day a public dinner was given him by the whole city, at which the Corporation presented him with the freedom of the city in token of their appreciation of his defence of the rights of the people and the freedom of the Press. A magnificent gold box, in which to enclose the certificate, was also purchased by private subscription and presented to him on the part of the citizens. The entertainment over, Mr. Hamilton was escorted to the wharf by a large crowd of citizens, and entered a barge for return to Philadelphia under a triumphant salute of canon.

"Thus ended, says the historian, the celebrated trial of Peter Zenger, which established the freedom of the Press, and planted the seeds which germinated among the people, and sprung up, like the sown dragon's teeth, a host of armed warriors. Its result was chiefly due to the brilliant defence of its eloquent advocate; and the daring political principles, in it for the first time fearlessly avowed in America, and as fearlessly maintained by an independent jury in the face of an interested Court and an arbitrary Governor, formed a precedent for resistance to oppression which ripened at last into the American Revolution.

"Your path, my brothers, may seem now even more difficult than that of the American, but be not discouraged. Remember that it was half a century after the Zenger trial that America reached the full realisation of her liberties; and be serenely confident that the same path which she trod will at length lead you to a worthy end. In order that you may make certain and continuous progress, I now as ever counsel you to keep ever in view what should be your two great watchwords—Union and Legality. Earnestly strive for the one and never violate the other, to do which will inevitably retard your cause.

"NEW YORK, U.S.A.,
"*July 1907.*

"MYRON H. PHELPS, B.A., LL.B.,
"*Of the New York Bar.*"

THE CARLYLEAN,
Rajahmundry,
3rd week of Aug. 1907.

The *Yugantar* case.

8. The *Carlylean*, of the 3rd week of August, writes as follows:—"While we admire the honesty, sincerity and courage of the late editor of the *Yugantar* we cannot in the least approve of the revolutionary writings for which he was convicted. We sincerely hold that such writings do us more harm in the real sense of the term. See deep and you will see that the stick medicine is not the best medicine, but the worst one for India's political ills and slavery. The irresponsible rioters of Rawalpindi and Cocanada have thrown back the progress of nationalism. But for Cocanada riots, and the repressive and terror-striking measures of authorities consequent upon it, the Rajahmundry National School would have been an accomplished fact by this time. But for the violent vagaries of some irresponsible rioters at Rawalpindi and Lahore, so many innocent Punjab leaders would not have been thrown out of their fields of national activities. Of course, irresponsible bureaucrats may be the primary causes of such acts of rowdyism. But is that a reason for you to lose your heads and behave in such a way as to play into their hands?

It is a huge delusion that Indians could achieve their political freedom by appeal to lethal power. It is a law of nature that when force stands face to face with force in antagonism, the stronger force gets the better of the smaller force in no time.

"* * * * *"

WEDNESDAY REVIEW,
Trichinopoly,
Aug. 28th, 1907.

The Indian National Congress.

9. In its leader entitled "The Presidentship of the next Congress", the *Wednesday Review*, of the 28th August, remarks:—"A great deal may be gained by associating with it men who wield an undoubted influence on British politics and whose opinion about the Congress will not be set down as the verdict of a disappointed Civilian. It would be a good thing if a politician of the reputation and standing of men like Messrs. Herbert Paul, J. M. Robertson, Schwann and Herbert Roberts can be induced to preside over the next session of the Congress. There may be others as influential and as willing to serve our country as these, and we have mentioned their names as likely to suggest themselves to the Reception Committee. There is nothing, so far as we can see, which will prevent their coming out to India and, in spite of alarmists who exist everywhere, the political atmosphere of England does not forecast a storm. If only the Reception Committee is earnest about it, there may not be much difficulty in successfully inducing any of our friends in Parliament to guide the deliberations of the coming Congress."

THE INDIAN PATRIOT,
Madras,
Aug. 31st, 1907.

G. Subramania Aiyar's lecturing tour.

10. A correspondent from Koilpatti writes to the *Indian Patriot*, of the 31st August, as follows:—"Mr. G. Subramania Aiyar's lecturing tour in this district has not been forgotten by the people as we thought, because we are informed that the District Collector, in addition to his other multifarious works, is busy collecting the names of those that organised his lectures in the various towns of the district and of even those that attended the same.

"This is of course good coming out of evil. Generally these lectures are forgotten as soon as the lecturer moves from amongst the people, but the Government is keeping the whole speeches of the lecturer in the minds of the people by thus frequently reminding them of the same, and this naturally turns out to be a good lesson taught to the people to think of their country and its condition at present.

"We sincerely thank the Government for their solicitude to teach the noble lesson patriotism to the people in an indirect way."

VERNACULAR PAPERS.

II.—HOME ADMINISTRATION.

(b) *Courts.*

TANJAI JANA NESAN,
Tiruvâdir,
Aug. 24th, 1907.

Justices Messrs. Mitter and Fletcher.

11. The *Tanjai Jana Nesan*, of the 24th August, says:—At present the Government is maintaining that it is infallible. This is not its fault. The fault is in the ministers of the Government. The freedom or the despotism of a Government rests entirely with its ministers. When the Government adopts repressive measures to bring real offenders to book, its servants are anxious to extend the repression to those who are innocent. This is the cause of the unrest which for some time past has been prevalent throughout the land. There have been numerous prosecutions in connection with this unrest in Calcutta, the Punjab and other places. Some of the Judges hearing these prosecutions act against their conscience. But there are others—and these are fit to be reverenced as the only true Judges—who consider nothing but justice. For example, Justice Mr. Mitter and Justice Mr. Fletcher decided in the Khulna sedition case, that Babu Venibhushana Rai had committed no offence in using the word *Swaraj*, and gave out that the word only meant the free Government enjoyed by the colonies. While there are such strong-minded and true Judges, the Indians will have no cause of complaint. But we shall never be happy so long as the officials, in their selfish cowardice, do nothing but dance to the time played by their superiors. We request these officials to learn a lesson now at least from the above said two Judges, as to what the right administration of justice is.

SWADESAMITRAN,
Madras,
Aug. 26th, 1907.

The Magistrates in Bengal.

12. The *Swadesamitran*, of the 26th August, writes:—The District Magistrates in Bengal, whether from the love of their country (Britain), or from their hatred of the Indians, or from their vexation at the growth of *Swadeshism*, have been convicting and sentencing several patriots arbitrarily. Justices Messrs. Mitter and Fletcher, who, unlike the District Magistrates, have no such prejudices, have been disposing of the appeals coming before them according to law, impartially and conscientiously. The District Magistrates are a little irritated at this. A few days ago, a District Magistrate interviewed the Deputy Magistrates under him and gave them a piece of advice, namely, that they should relentlessly convict people, adhering to the strict letter of the law and without caring for the opinions and rulings of the High Court. He also told them that the Judges presiding on the criminal side of the High Court will not long continue in office. It is therefore clear that these Magistrates are prejudiced against the people. How can justice be expected from them?

SWADESAMITRAN,
Madras,
Aug. 27th, 1907.

The conclusion of the Cocanada riot case.

13. The *Swadesamitran*, of the 27th August, observes:—The Head Assistant Magistrate of Cocanada has exercised his powers in this case very severely. But, surely, such opportunities will not often present themselves to him! The sentences awarded by him to the Manager of the *Swadeshi* Company and the clerk of the District Forest office are, it must be said, very excessive. Though the former proved by means of a large amount of respectable evidence that he had no hand in the riots, still the Magistrate took no account at all of the defence, and has sentenced him to two years' rigorous imprisonment and a fine of Rs. 500. In this and in the sentence passed upon the clerk of the District Forest office, the Magistrate evinced more passion than a sense of justice.

SWADESAMITRAN,
Madras,
Aug. 28th, 1907.

Dr. Kemp's case.

14. The *Swadesamitran*, of the 28th August, remarks:—In the case in which Dr. Kemp was sued for having assaulted a boy at Cocanada, the District Munsif has delivered judgment that Dr. Kemp should pay the plaintiff's costs and 100 rupees by way of damages. Dr. Kemp, in spite of his being an educated Englishman, a man of position and a member of the medical profession, the distinguishing characteristic of which is charity, assaulted in an ungentlemanly and shamefully brutal manner a young student who shouted *Vande Mataram* for fun or in earnest. While educated men behave in this manner, we cannot be surprised if others behave unjustly. Therefore the damages of 100 rupees awarded in this case are insufficient in our opinion.

(*e*) *Local and Municipal.*

HINDU NÉSAN,
Madras,
Aug. 29th, 1907.

Water-supply in Tanjore town.

15. A correspondent of the *Hindu Nésan*, of the 29th August, draws the attention of the Municipal authorities at Tanjore to the fact that, though there is water overflowing both the banks in the Vennar, the municipal water-supply is inadequate and that in some places the taps cease to supply water at 10 o'clock.

(*k*) *General.*

HINDU NÉSAN,
Madras,
Aug. 26th, 1907.

The Ophthalmic Hospital, Madras.

16. The *Hindu Nésan*, of the 26th August, and a correspondent of the *Swadesamitran*, of the same date, invite the attention of the Government to the petition of one Sam. Manikkam, bringing to its notice the evil practice in the Ophthalmic Hospital in Madras of money being demanded from patients who come for treatment. The former paper mentions the case of a female patient from Madura having been beaten on the stomach in addition to 30 rupees having been wrung out of her.

SWARAJ,
Bezwada and Guntúr,
Aug. 24th, 1907.

Who are disloyal?

17. The *Swaraj*, of the 24th August, states as follows:—The English administration is compared "only in name" with that of Rama of the Ramayana fame, but in practice we can, from our personal experience of the exercise of arbitrary powers by the Government, assert that such just administration as that of Rama does not exist at the present time. As the weapon of arbitrary power was being used, the people, unable to bear it, wanted to regain the lost liberty that was given to them by God. The Anglo-Indian papers have thereupon been casting on our people all sorts of reproaches. They say that the Hindus are treacherous, that they venture to outrage the modesty of English women and that they are liars. It is clear from the Ramayana that truthfulness is a desirable virtue in a king. Let us ascertain whether the English rulers possess this good quality. Consider, for instance, the Proclamation of 1858 issued by the Empress Victoria. It is a pledge made by the late Empress, accepted by the Parliament and respected by all. Has the Emperor Edward achieved glory like Rama by acting according to the desire of his mother? Are the members of the Parliament and the Government servants giving effect to the promises made in the Proclamation? Are not the English people promise-breakers, in that they have failed to carry out the order of their sovereign? Who will fail to declare that the misinterpretations put on this Proclamation by such Englishmen as Lord Curzon betray their selfishness and that such interpretations create disgust and vexation in the minds of the Indians? Have not the Anglo-Indian officials like Lord Curzon, Lord Minto, Mr. Morley, Sir B. Fuller, Sir D. Ibbetson, created unrest in India and roused the people from sleep making them active and causing thereby evil to the administration? What may these acts be called? They are like the acts perpetrated by traitors. Is it just that the treacherous Anglo-Indian officials should cast all sorts of reproaches on the poor and miserable Indians, harass and persecute them, provoke them and then punish them? Ministers exist to make the kings, when they are naturally merciless,

adopt kind and just measures in governing their subjects. The English kings are naturally good. But we regret to observe that their servants perpetrate the acts of traitors.

SASILEKHA,
Madras,
Aug. 30th, 1907.

Indian administration.

18. The *Sasilekha*, of the 30th August, believes that according to the recent reforms proposed by the Government, there is much probability of the opinions, desires, and grievances of the nobility being communicated to the Government, but the opinions of the poor ryots have no chance of being represented to the authorities. Referring to the reluctance of the Government to have too many lawyers in the Legislative Councils, the paper remarks that lawyers alone can well understand and give suitable replies to the opinions expressed by Government officials. The zamindars and merchants are not gifted with such powers. Seeing that the Government are inclined to take more of the representatives of the Muhammadans into the councils, the paper regrets that the Government have introduced the race principle. When the Government increase the Muhammadan element, the Native Christians and the Eurasians will complain. Then their representatives too will have to be appointed. If not, they will be vexed. Are they not more learned than the Muhammadans? Have they not their own grievances? The paper remarks that the sole power to elect members to the councils should be vested in persons paying a certain amount of "shist" to Government.

Inspector-General of Excise.

19. The same paper, stating that the Government of India have already created such appointments as those of Director-General of Education, Director-General of Agriculture, Director-General of Criminal Intelligence, "Inspector-General of Irrigation and Sanitation," and have now added another appointment, that of Inspector-General of Excise, on a salary of Rs. 3,000, regrets that nobody cares to consider whether this poor country can bear such high salaries and complains that the number of such officers and their fat emoluments are increasing day by day.

SWARAJ,
Bezwada and Guntúr,
Aug. 24th, 1907.

"The Khulna sedition case."

20. The *Swaraj*, of the 24th August, after referring to the Khulna sedition case, observes as follows:—Some men have asked us whether the mere name of our paper *Swaraj* is not enough to make the Government resent, and we have been accordingly advised by them to alter its name. We do not know how far we are culpable for simply using that term. The *Swaraj*, which we advocate, is not at all detrimental to the interests of the English. We always point out proper means to attain high position which is possible if our men cultivate harmony among them as the English do. The real meaning of *Swaraj* is known only to such patriotic and self-sacrificing men as Justice Mitter, etc., and Dadabhai Naoroji, Tilak, Gokhale, Surendranath Banerjee, Lajpat Rai, Bipin Chandra Pal, Arabinda Ghose, G. Subramania Aiyar and other leaders, and not to the title-hunters and the so-called level-headed men of Madras and to the Anglo-Indian editors and Government servants. We offer our thanks to the Judges who have declared that the word *Swaraj* is not seditious.

"The third deportation."

21. The same paper, referring to the deportation of Dhani Ram, the Arya Samajist, surmises that the Chief Commissioner that issued the unnecessary order must have issued it to please the Muhammadans and to create misunderstanding between the Hindu and Muhammadan communities, so that they might keep aloof from each other and never work unitedly. When the Muhammadans in Jamalpur were oppressing the Hindus, the English officials kept quiet without quelling the disturbance. The paper believes that if the Muhammadans should only open their eyes and see well they would easily perceive that the ulterior object of the English is to create misunderstanding between them and the Hindus. There are no deportations during the Moharrum when Hindus and Muhammadans fight with one another and infringe the laws of the land. Deportations in times of peace, the paper regrets to say, cannot but engender suspicion and fear.

DESABHIMANI,
Bezwada and Guntur,
Aug. 24th, 1907.

Karnams' Association.

22. Mr. Dronamraju Narasimham, the Secretary to the Karnams' Association, Bhimavaram taluk, publishes in the *Desabhimani*, of the 24th August, the rules and regulations of the association, and states that the objects of the association are to work with harmony for the mutual improvement of the karnams of the taluk; to behave well and improve their knowledge in order to discharge their duties properly; to understand correctly the rules, laws, orders, etc., issued by the Government as regards their duties and powers; and to memorialise the Government on the difficulties and inconveniences they experience in the discharge of their duties.

INDUSTRY,
Ellore,
Aug. 15th, 1907.

"The industrial development of India."

23. The *Industry*, of the 15th August, referring to the progress that has been made in the various industries, states as follows:—As in Japan, the Government should see the mines worked either for themselves or on behalf of the natives of the country. Foreigners may be allowed to hold shares, but they should not get all the profits while the Hindus work as mere coolies. Experienced miners should conduct the mining operations according to new methods. No loss can accrue in the working of mines as in pearl-fisheries. To encourage this enterprise it is necessary that a big association should be formed with several branches, and the Government should be asked to appoint a Board at their expense to give instructions in these matters as is done in England and other countries.

ANDHRAKESARI,
Rajahmundry,
Aug. 23rd, 1907.

"Srijut Arabinda Ghose."

24. The *Andhrakesari*, of the 23rd August, after giving a short sketch of the life of Srijut Arabinda Ghose, inserts a verse: "Oh Hindus! Do not be afflicted. Work on to reach your goal. You cannot obtain *Swaraj* unless many of you suffer undergoing difficulties, unless many of you pine away in jail, unless many of you leave this country though reluctantly and unless many of you undergo some kind of trouble or other." And adds that "*Swaraj* means the *Swaraj* that obtains in the colonies and nothing else."

"The new spirit and *Swaraj*."

25. The same paper states as follows:—It is quite incumbent on every individual, whether learned or otherwise, to know what *Swaraj* and new spirit mean. With regard to *Swaraj*, there are two expositions, of which one is religious. This theory explains that there is an expression in the *Vedas*, viz., *Swamahimnee*, which means "independent" and "self-powerful." It is intelligible to those acquainted with Sanskrit that that word is synonymous with *Swaraj*. So those who adopt this Vedic meaning believe that it is possible to obtain *Swaraj* by self-help and self-reliance. The second exposition is that *Swaraj* means self-Government like what obtains in the colonies under British protection, and that every one must exert himself to attain it. In this connection there are two parties: one party declares that the end can be attained by submitting memorials to Government, while the other thinks that that is impossible and that the end can be attained by *Swadeshi* and Boycott only. The people believe that they are fit for self-Government, and so they desire to have it. Such a desire is natural. As a matter of fact, the moment the people cherished such desires, a kind of new spirit was engendered in them. Under the influence of that new spirit, all the 30 crores of people were simultaneously seized with a desire to remove their bad condition. Unable to appease this desire and appreciate the excellence of this spirit, the authorities erred in thinking that they could check and destroy the new spirit by arbitrarily imprisoning those that were inspired by it. The new spirit, which grants all desires and which ever expands invisibly, cannot be cut even by swords whose blades are as sharp as the tongues of big serpents; it cannot be broken to pieces even by such powerful cannon as can kill one hundred men in a moment; it cannot be penetrated into by the shot issuing from a double-barrelled gun that covers a mile in half a minute; it cannot be hammered by the short *lathies* of the police who are like the servants of *Yama* (the God of Death); and it cannot be pierced through even by the sharp points of bayonets.

ANDHRAKESARI,
Rajahmundry,
Aug. 23rd, 1907.

India and discontent—the cause and cure.

26. The *Andhrakesari*, of the 23rd August, observes that the Government take one-sixth part of the whole income of India for expenditure on Civil and Military services, pensions, etc., whereas in the United Kingdom only one-twentieth of the income is devoted to those purposes. The chief reason why the Government of India spends so much of the Indian money is that the rulers in India are foreigners and what is required for 40 natives is expended on a single foreigner. The only way to administer the country with thrift is to conduct the administration through natives. Since the mutiny, which took place some 50 years ago, four new important improvements have been effected by the help of which India could have been administered with an army requiring less expenditure. These are: (1) Railways which help the assembling of troops in a short time; (2) fast-going steamers which can transport armies from England to India; (3) the Suez Canal that has shortened the route between England and India; (4) improved cannon and musketry dispensing with the necessity of natives fighting with their weapons as was done some 50 years ago. It is said that India is the brightest jewel in the British Crown. But unfortunately we miss there the freedom of speech and the liberty of the Press. Men of rank and fame are sent to jail without trial. Famine and disease spread everywhere and increase day by day. It is thought that weapons are being secretly imported for purposes of rebellion, and so well-trained European forces are stationed. This step is taken by Government not for opposing foreign invaders—for there are no such invaders—but for restraining the growing aspirations of the Indians who are under the "autocracy" of the Secretary of State for India. The paper adds that the Government should be requested to appoint a "committee" consisting of members of Parliament for enquiring into and reporting on the real condition of the Indian people.

SWARAJ,
Bezwada and Guntur,
Aug. 24th, 1907.

"The Government service."

27. The *Swaraj*, of the 24th August, regretting that the Indians educate their boys for Government service, remarks that the Government do not freely take them into their service. For instance, out of 33 crores of Indians, only 10 or 12 are employed as High Court Judges. Collectors of Indian nationality number less than 100. Though Munsifs, Tahsildars, Inspectors, etc., are all Indians, the Government is profited tenfold by these Indian servants. One that gets a rupee or two by writing mere arzis has, if he intends to serve Government, to work from six in the morning till bed-time in the night for 15 hours to get one or two rupees as a taluk gumastah. If any native official conscientiously "uses his pen against a European" he is not only dismissed the very next moment, but also sometimes imprisoned. Those natives who hold honorary appointments cause all sorts of troubles to their countrymen in order to get titles. A few of the educated persons who are physically strong are brought over as it were by Government. Being ensnared in the net of the Government service, the native officials sacrifice liberty of speech and independence and do harm to their parents, brothers and friends. The paper requests them to wish for their own and their country's welfare and realise that the methods of the Government in the matter of giving appointments are a mere sham and to make haste to serve their motherland. "If you wish to deserve the grace of God, you should really resign your appointments and be freed from Government service."

KISTNAPATRIKA,
Masulipatam,
Aug. 25th, 1907.

"Political and social reforms."

28. The *Kistnapatrika*, of the 25th August, writes:—The injurious social customs of the people cannot stand in the way of our bringing about changes in political matters. For such customs obtain in countries where people enjoy independence. Still, if the Indians expect to obtain real rights from the rulers, they must first give up all racial and religious animosity and live in harmony. On account of want of harmony among the people, industries and commerce have suffered and the Indians are groaning under poverty. Since it is necessary that women must help men, schools for their education should be started and the Hindus should discontinue infant marriages and see that their boys and girls grow strong morally and physically. "We shall use boycott

as our only weapon against the troubles to which we are subjected by Government officials. We must boldly expose the faults of officers, from the Secretary of State to the constable."

KISTNAPATRIKA,
Masulipatam,
Aug. 25th, 1907.

"Ruler's repressive policy."

29. The *Kistnapatrika*, of the 25th August, writes as follows:—Everybody has a natural desire for freedom. The laws and the political institutions of the rulers themselves are the chief causes that have operated to awaken and strengthen the desire for freedom that was lying dormant in the innermost recesses of the hearts of the Indians. The present new spirit is the direct result of the changes going on in nature and it is not an unnatural or accidental one. It is nothing but gross indiscretion to endeavour to crush this spirit by repressive measures. They can never check the national movement. It is our wish that "the History of India should not be like that of Ireland or Russia," that the present national calamity in India should be free from bloodshed, that the present agitation should not violate as far as possible the laws of the land, and that the "fight" should be one between soul and soul and not between body and body.

SWARAJ,
Bezwada and Guntur,
Aug. 24th, 1907.

"The Cocanada compensation case."

30. The *Swaraj*, of the 24th August, says that it is not proper that Mr. Cumming, the Collector, should enquire into the compensation case brought by the Cocanada English Club, as he is the President of the same club. Whatever he may say about his honesty, the people will have no confidence in him. Owing to the present state of unrest in India, the confidence of the people in the administration has suffered. If the Collector is to enquire into the case, his decision will be regarded by the people as that of the proverbial Tiger in the book of Fables.

SHAMS-UL-AKHBAR,
Madras,
Aug. 26th, 1907.

Missionaries and native girls.

31. The *Shams-ul-Akhbar*, of the 26th August, has an item under the heading "Shameful act of Missionaries," in which it says that a Hindu girl, who had been under the tuition of Missionaries, was converted to Christianity by a Padri. This has not only caused a great sensation amongst the Hindu community, but also hatred against Missionaries generally. Hindus as well as Muhammadans have prevented Mission ladies having access to their houses. A desire to prevent girls from attending Mission schools is also gaining ground and the necessity for the establishment of national schools is keenly felt.

IV.—NATIVE STATES.

VRITTANTA CHINTAMONY,
Mysore,
Aug. 28th, 1907.

Mr. Maconochie and the Mysore Government.

32. The *Vrittanta Chintamony*, of the 28th August, observes that though it was only proper to have appointed Mr. Maconochie as Private Secretary to His Highness the Maharaja when His Highness was too young and inexperienced to conduct the affairs of the State, it is not clear why the Mysore Government is still anxious to retain his services when they are no longer needed by the Maharaja. It will be seen that Mr. Maconochie was at first appointed only for two years, but since the expiration of this period he thrice obtained the extension of his services and now the Mysore Government has again for the fourth time applied to the Government of India for a further extension. It is urged that His Highness is now sufficiently skilled in the art of administration to be able to govern without the assistance of a foreigner as Private Secretary and that it is high time to dispense with the services of Mr. Maconochie and appoint a capable native subject of His Highness in his place.

VI.—MISCELLANEOUS.

SWADESAMITRAN,
Madras,
Aug. 26th, 1907.

The North Arcot District Conference and the Government officials.

33. The *Swadesamitran*, of the 26th August, says:—There was a novelty in connection with the session of the North Arcot District Conference this year. The Police, who never had enquired during the last seven years whether such a conference existed and where it took place, were present throughout the proceedings, when the

conference held its sittings this year at Chittoor. We do not know why they were so vigilant. There was a Deputy Collector also in attendance, watching the proceedings during the two days of the session. It is not possible to understand what was expected to occur this year which had not taken place during the previous years of the existence of this conference. The Police and the Deputy Collector could not have done what they did without definite orders from the Government. The cause of this ado manifested by the Government is nothing but an unnecessary fright. Of what avail is the statement of our Emperor Edward and the Prince of Wales that they have full confidence in the loyalty and the faithfulness of the people of this country? Of what avail is the declaration of the Emperor that he has the interest of the people of this country at heart? For some time past doubts have arisen in the minds of the officials of this country about the loyalty of the people. What can be done for this? They (the Government officials) take it to be their first business to note whether anything uttered in a public meeting, whosoever the speaker may be, is seditious. Nay, they dislike public meetings themselves. After such a length of time, this is the state of feelings between the rulers and the ruled. Alas!

SWADESAMITRAN,
Madras,
Aug. 27th, 1907.

Mr. G. Subramania Aiyar and the Police.

34. The *Swadesamitran*, of the 27th August, writes:—The Police shadowed Mr. G. Subramania Aiyar making enquiries about his actions and movements throughout his tour from Courtallam to Chittoor, where he presided over the deliberations of the North Arcot District Conference. At the gate of the building where the conference held its sittings, policemen stood with rifles and swords as gatekeepers. Within the building on both sides were ranged about 10 or 12 other policemen in uniform. Two Police Inspectors and the Deputy Magistrate, Mr. Rama Rao, were also present. Though we are not able to understand the motive of the Police in paying so much attention to him, Mr. G. Subramania Aiyar was neither annoyed nor grieved by their actions. It might be thought that such demonstrations of Police power would cool the enthusiasm of the speakers and their audiences. How long will it be possible to carry on the administration without confidence in the people and their leaders? And will any good result from such a distrusting administration?

SWADESAMITRAN,
Madras,
Aug. 28th, 1907.

The Royal Commission on Decentralization.

35. The *Swadesamitran*, of the 28th August, observes:—Out of the seven members of the recently-formed Royal Commission on Decentralisation, there are, we admit, five who are of Indian experience. But, in view of the magnitude of the question to be considered by this commission, would it be too much if more than one Indian sat upon it? The Secretary of State for India has nominated Mr. Dutt simply with the object of precluding the possibility of a cry on the part of the Indians. But what is it to us, who compose the commission? The business of the commission is not very important to the public. What if the powers of the administration are with the Governor-General or the Governors and the Lieutenant-Governors? There will be no substantial benefit accruing therefrom to the people at large.

A rumour about Babu Bipin Chandra Pal.

36. The same paper reproduces in Tamil the following article said to be from the *Sandhya*, a Bengali paper:—Is the rumour that Sri Bipin Chandra Pal is to be arrested true? A letter has been received by Babu Bhupendra Natha Basu from Madras that the Madras Government, with the sanction of the Secretary of State for India and without reference to the Indian Government, is thinking of arresting and prosecuting Babu Bipin Chandra Pal for seditious utterances contained in the speeches he made in Madras. Babu Pal spoke in Madras three months ago and the excitement caused by his speeches has subsided. If the Madras Government prosecute him now, the only result will be unnecessary difficulties and evils, and no good at all. There cannot be anything more foolish

than for the Madras Government to do what it intends. As Mr. Morley said once, if the officials cry out against "Sedition" perpetually and make a big thing of it, their conduct will lead only to more evil and more restlessness, and will be productive of no good at all.

The *India* of Madras, of the 31st August, writes on the same subject as follows:—It is better that a law be made once for all to the effect that the people should suffer with patience whatever the Government officials do, that they should not raise any complaint however unjustly foreign traders may rob India of her wealth, that the *Swadeshi* movement should be suppressed and that all who transgress these rules should be put in prison or banished the country. Why, instead of making such a law, do you oppress in so many ways all those who carry on the *Swadeshi* movement in peace? Why do you thus aggravate the unrest which is already prevalent in the land? We desire public peace just as much as you. Our work too will be successful, only if there is peace amongst us. Every measure which you have adopted for the last two years has been detrimental to the public peace and has increased the general unrest. You know that your own objects will be frustrated by such measures. Yet you act like mad men.

There has been a rumour that the Government of Madras has issued a warrant against Babu Bipin Chandra Pal for the speeches which he delivered in Madras. What is the object of the Government of Madras in desiring his prosecution? In every one of his speeches in Madras he said that all endeavours for the attainment of *Swaraj* should be within the law and peaceful. Is this sedition? Has he incited the people to fight? For what fault are you going to punish him? It is more than three months since the speeches were delivered. More than ten thousand printed copies of his speeches have already been sold. Have you been asleep hitherto? Why should the Government of Madras take so much trouble in this matter? Is Babu Bipin Pal dumb in Calcutta? Does he not speak there? Does he conceal his opinions there? Does he not express them as clearly as daylight? The *Hindu* suggests that the authorities are afraid to put him to trouble in Bengal as such a course is thought likely to influence the people. Ah! What shall we say of the manliness of these authorities? All that they do is wrong. If the people hate foreign trade, why should it produce anger in the authorities? When the people endeavour to accomplish their own good in peace, why should the Government oppose them? We do not write all this owing to our anxiety at the prospect of Bipin Babu's imprisonment. He is a great patriot, born to suffer for the sake of the public. Any suffering that he undergoes will be productive of advantages and not of evil to the people. Our only object is to point out to the authorities the folly of angering the people unnecessarily. In our opinion, the enthusiasm and the agitation that is now seen among the people have been a matter of course, and not the result of Bipin Babu's doings.

SWADESAMITRAN,
Madras,
Aug. 28th & 30th, 1907.

The President's speech in the North Arcot District Conference.

37. The *Swadesamitran*, of the 28th and the 30th August, publishes a Tamil version of Mr. G. Subramania Aiyar's speech in opening the last session of the North Arcot District Conference. The following occurs in this speech as reported by this paper:—What is the result of the last 100 years of British rule in India? Leaving apart what has been done to maintain the British ascendancy, to increase the revenues, and to render the administration more skilful, the results of the British rule, from the peoples' point of view, are summarised when we mention poverty, disease, physical deterioration, weakness of justice, misery and discontent. India has not escaped paying a big penalty for having accepted this foreign rule. She has almost lost her touch with her ancient civilization; her arts and industries have been killed; her ancient social constitution has been shaken; and her courage and physical strength have been destroyed. Further, she has been step by step deteriorating in her nationality. These losses can in no way be compensated by the advantages of modern civilisation. Some of these evils are inseparable from a foreign rule. Such are the abnormal drain of wealth,

heavy and cruel taxation, unjust and immoderate military expenditure, the exclusion of the Indians from high offices in the Government service, the appropriation of all the powers by the Government officials, general apathy, the reservedness of the ruling class from the people through conceit, and its tyranny over the people. These evils have brought the British rule into disrepute; but Lord Curzon's diplomacy and arrogance have brought further evils. The present unrest was thus inevitable, and it is only the beginning of what is in store for the future. But shall India continue submitting contentedly to this foreign yoke which is ulcerating her neck and crushing her very vitality? She will certainly struggle to free herself from this dependence and establish her liberty and equality (with the rulers), and rise to her appropriate exalted position. In the meanwhile, the repressive policy now adopted by the Government aggravates the existing unrest and its consequences. In this respect, Mr. Morley's action clearly brings out the policy of Government. It is clear that the real aim of the British rule is England's gain which is well guarded by the superior powers vested in the administration. His (Mr. Morley's) idea is that the Government of India should be a despotism qualified by freedom of speech and of the Press. Even this freedom has to be subject to the Regulation of 1818 and to the Ordinances of the Governor-General. By his treatment of India, Mr. Morley has shown himself to be a rank Imperialist ambitious of extending the British Empire . . . . If only the British adopt a sensible and honest policy, the education of their subjects will never foster disloyalty or discontent. In spite of the general discontent, I do not admit that loyalty has altogether gone out. That this discontent has been denounced as disloyalty, disaffection, sedition, and so forth, is the mischief of the "man on the spot". If this "man on the spot" be a foreigner, he is a very dangerous and untrustworthy man. Yet, such a great philosopher as Mr. Morley has resigned his own talents in favour of what these evil-minded and selfish "men on the spot" say. It is this class of men that is increasing now in India numerically and in point of influence. The Anglo-Indian planter, the Anglo-Indian merchant, and the Anglo-Indian official have each a very large influence in the administration of this country. If any measure is set on foot which threatens to run counter to their interests or to benefit the people, then all of them combine together and resist it with their whole might. The opinions and the grievances of the people are not attended to with as much sympathy or promptitude as are exhibited by the Government whenever the Anglo-Indians have any cause of complaint. These Anglo-Indians are growing in influence in England also. Notwithstanding the fact that they are indebted to India for their position, skill and experience, they never use this position, skill or experience for the good of India. It was expected eagerly that if the Liberal Party came to power, a material change would be effected in the methods of Indian administration. But, when it became known that Mr. Morley had been appointed to the Indian Secretaryship, the Anglo-Indians forthwith began to charm him into Tory or Conservative methods. Now, as to the reforms proposed by Mr. Morley, I do not attach any importance to the nomination of two Indians to seats in the India Council. Nor do I think that our condition will be improved by the contemplated extension of the Legislative Councils, seeing that the official majority is still to be maintained. As regards the Advisory Councils of Notables, I have much doubt as to what they are going to do. But we cannot be certain that they are not a device to counteract the possible benefits of the expanded Legislative Councils, especially because we can very easily conjecture what sort of men will be chosen to constitute these Councils. And then, what could have persuaded Mr. Morley to believe that these Notables were the only proper persons to stand between the Government and the people to explain to each the objects and intentions of the other? It is not clear in what respects these Notables are better fitted for the purpose mentioned above than the educated classes.

The *India*, of the 31st August 1907, also publishes a summary of the Presidential address above referred to.

SWADESAMITRAN,
Madras,
Aug 29th, 1907.

The projected Advisory Councils.

38. The *Swadesamitran*, of the 29th August, says:—Neither is the Government bound to consult the members of the projected Advisory Councils, nor is there any means whereby the public may know what opinions they express when they *are* consulted. The members themselves cannot publish the opinions they give. Nor will the Government publish them except on occasions. Thus there will be no opportunity for the people to enquire whether their opinions are correct or wrong, or whether they are in consonance with public feeling. Supposing the Rajas and other big men constituting the Advisory Councils misrepresent matters as, for instance, by saying that the educated Indians are generally disloyal, there will be no opportunity for the people to correct them. Thus the members of these Advisory Councils will have neither responsibility nor independence. The Governors and the Governors-General seeking their advice will act upon such advice as they offer. But conceited Governors-General, like Lord Curzon, will not care for them. Who can possibly form the members of the Advisory Council at Madras? They will be the Maharajas of Travancore, Pudukkóttai, Bobbili, etc. What do these know of the people at large? Have they ever mixed freely with the people? Have they ever devoted their attention to the true condition of the people, in order to ascertain their likes and dislikes? Have they any sympathy or love or pity for the poor? If the Government is to look to such persons for information regarding the condition and the feelings of the people, it will surely be disappointed. They have no part in the making of laws, nor do they hold any recognised responsible position in the administration. What interest can such a Council feel in Indian matters? Occasions for consulting them will present themselves only rarely. Will the Government consult these Councils in adopting such measures as the deportation of Lala Lajpat Rai and the prohibition of public meetings? We think not. On what other matters can the Government consult them? On mature consideration, it appears that such a Council will be of no use; it will exist for some time and then die out. It appears that in response to the agitation now carried on by the educated classes, the Government has it in view to exhibit a punch and judy show with these ornamental puppets.

SWADESAMITRAN,
Madras,
Aug. 30th, 1907.

Reform of the Legislative Councils.

39. The *Swadesamitran*, of the 30th August, observes:—In the scheme recently formulated by the Government of India for the reform of the Legislative Councils in this country, two main objects appear to have swayed the minds of those who are in power: first, that, however much the numerical strength of the Councils may be increased, the official majority should be maintained; and, secondly, that the influence which the educated classes now possess in these Councils should be counteracted by the inclusion of the landed proprietors, that is, in other words, that discord should be shown amongst us. The probable result of these two motives will be plain to all our readers. Vakils and other educated Indians will most probably not be able hereafter to secure more than a third of the number of seats on each Council and the ceaseless attacks on the Government by men like Sir Pherozshah Mehta and Mr. Gokhale will be discredited. The very thought of the legal profession in this country inflames the minds of our rulers. Lord Curzon had always before his mind the vision of the educated Indians which to him was disgusting. Mr. Morley and Lord Minto also seem to be dominated by the same feelings. It remains to be seen how far the objects of the Government in introducing this so-called reform will be realised. Our rulers devise schemes always on the presumption that we are a discordant community.

INDIA,
Madras,
Aug. 31st, 1907.

The India Council.

40. The *India*, of the 31st August, says:—At last two Indians have been appointed members of the India Council. This is one of the rare boons which the Liberal Party said they would confer upon India. We were always contending that it would be no good if two Indians were admitted into this Council, predominated as it was by those Englishmen who, after service in India, went back

to England as pensioners and made it the business of their lives to do as much evil as they possibly could to India. But the Moderate Party imagined that, if the two Indians to be appointed were supporters of the Congress, such as Mr. Romesh Chandra Dutt, some good would result at some time or other. The Moderate Party have, however, been disappointed; for the two men pitched upon now are Messrs. K. G. Gupta and Saiyid Hussain Bilgrami, the former being a man whose soul has by long service been identified with the Government, and the latter being one who cannot be expected to know much about India as a whole. The old babies constituting the Moderate Party have begun to murmur.

ANDHRAKESARI,
Rajahmundry,
Aug. 23, 1907.

An appeal to mother India.

41. The *Andhrakesari*, of the 23rd August, states as follows:—Out of stupidity, we fail to recognise that you are like the (Kāmadhēnuvu) celestial cow, whose forelegs represent duty and wealth, and whose hind legs, desire and salvation (the four principal objects of man's life). Seeking shelter under foreigners, we have become poor even from our birth. We are honored (ironically) by famines and we are worshipped by scarcity. We have ceased to sing of you invoking your protection. We have stretched our hands begging for our food. The foreigners knew our mutual differences and prejudices and became acquainted with our selfishness. So, they have no regard for us. We woke up from sleep soon after we heard a loud noise *Jaya Swadeshi* and *Vande-Mataram* from heaven. The paper quotes a Sanskrit stansa which means: "I am a sinner. I have committed sinful deeds. I cherished sinful feelings. I was born in sin only. Oh mother! who protect those who take shelter under you, kindly protect me. I have no one else. You are the only protector. So, Oh Goddess! Bharatāmāta! Kindly protect me".

SWARAJ,
Bezwada and Guntúr,
Aug. 24, 1907.

"Truthfulness."

42. Under the heading of "Truthfulness", the *Swaraj*, of the 24th August, says that the English have shown honour to Clive who committed forgery. They promised to help Hyder Ali and failed to fulfil the promise. Dr. Kemp, who, though not descended from a high family, may belong to the middle class of people, deposed in the civil suit brought against him, that he had not beaten the boy, but had simply threatened him to run away. This is quite contrary to what had actually taken place. The readers have to infer what the truth is. Although such a person as Lord Curzon said that the English, whose civilization is of a very recent date, are a truth-speaking people and that the Hindus, who have been occupying a high position in every respect for thousands of years past, are liars, can his words be accepted as Gospel truths? It is a world-known fact that merchants know no truth. It is only recently that the English have secured the administration of the country and so it cannot be expected that they—a nation of merchants—will act truthfully. That we are occupying such a degraded position while the English are in such a flourishing state is itself a sufficient proof of the saying that "this is not the time for the truth-speaking men." Is it strange, asks the paper, that the English, who have deprived us of arms and brought us down to this miserable condition, should utter lies and escape from difficulties.

KISTNAPATRIKA,
Masulipatam,
Aug. 25th, 1907.

A *Swadeshi* lecture.

43. The Kumudavalli correspondent to the *Kistnapatrika*, of the 25th August, says that at a meeting held on the 2nd August, under the chairmanship of Mr. B. Ramaraju, lectures were delivered by Messrs. S. Venkatanarasimha Raju and B. Tirupati Raju on *Swadeshism* and boycott, and it was resolved that *Swadeshi* articles only should be used.

[Issued, 7th September 1907.]

to England as pensioners and made it the business of their lives to do as much evil as they possibly could to India. But the Moderates [illegible] imagined that, if the two Indians to be appointed were supporters of the Congress, such as [illegible] Romesh Chunder Dutt, some good would result at some time or other. The Moderate Party have, however, been disappointed, for the two men pitched upon now are Messrs. K. G. Gupta and Saiyid Hussain Bilgrami, the former being a man whose soul has by long service been identified with the Government, and the latter being one who cannot be expected to know much about things as a whole. [illegible] the Moderates [illegible] have begun to murmur.

41. The [illegible] of the 23rd August [illegible]

An appeal to mother India. [illegible]

[illegible] rendered duty and [illegible] the four principal objects of [illegible] we have been [illegible] and we are worshipping [illegible] seeking your protection. [illegible] foreigners [illegible] our mutual [illegible] acquainted with our [illegible] from Liverpool after we heard [illegible] I am a [illegible]. I have committed [illegible] was born in [illegible]. [illegible] under you [illegible] protect [illegible]

42. Under the heading of [illegible]

[illegible] had come from a high family [illegible] in the civil and brought [illegible] had simply [illegible] had actually taken place. [illegible] Although such a person as Lord Curzon said that [illegible] nation is of a very recent date, [illegible] the English, who have [illegible] thousands of years past, are [illegible] It is a well-known fact that [illegible] that the English have [illegible] the administration of the country [illegible] cannot be expected that they [illegible] That we are occupying such a degraded position [illegible] such a flourishing state [illegible] not the time for the [illegible] the English, who have [illegible] miserable condition, should [illegible]

43. The [illegible] correspondent [illegible] of the 27th August [illegible]

A Swadeshi lecture.

[illegible] lectures were delivered by [illegible] and B. [illegible] on Swadeshism and [illegible] and it was resolved that Swadeshi articles only should be used.

CONFIDENTIAL. **No. 36 of 1907.**

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 7th September 1907.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

II.—HOME ADMINISTRATION.

(*k*) *General*—

PAGE

Territorial Magnates 420
The Rajahmundry tragedy .. .. *ib.*

VI.—MISCELLANEOUS.

The *Swadeshi* Steam Navigation Company 422

VERNACULAR PAPERS.

II.—HOME ADMINISTRATION.

PAGE

(*a*) *Police*—

" Rumoured prosecution of Mr. B. C. Pal " 423

(*b*) *Courts*—

Cocanada trials .. .. *ib.*

(*d*) *Education*—

The Educational Exhibition at Madras .. .. .. *ib.*
Educational qualifications of village officers 424

(*e*) *Local and Municipal*—

Tanjore and the butcher trade .. .. *ib.*
" Municipalities " .. .. *ib.*
Plague measures .. .. *ib.*

(*k*) *General*—

" Civil suit against Dr. Kemp " 425
Patriotism .. .. *ib.*
Englishmen and Natives .. .. *ib.*
Masulipatam news .. .. *ib.*
" Coins " 426
" Are we accusing the British Government ? " .. .. *ib.*
" Wickedness honoured " 427
Administration of the country .. .. *ib.*
His Excellency the Governor's visit to South Canara .. *ib.*
The proportion between revenue and expenditure .. *ib.*

II.—HOME ADMINISTRATION—*cont.*

PAGE

(*k*) *General*—cont.

Suggesting the removal of the plague shed at Tellicherry from its present site 428
Appointment of two Indians to the India Council .. *ib.*
The new scheme for the betterment of the condition of the people of India .. .. *ib.*

III.—LEGISLATION.

Remarks on the proposed reforms of the Legislative Councils. *ib.*

VI.—MISCELLANEOUS.

The stability of the British Government in India 429
Lala Lajpat Rai .. .. *ib.*
The cause of the present unrest in India and the means to remove it .. .. *ib.*
The proposed reforms of Government 430
Mr. G. Subrahmania Aiyar's Presidential speech in the North Arcot District Conference 431
The Government breaking the bond of union among the people .. .. *ib.*
Student hawkers in Masulipatam 432
Nellore news .. .. *ib.*
" Turupu Tallu " news .. .. *ib.*
" Taylor High School, Narsapur " .. .. *ib.*
" The shooting accident " .. .. *ib.*
Death of a Burmese queen .. .. *ib.*
The situation in Bengal 433

ENGLISH PAPERS OWNED BY NATIVES.

II.—Home Administration.

(*k*) *General.*

The Indian Patriot,
Madras,
Sept. 4th, 1907.

Territorial Magnates.

1. The *Indian Patriot*, of the 4th September, contains the following article:—"The Government of India's despatch on the Reform proposals will become famous for its repeated protestations of tender regard for the territorial magnates of this country. The Government seem to regard them as almost akin to the physical features of this country, and to look upon them as though they formed a part of the fauna and the flora of the land. Their regret however seems to be that, whereas the latter have been comparatively better taken care of than the former, they should have neglected their duty by the side of the territorial magnates of this country. The Government would have all the departmental heads understand that, after the flora and the fauna, the territorial magnates should be best taken care of and that they should be preserved, if necessary, in glass houses without being left open to the blighting influences of modern thought and aspirations. Their impression is that these magnates form a class by themselves, in fact, a well differentiated human species incapable even of cross-breeding, and whose numbers cannot be increased by a fresh accession of strength from outside the species. . . .

"Who are these and what is the reality concerning this class of the Indian population? They are all the big zamindars and landholders, but they do not form a separate caste as the Government seem to imagine. Within the past two decades several territorial magnates have become absolute paupers, and their 'territories' have passed into the hands of the banking classes and others who could command ready money. Lawyers, Government servants, merchants, sowcars have all purchased big villages and have invested their savings in lands. Paying heavy assessments on one hand and indulging in ruinous luxuries on the other, growing fat on a rack-rented peasantry and scrupulously abstaining from anything that resembles honourable labour, with no thought of public good or communal prosperity, it was a question of calculation when the lands which were owned by them would pass out of their keeping and when they would cease to be what they have been with culpable folly, absentee landlords. . . . Except in a few cases in Bengal the general result has been a rapid deterioration of those who were once, more than territorial magnates, local chieftains enjoying practical independence, subject to feudal obligations which they oftener evaded than not. The few that are still left in prosperity are not absolutely different from the type, and most of them cannot escape the softening influence of prosperity and the intellectual decadence that wealth without labour brings with it and cannot but bring anywhere in the world, and certainly so in the tropics.

* * * * *"

The Madras Standard,
Madras,
Sept. 4th, 1907.

The Rajahmundry tragedy.

2. The following leader appears in the *Madras Standard*, of the 4th September:—"A tragic event has taken place in Rajahmundry. A European Police Inspector, Mr. F. L. Bell, of the Reserve Police at Rajahmundry, was shot on Sunday last by a constable of the same force named Basavayya. After shooting the Inspector the constable shot himself in the breast, dying immediately. The Inspector, who was shot through the lungs, is said to be in a very critical condition, and little hope is entertained of his recovery. What was the cause of this tragedy? What induced the deceased constable to shoot

his superior officer and commit suicide? In Mr. Bell's dying declaration, taken by the Sub-Magistrate, he stated that he had rebuked the deceased constable for inattention on the parade ground on Saturday. So much is certain. The enquiry that is being held now will, we hope, bring out the truth as to the rest. Our Rajahmundry correspondent wires that *it is alleged* that the deceased constable was kicked, insulted and otherwise maltreated by Mr. Bell. Mr. Bell is in a precarious condition and his version of the affair is not before the public, and he is not probably in a condition to give it in detail. Mr. Bell, it appears, wanted to keep the Reserve force in good trim against the arrival of the Inspector-General of Police. In his zeal for duty he may, or may not, have exceeded the bounds of what the needs of discipline allows a superior officer in dealing with his subordinates. The unfortunate officer may be suffering—out of all proportion it is true—for his indiscretion and lack of imagination. On the other hand, he may be merely the victim of one of those accidents to which men are liable, in such a world as this. The deceased constable Basavayya may have been of a neurotic type, who magnified a necessary reprimand into an intentional insult and brooded over it, till the balance of a mind, not very stable at the best of times, was easily upset and produced a homicidal and suicidal outbreak.

“The particular case with which we are dealing has yet to be investigated and calls for no comment, because the facts on which it is to be based are yet to be found. But it suggests a train of reflection which is by no means unimportant and which deserves the serious consideration of the rulers of the country and of the members of the ruling race generally. The task of governing a country like India is a difficult and delicate one. The rulers have not merely to deal with facts and figures, to fight the famine and the plague, but to deal with human nature. It is not merely energy, honesty, courage and devotion to duty that is wanted but imagination and the sympathy which is at once the cause and the result of the exercise of the imagination. You cannot govern a country if you do not really know its inhabitants. To really know them is to understand not merely the human nature which they share in common with the rest of mankind, but their peculiarities, their sentiments and even their prejudices. To govern Asiatics, Indians or other, one must understand the Asiatic. What a deal of effort has been put forth by some of the best minds of Europe to understand the Asiatic and the result—well, it raises a smile on the lips of the Asiatic. The difference between the Asiatic and the European is the difference between the comparative barbarian and the comparatively civilised being. We state this not in the spirit of racial vanity or self-complacency which we abhor, but because it is a fact, which is relevant to the question before us. Civilisation had begun to be stationary and even to decline, when Europe was still barbarous and Northern Europe in the depths of barbarism. The civilised man is more sensitive than the barbarian, the Asiatic than the European. The European, when dealing with the Asiatic, has always to remember that he is dealing with an individual whose sensitiveness may appear to him to be almost womanly. There is more truth in the observation than lies on the surface, or is imagined by the man who makes it. Woman is more sensitive than man, because she has had a longer civilisation than his; civilisation began with her. The Asiatic is more sensitive than the European, because his civilisation is longer, and time tells on one's nature as on all things. The sensitive nature of the Asiatic has produced a code of honour, rules of social behaviour and of human intercourse, which are an organic product of that nature of its slowly developed peculiarities. An Asiatic can take quite calmly some reprimands from a superior. But there are other reprimands which he cannot. It depends on their nature, either of matter, or of the manner in which they are delivered. A blow is a blow, whether it is a cuff or a kick; but an Asiatic of all ranks of life thinks a kick to be an insufferable indignity, while if he is below a certain social status he will not think much of a cuff. British officials in this country—of all departments, ranks and grades—have to know certain things, departmental rules, regulations and codes and what not. But surely some elementary facts about what sort of a people are those they are sent to govern, what sort of treatment these will stand or not stand, what they consider to be insulting or churlish behaviour may be impressed on the officials. Its importance is surely not inferior to a 'lot' of other knowledge, about which the departmental heads make so much 'fuss'. In these days when the relation between the two races are unfortunately somewhat strained is it not worth the while of Anglo-Indians—official and non-official—to divert their attention for some little while from reports, trade-returns, sport and small talk, and consider whether the fault for the strained relations lies entirely on the side of the Indian? The British—if Mr. Frederick Harrison will excuse us for using the word—are a proud race, and their pride, in a large measure, is just. But sometimes humility is a sign of greatness and the occasional practice of a little humility will not demean a great people. At any rate it can do no harm and is worth trying."

VI.—MISCELLANEOUS.

SOUTH INDIAN MAIL,
Madura,
Sept. 2nd, 1907.

The Swadeshi Steam Navigation Company.

3. A correspondent writes to the *South Indian Mail*, of the 2nd September, as follows:—"It should gladden the heart of every true patriot to know that as a direct result of Mr. G. Subramaniya Aiyar's stirring addresses on *Swadeshism* increased interest is evinced both in this district and elsewhere in the affairs of the *Swadeshi* Steam Navigation Company, Tuticorin. Despite carping critics and the pseudo-patriots, this national concern continues to thrive wonderfully; and though only an infant institution, it gives every promise of soon becoming the backbone of a great and broad-based commercial concern which will, in course of time, confer untold blessings on the country. Public men of eminence, both in India and Ceylon, have joined the company and are enthusiastically vieing with each other to further its objects and to do all that lies in their power to make it a success. Among recent acquisitions to the band of earnest workers who have made it their live's work to advance the cause of the company may be mentioned the name of Mr. C. Vijayaragava Chariyar, the famous Salem 'Hero' and a true and tried friend of India. Other well-known and highly respected leaders of the Tinnevelly district who have thrown in the weight of their influence in the cause of the company are Mr. M. R. Ramakrishna Aiyar, Mr. A. Sundara Sastri, Mr. V. Ranga Chari, Mr. N. A. V. Somasundaram Pillai, Mr. B. K. Rama Aiyar, Mr. Kumarasami Reddiar, Mr. T. S. Subramania Pillai and Mr. Devadoss Pillai, and the rapid sale of shares, nearly 4,000 being sold within the past two weeks, is an index of their zeal and sympathy.

* * * * *

"With a view to initiate our youths in the art of navigation the company has recently entertained five young Indians as apprentices to learn work and it is gratifying to note that these youths are taking an intelligent interest in their work and what is more they realise dignity of manual labour. These apprentices are drawn from different provinces of India, two of them are Bengalees, one is a Punjabi, one a Madrassee, and the other a Ceylonese. It may be noted here that a young and enterprising Ceylonese who joined the company a few months ago has successfully studied the subject of navigation and has been entertained as third officer on the S.S. *Gallia*. From the above brief resumé of the operations of the company it will be seen that the work turned out by them so far has been (despite many difficulties and disabilities) a success and the fervent hope is entertained that under Divine Grace it may be able to achieve a still greater measure of success in the future than it has been able to do in the past."

VERNACULAR PAPERS.

II.—HOME ADMINISTRATION.

(a) *Police.*

"Rumoured prosecution of Mr. B. C. Pal".

ANDHRAKESARI, *Rajahmundry*, Aug. 30th, 1907.

4. The *Andhrakesari*, of the 30th August, says that although it is true to some extent that Mr. Pal's visit to this Presidency gave an impetus to the new spirit here, a century of British rule in India is the chief cause of the new aspirations of the subjects. Even before the advent of Mr. Pal, there had been many causes working to inspire a desire in them for independence. The paper could not believe that the summoning of Mr. Pal from Calcutta and trying him in Madras would alter the present state of unrest and bring peace. But what is destined to take place cannot but take place. It is useless to lament over it. The Government of Madras desire to "share the reputation which the rulers of other presidencies have been gaining in this respect."

(b) *Courts.*

Cocanada trials.

KISTNAPATRIKA, *Masulipatam*, Sept. 1st, 1907.

5. The *Kistnapatrika*, of the 1st September, after referring to the cruel punishments inflicted on the alleged offenders in the Cocanada riots, observes that, if it were natural for Dr. Kemp to lose his temper at the mere cry of *Vande Mataram* by a boy, it is not unnatural, on the part of the people, to grow furious at seeing that boy ruthlessly beaten. The paper remarks that, if the fine imposed on Dr. Kemp is a sufficient punishment for exhibiting his fury, there is no need for inflicting such cruel punishments on the people for their fury, and adds that they were inflicted only out of malice.

(d) *Education.*

The Educational Exhibition at Madras.

SWADESAMITRAN, *Madras*, Sept. 2nd, 1907.

6. The *Swadesamitran*, of the 2nd September, says:—The most prominent incident connected with the recent Educational Exhibition at Madras was that certain schoolboys, who went to have a look at the exhibition, were arrested by the police. The boys' arrest may be sought to be justified in several ways. It may be said that their behaviour exceeded reasonable bounds and that they attacked the police and the exhibition building itself. But if they thus lost their temper, the Exhibition Committee is responsible for the fact. If the committee had only resolved in the beginning and clearly informed the boys that they would not be allowed into the exhibition hall, they would never have approached it. The committee did no such thing. On the other hand, it had notified that schoolboys would be allowed into the hall between such and such hours. The boys had come and been waiting in the dreadful sun for hours at the gate of the exhibition hall. They were told that they had no admission. What should have been the state of their minds? And who communicated this refusal of admission? If only the President and the Secretaries of the Exhibition had condescended to come out and spoken to them in a conciliatory tone, they would have gone back to their homes quietly enough. But neither the President nor the Secretaries adopted such a step. They ordered the police guard outside not to admit the boys. It is nothing but natural that their disappointment at having been denied an opportunity to see the exhibition was sharpened into fury by the indignity of the police being instructed to disperse them. The matter ended in a scuffle between the police

and the boys, and five of the latter were arrested on the spot. The issue of the case depends on the support which the Exhibition Committee is bound to give to the boys.

DESABHIMANI,
Cuddalore,
Sept. 4th, 1907.

Educational qualifications of village officers.

7. The *Desabhimani*, of the 4th September, points out in English as well as in Tamil the necessity of reviving the Primary School Examination and making it a qualification for service as village officers.

(*e*) *Local and Municipal*

HINDU NÉSAN,
Madras,
Sept. 2nd, 1907.

Tanjore and the butcher trade.

8. The *Hindu Nésan*, of the 2nd September, draws the attention of the Government to the evil practice that has sprung up in Tanjore of the butchers carrying and selling mutton in the streets, and requests that this practice may be put an end to, because it causes great inconvenience to the Brahmans living in all parts of the town, especially when they are having their forenoon meal at about 10 A.M. when the mutton-sellers come crying in the streets.

SWARAJ,
Bezwada and Guntúr,
Aug. 31st, 1907.

" Municipalities ".

9. The *Swaraj*, of the 31st August, writes as follows:—The original object with which municipalities were established is the carrying out of what is conducive to the welfare of the people. That object has now disappeared and they are causing harm to the people. The native chairmen of the municipalities, in order to gain the favour of the authorities, oppress the people with unbearable taxes. Out of the income derived from these taxes, a large amount is saved after meeting the expenditure. It is not known why the surplus is not spent on works tending to the welfare of the people but shown to the authorities as "capital". It is quite improper to allow the money to accumulate in the already rich treasuries. Why should not that money be spent in these famine times on saving the lives of the poor people who are dying of starvation? The rulers are not interested so much in the protection of their subjects as they are in securing benefits for themselves. So, "Hindu brethren! Let patriotism take firm root in the soil of your minds. Do not be merciless towards the Hindus like the people of the West. Do not be proud of your temporary power and do harm to the Hindus. It is through the subjects that rulers or their representatives should gain fame and so conduct yourselves in such a way as would please the people."

MYSORE STAR,
Mysore,
Sept. 2nd, 1907.

Plague measures.

10. Referring to the letter from the Government of India to all the Local Governments commending certain lines of action for the suppression of plague, the *Mysore Star*, of the 2nd September, observes that it must now be clear to the Government that the crores of rupees hitherto spent for the disinfection of houses were a mere waste, that travellers were unnecessarily put to inconvenience on account of strict passport regulations, and that real help lay in the direction of providing for the poorer classes health camps for temporary change of residence from the infected quarters and of rendering medical aid to plague patients in hospitals as well as their own houses without undue restrictions. It is commonly believed that the Government wishes to soothe the feelings of the people by merely using kind expressions and professing an anxious concern in the welfare of the subjects. A duty, therefore, devolves upon the Government of showing its real intentions by rendering substantial relief to the sufferers. Again rural parts are in a most insanitary condition. The higher officials have no opportunity of observing this. If the Government wishes to prevent the loss of the 70—80 thousand lives every week from plague, at least one or two crores of rupees have to be allotted every year for improving the sanitation of the country. If the Provincial Governments should carry out the proposal of the Government of India to enable the poorer classes to build small cottages for themselves on sanitary principles by selling timber from the Government forests at moderate rates, there is undoubtedly every prospect of a fall in the rate of plague mortality. But the Government must be prepared to offer something more than merely kind expressions; it must be prepared to render substantial aid.

(*k*) *General.*

ANDHRAKESARI,
Rajahmundry,
Aug. 30th, 1907.

"Civil suit against Dr. Kemp."

11. The *Andhrakesari*, of the 30th August, stating that Dr. Kemp was the primary cause of all the difficulties that overtook Cocanada, calls him the hero of the play that is being enacted in Cocanada. Mr. Atkinson took a minor part in the play, and has since been transferred. But the hero, Dr. Kemp, has to remain till the end of the play. There is a case against him. There is also a case brought by him against the boy he assaulted. The authorities may like to transfer him, but they cannot do so until those cases are disposed of. Although the father of the boy did not get adequate damages in his suit, he maintained his self-respect and secured justice. The paper opines that the provocation given to Captain Kemp was not such as to justify his assaulting the boy rudely and dragging him to the police station. Although he did not deny that the boy's nose bled, he stooped to defend himself saying that the boy had dissembled. He thereby made his conduct still more reprehensible. He did not even try to effect a compromise with the aggrieved party. The Government encouraged him by stationing a punitive Police force in Cocanada. Instead of being satisfied with defending himself, he preferred a complaint against the boy. Stooping to defend himself is as unworthy of a man of his position as his belabouring the boy is reprehensible.

SAVITRI,
Cocanada,
August, 1907.

Patriotism.

12. The *Savitri*, for the month of August, referring to the deplorable condition of India, regrets that the Indians, without any regard to their own customs and manners, adopt European modes of dressing, eating, etc. The journal proceeds to say as follows in two stanzas:—"There is not a single individual among the white men, who would wear a *dhovati* (under garment) instead of trousers, who would put on a turban instead of a hat, and an *uttareeyamu* (upper garment) instead of a coat, and who would leave a lock of hair on the top of his head without cropping it. Such must be the love for one's own customs. Do we find that virtue among our men? Why should they roam over the country to hold meetings for the welfare of the country? Of what use is their learning? The Englishman would endure even the heat of the sun but would never change his dress. On the other hand, our people would adopt any nasty thing." The paper enumerates three causes for the impoverished condition of the country. They are: (1) the export of the whole produce of this country by foreigners to their own land; (2) the sale by them in this country of the articles manufactured from the produce so taken from this country; and (3) the incapacity of the Indians to manufacture suitable articles from their own produce. Observing that foreigners with a view to crush the Indian manufactures sell their articles very cheap, it remarks that the industries having thereby decayed, the Indians are immersed in poverty. So, in order to free themselves from the clutches of poverty, they have to revive their own industries and boycott foreign articles.

ANDHRAPRAKASIKA,
Madras,
Aug. 31st, 1907.

Englishmen and Natives.

13. The *Andhraprakasika*, of the 31st August, states that some men are under the impression that, in the view of the Anglo-Indian papers, the blood and life of an Englishman are more valuable than those of a native, and remarks that the punishments awarded in courts also help people to draw the same inference.

KISTNAPATRIKA,
Masulipatam,
Sept. 1st, 1907.

Masulipatam news.

14. A correspondent to the *Kistnapatrika*, of the 1st September, writes thus:—Mr. B. Narayana Rao delivered a lecture last week in Robertsonpet on the impoverished condition of India. He remarked that the present system of education in India was detrimental to the progress of the country, and surmised that the way to remove this wretched condition lay in encouraging *Swadeshi* articles, in giving national education and in protecting trade and commerce. Mr. A. Narayana Rao, while offering thanks to the lecturer, remarked that he, the lecturer, had delivered last month 30 or 40 lectures, travelling 300 miles. He suggested that more has to be done by agitation for the spread of the *Swadeshi* movement, and added that man without liberty is a dead being.

He said that unless the people took part in politics and more men like Mr. Narayana Rao were forthcoming, the present deplorable state of the country could not be changed.

SWARAJ,
Bezwada and Guntur,
Aug. 31st, 1907.

"Coins."

15. A correspondent to the *Swaraj*, of the 31st August, says as follows:—As long as India was ruled by native kings, gold coins were in use. Although, during the Muhammadan rule, the Muhammadans misappropriated the money of the Hindus, yet the money did not leave India as they made it their home. But, after the advent of the British, money is in many ways carried away to England which is their permanent home. Besides, they introduced currency notes in order to prevent the dearth of money in the country. Our people are using them for the sake of convenience, and the whole country has become therefore flooded with them and actual coins are becoming rare. This country being deprived of money, England has attained prosperity, so that the English transact their business with "gold coins such as pounds and shillings (?)" Now the Government have introduced nickel coins also. We are, of course, glad they are light, but we fear that in the long run currency notes and nickel coins only will be in use in this country.

Our readers may guess the object of the Government in introducing the nickel coin into our country, while they used gold and silver coins in their country. They know that since they wield arbitrary authority, they can order that pieces of tiles too should be accepted as current coins, and that the voiceless Hindus would accept them as current coins. The Hindus will be freed from these difficulties only when the country attains its former position and when they, like the English, enjoy prosperity. It is doubtful whether this metal (nickel), which has been coined into anna pieces, will not be coined into rupees also at some future time.

"Are we accusing the British Government?"

16. The same paper writes thus:—When His Royal Highness the Prince of Wales visited this country last year, the people as well as the Native Chiefs showed their respect for him by disposing of even the *tāli* (marriage-token) worn by their wives for the purpose of according royal reception to him, thereby displaying their loyalty. Are the English people unaware of it? Influenced by patriotism they have no mind to do us good in return. Is it right on their part to exercise arbitrary power, taking advantage of the lethargic condition of the Hindus? As the power of imposing import duties has been reserved by them, the native trade has been sacrificed to that power and to the power of the steam-engine. The former greatness of the country has disappeared and the people have become poor. Lord Curzon said that the English are administering this country for the commercial advantage of the people of Manchester, etc. The Anglo-Indian officials have therefore thought of crushing the *Swadeshi* movement of the people. If some of us meet together and deliberate as to what course may be adopted to eke out our livelihood, it is pronounced irregular. It is considered treasonable to say that, unless we once again secure the independence which was granted by God and which we have lost, we are not satisfied with the English when they declare they have done many good things for us. After quoting the opinions of Messrs. Hyndman and Thackeray on the system of administration in India, the paper proceeds to say that the Indians are not charging the Government with any accusations unnecessarily, but are simply echoing the opinions expressed by impartial foreign critics such as Messrs. Hyndman and Rees. The Indians do not utter even a single word of their own. This is the truth. How can we say then "Yes" to the question, "Are we accusing the British Government?" The editors of Anglo-Indian papers and their correspondents are causing many difficulties to the rulers by charging us with false accusations. They are the chief cause for the unrest in this country and not our people. If the English really desire to secure the approbation of the Indians, why should they exercise arbitrary power in the administration of the country? It is one's

own virtue and vice that bring good and bad reputation to him in this world. So we can strongly affirm that the Indians do not accuse the British Government.

SWARAJ,
Bezwada and Guntúr,
Aug. 31st, 1907.

"Wickedness honoured."

17. The *Swaraj*, of the 31st August, writes as follows:—Although Clive not only wrote false documents but also forged the name of Watson in order to gain his selfish object and, with a fraudulent motive, the East India Company, who boasted that they were born in this world as Englishmen only to administer justice, commended his action and praised him saying that he had established the English authority in India, and made him the ruler of the country by way of showing honour to him. Since the company did not punish him for his misdeeds, the English nation have brought on themselves the odium that they ignore justice on occasions when their interests are involved. The English are, moreover, partial. When an Englishman is charged, say, with bribery, he is tried only by Englishmen. It is doubtful if there is one among a hundred accused Englishmen who has been imprisoned under the provisions of the Indian Penal Code. But, as regards Indians, they are imprisoned for years. Such being the conduct of the English, we cannot hope that they will grant self-Government to us who are fit for it in every way.

ANDHRAPRAKASIKA,
Madras,
Aug. 31st, 1907.

Administration of the country.

18. The *Andhraprakasika*, of the 31st August, writes as follows:—"As the administration becomes more and more cruel, the editors of newspapers and patriots should regard prisons as backyards of their houses. Unless they get over that trouble too, they will not be happy and the country cannot attain prosperity."

SWADESHABHIMANI,
Mangalore,
Sept. 1st, 1907.

His Excellency the Governor's visit to South Canara.

19. Referring to His Excellency the Governor's visit to South Canara in October next, the *Swadéshabhimani*, of the 1st September, observes that the object of the Governor's visit to all the outlying districts in his province is primarily to obtain personal knowledge of the condition of the people. But it is unfortunate that the little time the Governor has at his disposal during his short stay in the district is almost wholly taken up by grand receptions, garden parties and various shows, so that these visits, in fact, afford little opportunity to observe the actual condition of the masses in their everyday life. The ryots are groaning under the burden of taxation and of stringent forest laws, while the labouring classes suffer great hardships on account of the increase in the price of foodstuffs, and fearful epidemics such as plague and cholera add to the affliction. But these groans can hardly be heard above the sonorous music of the band. It is regrettable that of late years the provincial tours of the Governors are no more than mere ceremonial visits and occasions for rejoicing.

The proportion between revenue and expenditure.

20. The same paper, in the course of showing that many of the reforms and relief measures which have at present to be withheld for want of funds could be proceeded with without any enhancement of taxation, observes:—The military expenditure, which forms 44 per cent. of the total revenue, is admittedly out of all proportion to the annual income of the Government of India and has been declared even by Mr. O'Connor (the Director-General of Statistics) to be too heavy a charge on the poor Indian ratepayers. Even in England, which is surrounded on all sides by strong military powers and where there are possibilities of an attack from any of these by simply beating back the warships that guard the coast, the fortification of London (the largest centre of the world's commercial activity) has been declared unnecessary by the Parliament. But in India, where the unsurmountable natural barriers formed by the Himalayas preclude the possibility of even an attack from the North by Russia, enormous sums of money are spent on military defences. The reason of this difference is not far to seek. In England, the people have complete control over the finances of the State and no allotment can be made without previously consulting their wishes. But

here it is the will of the military autocrat that reigns supreme in all military matters and even the Viceroy has little power to alter a policy dictated by the military head. Thus it is found that nearly 2½ crores of the hard-earned money of the poor ryots were wasted on the Tibet expedition. It is only natural that this extravagant expenditure should continue so long as the Indians have no control over the finances.

KERALA PATRIKA,
Calicut,
Sept. 7th, 1907.

Suggesting the removal of the plague shed at Tellicherry from its present site.

21. A correspondent in the *Kerala Patrika*, of the 7th September, referring to the outbreak of plague at Tellicherry, observes that there is a widespread dissatisfaction among the people of the locality, as regards the removal of the suspects to the plague shed at Kokappuram, a place believed to be haunted by ghosts. It is suggested that, in consideration of the prejudices of the people, authorities will do well to select another place, in the town itself, in consultation with local magnates. A recent occurrence in which active opposition was shown to the removal of a Mappilla patient to the present shed is cited as an instance in point.

MUKHBIR-I-DAKHAN,
Madras,
Sept. 4th, 1907.

Appointment of two Indians to the India Council.

22. The *Mukhbir-i-Dakhan*, of the 4th September, in approving of the appointment of Mr. Gupta and Nawab Imad-ul-Mulk to the India Council, says no better appointment could have been made. The reason why Hindus and Hindu papers are displeased with the appointment is that Mr. Gupta and the Nawab do not sympathise with the Bengali restlessness.

NAIER-I-ASIFI,
Madras,
Sept. 5th, 1907.

The new scheme for the betterment of the condition of the people of India.

23. The *Naier-i-Asifi*, of the 5th September, in an article, says at last the promises of the Viceroy and the Secretary of State have appeared in the shape of a scheme. The Government of India have sent a communication to all Local Governments containing proposals for the appointment of Imperial and Provincial Advisory Councils and for the improvement of Legislative Councils to defend the rights of the people. The scheme is undoubtedly reasonable and beneficial, but it has not afforded satisfaction to all people alike. In spite of repeated exertions on the part of Government to better the condition of the people, the avaricious are not satisfied. Their wish is that the British should have no connection with the administration of the country or only a nominal one. This is impossible. To Mussalmans the British rule is a blessing, for the British are capable and just. This is why Mussalmans hold aloof from any movement against Government. The present scheme protects the rights of the Mussalmans, which had been ignored, as well as those of zamindars. It is not known why some of the Hindu papers object to the scheme.

III.—LEGISLATION.

KERALA PATRIKA,
Calicut,
Sept. 7th, 1907.

Remarks on the proposed reforms of the Legislative Councils.

24. A leader in the *Kerala Patrika*, of the 7th September, referring to the reforms recently shadowed forth regarding the reorganisation of the Legislative Councils, says that underlying them all is, perhaps, a tendency to exclude the educated and independent men from the Council, as the Government insinuate the desirability of introducing more of the landed interest than of the lawyer element which at present predominates therein. If there are persons competent enough by education, etc., among the landlords, traders and artisans to fill the responsible position, the article says that they ought to be selected. But if only, for the purpose of ousting the legal element, incompetent persons from other ranks are elected, the independence of the council will surely gradually vanish. The present system of electing members should at any rate undergo reform, as the municipalities and particularly the district boards now enjoying the privilege are not the representatives of the people in the true sense.

It is suggested that persons paying a permanent land assessment should be given the power of electing their representatives directly. The article further adds that the persons thus elected by the landed proprietors will become the representatives of the landed interests.

VI.—MISCELLANEOUS.

SWADESHI,
Madras,
Aug. 22nd, 1907.

The stability of the British Government in India.

25. The *Swadeshi*, of the 22nd August, writes:—If the Indians discard differences of race and religion among themselves, there will be no unrest in India. If by union a big nation is formed in this land, it will not be necessary or justifiable for the Government to continue to subject the Indians to their rule. There will be no struggle within the country. There will be no necessity to seek the help of foreigners, because the British Government conquered India through the Indians. The Sepoy Mutiny of 1858 was quelled with the aid of the Indians. The Government of India is even now carried on through the Indians only. Two-thirds of the Indian Army are composed of Indians. If these be disbanded to-day, the British rule will become a hard task. This is not our opinion, but that of an Englishman, Professor Seely. The British did not conquer the whole of India. If they rule India as a conquered land, they will lose heavily and ruin themselves in the attempt. Therefore, let the British Government treat the Indians as men like themselves and rule them as it rules its own people in Great Britain, then all danger to either party will vanish. Such a policy will result in the happiness and prosperity of all concerned.

Lala Lajpat Rai.

26. The same paper observes:—Through ill-luck Lala Lajpat Rai has now incurred the displeasure of the Government and has been deported from his native land. The English papers have been prattling all sorts of things about him. If an elephant entangles itself in mire, even a frog acquires courage to attack it! A sign from Lala Lajpat Rai would rouse the whole of the Punjab. Lajpat's wealth, influence and capacity were all dead against the policy of the present Government. He tried to impart manliness to the inhabitants of the Punjab. He taught to the common people his high idea that they should seek to obtain everything they needed by their unaided efforts. The Government has treated such a man as an enemy and deported him without any inquiry whatever. This was deliberately done for obstructing the current of nationalism in India. This is not the first act of the kind. The beginning was made when the world-famed Mr. Tilak was imprisoned. Lala Lajpat's deportation is only the sequel of it. Who can say that this is the end of it?

TANJAIJANA NESAN,
Tiruvâlûr,
Aug. 31st, 1907.

The cause of the present unrest in India and the means to remove it.

27. The *Tanjaijana Nesan*, of the 31st August, says:—It is the clear opinion of our Indian ministers that the existing unrest and riots in the northern parts of India are due to the educated Indians. However long they may have intercourse with the Indians, it is very difficult for the Western people to acquire the excellent peaceful nature of the Indians. Therefore when the Englishmen say that the Indians are not peaceful, they only betray their own lack of peaceful tendency. It is the opinion of wise men that the cause of the present unrest in India is her poverty. What doubt can there be that India is poverty-stricken, when we see that, as Mr. Lupton said, the death-rate and the taxation in the country have increased by 34 per cent. and 44 per cent., respectively, within the last twenty years? Is it surprising that there should be unrest when there is poverty and famine? The proper step to quell the unrest will be to root out the poverty of India. This is not done. But patriotic leaders who preach sound policy and editors who write about it are deported and imprisoned. To think that the unrest can be suppressed by such measures is foolish. That which will quench the fire of the unrest in India is what

the patriots teach not deportation and imprisonment. The means suggested by the patriots to free India from poverty are—

(1) the grant of self-rule to the Indians under the British rule;
(2) the curtailment of the Military expenditure;
(3) the minimization of taxes;
(4) the advancement of the Indian industries; and
(5) the exclusion of foreign articles.

It is the duty of the Indians to try to convince the officers of the Government of their folly in thinking that these recommendations, if carried out, will bring great evils on them. It is very necessary that we heed not difficulties which block our progress. We should treat deportation and imprisonment to be Indra's world and Indra's palace and work for the cause of our country without any sense of humiliation in doing so, and with undaunted zeal. Then alone will our country attain a high position.

SWADESAMITRAN,
Madras,
Sept. 2nd, 1907.

The proposed reforms of Government.

28. The *Swadesamitran*, of the 2nd September, writes:—The object of the Advisory Councils proposed to be established newly and of the expansion of the Legislative Councils is that the different classes of the people should be able to express their opinions through their representatives, but not that the opinions so expressed should be binding on the Government. This is clearly stated in the recent Resolution of the Government of India. The ruling princes, zamindars, merchants and men of the learned profession like vakils will sit in the Councils in larger numbers than now and express their views in eloquent speeches. But they are to be overpowered by the official majority. When the reforms are carried out, legislation, expenditure and taxation will rest solely with the Government; and if a difference of opinion arise between the Government and the representatives of the people, the latter will be powerless to carry out their opinions and will thus suffer disappointment. The budget debate takes place once a year in the Legislative Councils. According to the present system the debate lasts for one day. Even supposing that it lasts for three or four days as in the proposed scheme, there will be only a larger number of speeches by the popular representatives; but it will not be incumbent on the Government to carry out their views. Means are not at present wanting whereby the Government may very easily inform itself of the views of the people. There are newspapers and public bodies, such as the Mahajana Sabha, and individual leaders also frequently render good advice. It is not our complaint that the Government has no means of knowing what the people desire. Our grievance is that, in spite of the existence of these means and in spite of the Government knowing thereby the opinions of the people, it disregards these opinions. It is asserted in the Resolution referred to above that it is not possible for two bodies to control the administration. By all means, let the British authorities rule. But the Congress and the leaders of the people say that there should be some control over the authorities, so that they may rule in accordance with the opinions of the people. In the Legislative Councils, the representatives of the people should form the majority, and that majority should prevail. If the Governor-General should be of opinion that the adoption of the views of that majority will be harmful to the administration, let him be empowered to overrule such views, but subject to the obligation of giving his reasons for so doing. This is the scheme suggested and contended for by the Congress for a long time. The reforms now projected will confer no new benefit. It does not appear that the Government contemplates such a thing. The real object of these so-called reforms seems to be to curb the influence now possessed by the educated classes by the introduction side by side with them of other classes. Then it will be possible for the Government to throw out the opinions of patriots like Mr. Gokhale by winning to its own side, by temptation and coercion, the Muhammadan representatives, the zamindars and the Rajas. It is with this object that the Resolution has been issued. How will this satisfy the people or put down the existing unrest?

SWADESAMITRAN,
Madras,
Sept. 2nd, 1907.

Mr. G. Subramania Aiyar's presidential speech in the North Arcot District Conference.

29. The *Swadesamitran*, of the 2nd September, continues its Tamil version of Mr. G. Subramania Aiyar's presidential speech in the North Arcot District Conference thus:—The present policy of repression pursued by the Government to quell "the new spirit" does not disclose a desire to put down sedition so much as a militant tendency against the new spirit. *Swadeshism* and Boycott have in truth alarmed our rulers. Further, their ignorance and want of sympathy serve to distort the present situation to their mental vision. That is the reason why of late the Government has been taking measures of extreme repression.

* * * * *

England boasts of the unexampled mercy, liberality and righteousness of her rule in India. Though it is admitted that certain benefits have accrued to India from the British rule, we Indians will not accept the self-praise of individual Britons, especially such as Lord Curzon, about their administration in India. If only India were governed with good intentions as America governs some of the islands belonging to it, India would be much more flourishing and prosperous than she now is, and would be enjoying higher political rights and privileges. The United States of America took charge of the Philippine Islands with liberal and philanthropic motives . . . . Now as to the allegation that the Indians are unfit for self-government, who are those that make it? Those who are benefited by the dependence of India. It is an old cry. When of old the middle classes in England endeavoured to come to the forefront, this same cry was raised. When the artizans in the large towns and the inhabitants of rural tracts made a similar endeavour, the same cry arose. Now it is raised against women aspiring to political power. It will be readily seen from every one of these instances that the cry proceeds from such as are or would be unwilling to part with the power that they possess. Intelligent foreigners who have closely observed the social condition of our land have never considered the differences of races and religions to be real obstacles to the growth of nationalism among us.

SWADESAMITRAN,
Madras,
Sept. 3rd, 1907.

The Government breaking the bond of union among the people.

30. The *Swadesamitran*, of the 3rd September, observes:—The spirit of union among the people of India and their endeavour to become a nation like the British, the Germans, the Japanese and others have been devoloping on account of various causes, such as the efforts of the Congress and other minor bodies, the common subjection to the Government of England, the common use of the English language, and the beneficent and even the evil acts of the English rulers. The heavy sentences awarded to the conductors of the *Punjabee* and the subjection of the Indians by the English Magistrates in Calcutta and Cocanada to awful penalties have served to remove much ill-feeling between the different classes among us and to impart union to us. Is this result to the liking of our rulers? Or do they intend to break the union? For some time they used to say that they would be pleased with and feel proud of such a result. They have now ceased to say so. Lord Minto, Mr. Morley and other responsible members of the Indian administration express no opinion either way. Nevertheless their real opinions are seen from their actions and from the utterances of Englishmen in subordinate official service and of other callings. The Anglo-Indian papers also advocate the suppression of the spirit of union. Lord Curzon effected the partition of Bengal with this end in view. Whether Mr. Morley too had this bad motive when appointing the Royal Commission, God alone knows. But everybody will be convinced that the reforms now proposed by him in consultation with Lord Minto tend to frustrate the unifying process now afoot in the land. These reforms manifestly contemplate the separation of the Muhammadans from the Hindus and of the different sects of the Hindus from one another. While the wise men amongst us have been longing for the extinction of race and caste differences and for the establishment of union, the action of the Government tends to foster these differences. It

is thus that the Government has been doing things prejudicial to our union. But will the Government achieve its end? The Indians will never be separated again. While the Government, which is bound to do us good, is trying to do us evil, it is certain that our people will cultivate zeal and mutual affection, and work more and more for the common benefit of all classes.

KISTNAPATRIKA,
Masulipatam,
Sept. 1st, 1907.

Student hawkers in Masulipatam.

31. The *Kristnapatrika*, of the 1st September, states as follows:—The students of Masulipatam take *Swadeshi* articles from house to house and sell them. This is a good method to help the *Swadeshi* cause. It is convenient for women also who, though making a vow to use *Swadeshi* articles only, could not go to bazaars to buy them. Further, whatever country's history we read, we cannot but be impressed with the view that the regeneration of a country rests on the enthusiasm of young men. The hidden wealth of a country consists solely of the continuity of effort, excellence of ideals, self-sacrifice, noble aspiration and enthusiasm.

Nellore news.

32. A correspondent to the same paper writes as follows:—Mr. B. Nārāyana Rao, a *Swadeshi* lecturer, delivered last week six lectures, of which four were given in the Nellore choultry and two in Stonehousepet. The majority of the audience was composed of students. The chief person among those that are trying to "beat down the flag of *Vande Mataram*" is Mr. Santānarāma Aiyangar, Headmaster of V. R. High School. Like Mr. Hunter, who devoted all his efforts to the work of guiding the Rajahmundry students in the matter "of attaining salvation and entertaining reverence for the mother," and was commended by Government, this gentlman endeavours to become the "Black Hunter" of Nellore.

"Turupu Tallu" news.

33. A correspondent of the same paper writes as follows:—On the 20th August, an association under the name of Vēnugōpala Samajam was established in this village, and under the Chairmanship of Mr. Chennāpragada Kanakāchalam, a lecture on "Union" was delivered. A night school was intended to be started under the auspices of this Samajam. It was resolved also to get newspapers and to organise weekly meetings for the purpose of explaining the contents of the papers to the masses.

ANDHRAKESARI,
Rajahmundry,
Aug. 30th, 1907.

"Taylor High School, Narasapur."

34. The *Andhrakesari*, of the 30th August, referring to the incident in which a certain pupil of the Sixth Form in the Taylor High School, Narasapur, was turned out by the Police on the prize distribution day and thereupon some five hundred pupils left the school in a body, is very glad to note that school boys made up their minds to maintain their self-respect. If they should be similarly resolute in everything and do every act which they conscientiously deem good, the misfortune of India will soon disappear.

"The shooting accident."

35. The same paper referring to the accident in which a European shot a boy of 8 years of age says that he admitted his mistake, expressed his regret and gave all the assistance possible to the injured boy. He thereby avoided a great calamity overtaking the people, who, in the absence of such regret, might have had recourse to unconstitutional means of wreaking their vengeance on him. As Dr. Kemp deliberately assaulted a boy, he became the hero in the history of a great event.

NADEGANNADI,
Bangalore,
Sept. 7th, 1907.

Death of a Burmese queen.

36. The *Nadegannadi*, of the 7th September, referring to the death of a certain Burmese queen named *Mānamān*, who committed suicide, says:—After the usurpation of Burma by the English, this queen was compelled by force of circumstances to earn a living as a common labourer in Mandalay. When she had amassed a considerably large amount by dint of her own hard labour, she was swindled by certain persons, and on account of this extreme mental agony she drowned

herself in a lake. It is not known how many more such members of royal families have met with a similar end since the day the British set foot on Indian soil. It is in vain that the British boast of the benignity of their rule.

The situation in Bengal.

NADEGANNADI,
Bangalore,
Sept. 7th, 1907.

37. Referring to the prosecution of the editors and publishers of several newspapers in Bengal, the *Nadegannadi*, of the 7th September, observes that the situation in Bengal has of late taken an extremely undesirable turn, the nationalists are not disposed to yield to repression and the fear of prosecution is now totally lost, and prosecutions are courted instead of being dreaded. Every prosecution brings with it a larger number of desperadoes to the front. This state of things makes clear at least one fact, namely, that the present system of the British administration has given rise to extreme discontent among all classes of people. The imprisonment of a thousand or even a hundred thousand persons will not make the present methods of Government more acceptable, nor will it be possible to deport or imprison all those that are hostile to the present system. Hence coercive measures are bound to fail. Therefore it is urged that a Government anxious to keep up its prestige and to secure the loyalty of its subjects should not go against the wishes of the educated classes.

ERRATA.

On page 407 of the Report, in line 19 of the article numbered 11, "time" is a misprint for "tune."

On page 416, in line 10 of the article numbered 39, "shown" is a misprint for "sown."

[Issued, 14th September 1907.]

[illegible] not known how many [illegible] Bengal [illegible]

[illegible] the protection of the editors and publishers of [illegible] newspapers in Bengal, the inadequacy of the [illegible] observes that the situation in [illegible] lost, and prosecutions are [illegible]

CONFIDENTIAL.

No. 37 of 1907.

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 14th September 1907.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

II.—HOME ADMINISTRATION.

PAGE

(*k*) *General*—

Reform of the Legislative Councils .. 436
A situation in Bengal .. 441
The shadow of change .. 442

VI.—MISCELLANEOUS.

The fitness of Indians to rule themselves .. 443
Who represent the people? .. *ib.*

VERNACULAR PAPERS.

II.—HOME ADMINISTRATION.

PAGE

(*a*) *Police*—

"Police zulum" .. 446

(*b*) *Courts*—

Payment to jurors .. *ib.*
Mr. Clarke and the students .. *ib.*
Mr. Wood's frolic .. 447

(*e*) *Local and Municipal*—

The plague in India .. *ib.*
Plague measures .. *ib.*

(*k*) *General*—

"Postal concessions" .. 448
"Is the British rule beneficial to Indians?" .. *ib.*
"Wanted more oppression" .. *ib.*
"Bell's death" .. 449
"The Rajahmundry tragedy" .. *ib.*
"Damages and Dr. Kemp" .. *ib.*
Lala Lajpat Rai .. 450
The India Council .. *ib.*
Anglo-Indians and the Indians .. *ib.*
Mr. Morley's Indian reforms .. *ib.*
Mr. Francis to be confirmed as Collector of Malabar .. 451
Remarks on the conviction of Babu Bepin Chandra Pal. *ib.*

II.—HOME ADMINISTRATION—*cont.*

PAGE

(*k*) *General*—cont.

Nawab Imad-ul-Mulk's appointment as a member of the India Council .. 451

V.—PROSPECTS OF THE CROPS AND THE CONDITION OF THE PEOPLE.

Government to take immediate steps to relieve the famine-stricken in Malabar .. *ib.*

VI.—MISCELLANEOUS.

The judgment against Dr. Kemp .. *ib.*
The *Englishman* on the present situation .. 452
Divide and rule .. *ib.*
The new spirit .. 453
The prosecution of the *Sandhya* .. *ib.*
Moderates and Extremists .. *ib.*
The rulers and the ruled .. *ib.*
Swaraj for India .. 454
The conviction of Babu Bepin Chandra Pal .. *ib.*
The Indians in foreign lands .. 455
Japan-returned students .. 456
Dadabhai Naoroji .. *ib.*
Swadeshi movement .. *ib.*
Mr. Morley's Administrative reforms .. *ib.*
The Government and the Nationalists .. 457

ENGLISH PAPERS OWNED BY NATIVES.

II.—Home Administration.

(*k*) *General.*

The Indian Patriot,
Madras,
Aug. 30th, 1907.

Reform of the Legislative Councils.

1. The following leader appears in the *Indian Patriot*, of the 30th August:—"The reform of the Legislative Councils, with all its incidental details, as set forth in the Government of India's letter, presents a very complex problem. The complexity is increased by the various novel principles of representation proposed to be introduced into the scheme of our Councils. When the Indian Councils Act of 1892 was introduced, Mr. Gladstone said that he did not expect large and imposing results to be produced by it. The proposed reform, however, presents an imposing appearance, though we apprehend the result may not be equally imposing.

* * * * *

"The distinction between small and large landowners which the scheme involves naturally raises the question of the relative importance of the two classes. The single member now elected and to be hereafter elected by the Provincial Council will have to represent not only the ordinary landed classes, but all other interests in the country; and the question naturally arises whether the larger landowners are, by their number, interests and influence, entitled to the same measure of representation as all the other interests put together. Where is, for example, the representation of trades, occupations and interests which are indicated in connection with the Provincial Councils? Are all these in a province to be content with a common representative as against the separate representative of the larger landowners? What is the total amount of revenue paid by the immense middle class population, and what is the amount paid by the larger landowners? It may be all well to set up the larger landowners as a counterpoise to the large middle and lower middle classes, but there must be some just and equitable apportionment of the respective claims of both to separate representation. The people most affected by administration and legislation are the middle classes; they are the people who frequently experience the rigors of the revenue system, of the operation of the general and local laws, of the administration of Police, Abkári and Forest Departments. The larger landowners are mostly men who live upon the rent which others provide for them; they are the least active members of society; they play no part in the public life of the country; they are not patrons of art or literature; they are not even distinguished for work of a charitable and philanthropic nature. On what ground can they be assigned an equal importance with all the other classes of the people put together in the matter of representation in the Supreme Legislature of the country? What is the service they render to the State? Do they fill any honorary offices? Do they serve as Honorary Magistrates, as Municipal Commissioners, as Jurors and Assessors? What other service do they do to the country or the Government? Are they to be accorded an equal importance with all the rest of the population, merely because they stand apart from public and political life, and stand behind the official classes as well-born sycophants? If we closely examine their claims, it will be found to depend essentially on this, and by no means upon interests, importance or public usefulness. There are doubtless exceptions; but we speak of them generally here.

* * * * *"

The same paper continues:—"It is far from our desire to withhold either from Mr. Morley or the Government of India the credit that may be due to either for the further expansion of Legislative Councils. The proposals that have been now made will have to be substantially modified, and we hope the measures when finally passed will be more acceptable and less open to objection than they are now. But one prominent feature of the circular letter of the Government of India, if not placed in proper light before our readers and the Government, is likely to mislead them both, the latter more than the former. The Government of India admit that the time is come to broaden the base of the Government, and they acknowledge that legitimate discontent must be met by a policy of reform and concession. Referring to the Queen's Proclamation, the Government of India observe: 'The Government of India recognise the essential justice of the claim that is put forward, and they are convinced that it is possible, without neglecting the other interests and obligations involved, to move gradually forward towards the fulfilment, in no grudging spirit, of a pledge which the peoples of India are entitled to regard as inviolable.' The entire question is how far the proposals embodied in the letter of the Government of India conform to the spirit of the observation we have quoted above. The time is come for the Government to begin to translate words into acts, and any expectation on their part that words will satisfy the people is foredoomed to failure. A great step in advance has to be taken in bridging the gulf between the rulers and the ruled, and if they are not actuated by honest intentions of doing so, the impression on the public mind will be unfortunate. Judged by their own admission that the Government intend to move towards the fulfilment of the Proclamation, is there irrefutable evidence of it in the proposed reforms? To us it appears that it is sadly deficient and plainly unconvincing.

"If the Government of India had been really of the opinion they express, we should have seen proposals of reform, not of a halting and dubious nature, but of reforms of an epoch-making character. We do not mean of course that they should forthwith transfer the Government of the country to a democratic assembly. But we should have expected a courageous and notable departure from the existing state of affairs in several directions. In the first place we should have seen the abolition of all distinctions, legal or otherwise, between an Indian and a European in any respect whatsoever. There should be absolutely no difference between the two, and they should be both subject to the same legal provisions and obligations, and enjoy the same privileges. Equality of opportunity should have been held out to both, and in the recruitment of the public service, in the opportunities for promotion, in facilities for obtaining leave and allowance, in fact in regard to everything that may affect an official or non-official, there ought to be no difference between Indians and Europeans. Color must cease to be either a qualification or disqualification and no special exemptions ought to be countenanced at all. This is not asking for the establishment of a democracy in India, and so long as invidiousness is not abolished and equality of opportunity established, it is useless to hope that discontent of a serious and dangerous type will cease to grow in the country. It is not simply the rule of England, a foreign country, over India, but it is a foreign rule that makes distinctions between one class and another that furnishes the real material for discontent, and not to perceive this is to be wilfully blind.

"Another important matter which, if not mended, will continue to be a potent cause of discontent is forcing upon India the free trade policy of England. This has been admitted to be sacrificing the interests of a voiceless and subjugated country to the commercial lust of British millowners and factory proprietors. The commercial policy of India ought not to be dictated by the plutocrats of Lancashire and Sheffield and the independence of the Government of India ought to remain inviolable in commercial matters. A liberal policy of State subsidy for indigenous industries ought to be commenced and the Government ought to do all they can for promoting the industrial independence of the country. Again, the utter demartialisation of the country ought to be arrested, and Military and Naval schools should be established and the whole country should not be kept practically as a continent of coolies. The people must feel confident that England is earnestly taking India by the hand and trying to afford every facility for her gradual emancipation. Along with these, administrative reforms of an urgent, crying kind, like the separation of judicial and executive functions, should be carried out without delay. It is genuine reforms of this kind that will really allay discontent and produce the conviction in the public mind that England means what she says in regard to India. To give up these substantial questions and to try to stay the growing tide of popular disaffection by the institution of a gewgaw like the Council of Notables and by solemnly emphasising the need for sectional representation, in a country whose curse is sectional difference, in the Supreme and Provincial Councils in all of which the *real* power of the people is *nil*, is despising the forces that are at work. An ounce of reality is better than a ton of fiction, and fiction can never overcome facts. If Indian discontent is a fact, as the Government of India are prepared to admit, then it can be met only by substantial reforms and not by a fictitions show of reform."

THE WEST COAST SPECTATOR,
Calicut,
Sept. 4th, 1907.

The *West Coast Spectator*, of the 4th September, publishes the following leader:—"As we said in our last issue the proposed reform of the Imperial Legislative Council materially serves the notables and the monied classes, and ignores the principle of popular representation both on the Imperial and Provincial Councils. Only seven seats, one for each province, are the bones that are thrown out to the great middle class and the masses, and they are to be satisfied with their present lot. The chief gainers by the proposed reform are the landowners who get seven seats, and the Muhammadans who get exclusively to themselves four seats in addition to those they might get through the door of election. One seat is reserved for a Ruling Chief. How a Native Ruler will be of use in the deliberations of matters of legislation we are not informed, nor are we able to foresee. His position is delicate, he would never say nay to the known or implied wishes of the officials, and it would be a folly to expect that his presence in the Council will be of any substantial benefit beyond voting calmly on the side of the official members. Practically the Government of India have divided the people of India into three bodies; the notables, the Muhammadans, and others including the Hindus and the several other classes. The two former sections are shown greater favour and their interests are safeguarded with extreme solicitude, and on the other hand the Hindus and other numerous classes are severely left alone to look after themselves and be satisfied with the seats they might get through nomination by the non-official members of the Provincial Councils which, by the way, are to return only seven persons to the Imperial Council. We have no quarrel with the Viceroy for reserving seats for the Islams; but the undue partiality shown to the aristocratic class is unjustifiable.

* * * * *

"We are afraid we cannot find our way to congratulate the Government on their reform proposals; and we think it is our duty to point out the disadvantages of the scheme and the evils of class representation. The Government themselves admit that the time has come to broaden the basis of good Government in this country, and recognise the justice of the claim put forward by the educated people and 'they are convinced that it is possible, without neglecting the other interests and obligations involved, to move gradually forward towards the fulfilment, in no grudging spirit, of a pledge (the Queen's Proclamation) which the people of India are entitled to regard as inviolable.' The spirit and the policy just enunciated do not seem to be in accordance with the policy proposed to be adopted in connection with the expansion of the Councils; and we earnestly hope that the Government will shape the reform in such a way as to satisfy the legitimate aspirations of the people the justice of which they acknowledge. The manner in which we are sought to be represented on the Imperial Council is too disheartening, too unjust. The most influential, the most enlightened interests are asked to make way for exclusive and hollow interests of the upper ten. Unless and until a guarantee to strengthen popular representation on the Council is given the Government cannot expect the educated and most influential of the Indians to co-operate with them in the carrying out of the reforms and to deserve their gratitude. Hollow reforms calculated to favour exclusive classes and sects cannot satisfy us, and only genuine reforms will allay unrest and convince the people that Britain has a desire to take into her confidence the real nation which lives not in baronial edifices and castellated mansions, but in cottages and is *not* represented by high-born mediocrities and well-connected time-serving nonentities."

THE MUSLIM PATRIOT,
Madras,
Sept. 5th, 1907.

The *Muslim Patriot*, of the 5th September, remarks:—" . . . . Opinions would naturally vary regarding the value of the reforms thus proposed. That school of Indian Politics which has condemned the Council of Notables ever since its formation was foreshadowed by Mr. Morley in his budget speech will certainly run down the Advisory Councils about to be inaugurated. But we believe that the confidence sought to be placed in the landed aristocracy, whose stake in the country is undoubtedly large, will render the work of administration considerably smooth and easy. It is, however, open to question whether the Ruling Chiefs have been assigned their proper place among the Imperial Councillors. It may be doubted, if their classification along with the other subjects of the British Crown in the same category may not likely be considered derogatory to their prestige and dignity. The principles on which the Legislative Councils are enlarged will be subjected to a good deal of criticism in certain quarters. The selection of members to represent the landed aristocracy and the other great interests in the land will be regarded as intended to counterpoise the influence of the so-called educated classes. But as education has permeated all sections of the people and enlightened gentlemen are found even among our landholders, capitalists, and captains of industry who aspire to take a prominent part in the administration of the country, the criticism of the class most adversely affected by the proposed reforms loses its value altogether. It is a decided improvement in the representative institutions in India that instead of one class being permitted to advocate the claims of another class, proposals are made to secure a direct and personal representation of as many classes as possible and all right-minded people will support the proposed reforms as a distinct step forward. But here again, the inclusion of a Ruling Chief in the Imperial Legislative Council seems objectionable even apart from the point of view which concerns his prestige. Rulers of Native States are not directly affected by the acts of the Indian Legislature and it is not clear why these should be consulted in legislating for His Majesty's subjects in British India. We are thankful that the principle of class representation for the recognition of which the Mussalman community has been agitating for years past has at last been accepted by the Government of India.

* * * * *"

THE WEST COAST
SPECTATOR,
Calicut,
Sept. 7th, 1907.

The *West Coast Spectator*, of the 7th September, contains the following leader:—"It is most unfortunate that in the scheme of reform announced by the Government of India, representation of castes, creeds and sects is preferred. This is one of the most serious defects of the scheme. While the leaders of Indian society are bravely fighting caste and sectarian prejudices which act as a bar to our national progress, the Government have come forward to encourage those differences which it ought in all conscience to discourage. What the Government attempt in the direction of class representation is undoubtedly undesirable. Indian society is composed of thousands of sects and creeds, and it is impossible to conceive how all these could be represented in the Legislative Councils and what benefit could accrue to the country by such a system of representation. It would be intelligible if the functions of our legislative bodies were mainly religious or to settle questions of caste. It is foolish to try to create an electorate for each of the Indian communities. Such a procedure will only confuse and increase the complexity of the problem of Indian administration. It ought to be the interest of Government to create a homogeneous political community which will go a long way towards subduing the differences arising from divisions and sub-divisions. The desire of the Government of India to give a wider representation to the various communities and interests is praiseworthy; but, we think, the proposed scheme will only defeat the ends they have in view for reasons which are plain indeed. This desire can be fulfilled only by extending the electorate to a larger number of people. Let the franchise be extended to every man of certain property or educational qualifications and specified interests. Under the present state of things in India, the dictum of the Government of India that a man of a particular caste or sect should be elected by that particular caste or sect can have no political or administrative significance, and it prevents men of acknowledged merits and ability from being returned to the Councils.

* * * * *"

THE COCHIN ARGUS,
Cochin,
Sept. 7th, 1907.

The *Cochin Argus*, of the 7th September, writes:—". . . . It is not desirable in any country that any one class should monopolise the privilege of representing all classes, and such a monopoly is undesirable and even dangerous in a country like India, where the caste system makes for constant and often bitter conflict between different sections of the population. The educated middle class, by reason of the position they occupy in the body politic, have secured much real power to themselves, and they will, therefore, resent the action of the Government of India in endeavouring to destroy an undesirable monopoly. Most other classes of the community, on the other hand, will look forward eagerly to the coming changes, which will give them a distinct status and an importance, corresponding to their social and material place, in the body politic. They will welcome a policy which makes allowance for the fact that they have a more important stake in the land than the lawyer class. As regards the Advisory Councils having no powers to exercise, this is more than counterbalanced by the fact that their members will be invited and encouraged, whenever occasion arises, to ventilate their views freely and help thereby in shaping the measures of the Government.

"Those who see nothing but an empty sham in the proposed numerical strengthening of the Legislative Councils would seem to ignore the fact that, despite their present restricted constitution, these bodies have done much useful work since they were expanded to their present limits. By the exercise of the valuable privilege of interpellation, the non-official members have been instrumental in checking many administrative abuses, in exercising a silent influence upon officials of perverse tendencies, and in opportunely and usefully acquainting the Government with the real wishes and feelings and interests of the people in respect of administrative acts and measures that had been decided upon without first sufficiently taking the public into confidence. Useful as the Councils are, there can be no doubt that their usefulness is much impaired in the respects we have enumerated, by reason of the fact that one member is expected to represent a vast area, with only a small corner of which he is intimately acquainted and with the interests of the rest of which he can naturally have but a superficial and fleeting concern. There is also the disadvantage that, owing to want of local experience, he is liable to play unconsciously into the hands of local wire-pullers, bent upon protecting vested interests as against those of the general community. By enhancing the number of the non-official seats, the Government would, therefore, decidedly enlarge the privilege of representation and do away with such anomalies as a man who has had all his experience in Malabar or South Canara standing forward as the representative of such typically different district as, say, Trichinopoly.

"As regards the changes it is proposed to introduce in the character of the budget debates, nothing very definite is stated in the Government of India's letter except that, under the proposed constitution, the budget will be subjected to a preliminary and informal discussion before the formal debate takes place. It is apparent, however, that the Government of India believes that its proposals will be a substantial advance on the present state of things, for it goes so far as to express the hope that, under the impending order of things, it might be found possible on occasions to alter the figures and proposals in the budget under debate. For the rest, although it is true that such a big stride is not contemplated as affording the non-official members any opportunity whatever of vetoing the budget, the fact remains that the larger freedom of discussion which is to be allowed will help to a larger extent than now to protect and promote the truest interests of the population.

* * * * *"

THE WEDNESDAY REVIEW,
Trichinopoly,
Sept. 11th, 1907.

The *Wednesday Review*, of the 11th September, writes as follows:—"Coming to the details of the scheme, we are afraid that almost every one of them is based upon a misapprehension of what is required. The Imperial Advisory Council in spite of the imposing designation strikes us as a grand joke.

* * * * *

"We suppose the Government are aware that before a reform is contemplated or introduced it is incumbent on them to ascertain if the reform is necessary and called for. It is risky to venture on experiments without at least a moral certainty that they would lead to some tangible result. In the first place no wish has been expressed either by the chiefs and other notables or by the people at large for a council of the kind proposed. We are not sure if the people would choose to leave their interests in the hands of Ruling Chiefs and 'territorial magnates' in preference to leaders who will always maintain their independence in their representations to the Government and who are indifferent to frowns and favours alike. Nor do we think that the notables will care to make any representation which they believe will not be to the taste of the authorities. The Ruling Chiefs have their own affairs to look to and interests to safeguard against a possible encroachment by the Paramount Power and they are not likely to add to their cares and worry by the thankless task which is sought to be imposed upon them. They have enough to keep them engaged in their own territories, and the prospect of being summoned to Simla at any time in the year either individually or collectively to go through the embarrassing ordeal of a free expression of their opinions on a particular subject, which may not be heeded to after all, is by no means cheering. In the second place, to be frank though a little strong, no one with a sense of self-respect, least of all an Indian prince with proved traditions to his credit whose word is obeyed as law in his kingdom, will ever care to offer his advice when he knows that it need not be taken and call himself a member of a council with no definite duties to do and with no legislative recognition of its existence.

* * * * *

"The Government believe that the moment the council is brought into being, the Indian will write *finis* to his political aspirations and feel profoundly grateful to them for such a stroke of administrative policy. Neither to the Government, nor to the people, the Advisory Council will prove of any help, while it will be a constant source of embarrassment and irritation to the members composing it. From its very inception it is bound to be a failure. Of the several reforms proposed the Imperial Advisory Council appears to us to be the crudest and most impracticable. It may serve for ornament but never for use."

THE MALABAR DAILY NEWS AND THE TRIVANDRUM TELEGRAPH,
Calicut,
Sept. 5th, 1907.

A situation in Bengal.

2. The *Malabar Daily News and the Trivandrum Telegraph*, of the 5th September, contains the following leader:—". . . . Babu Bipin puts forward the extraordinary claim that he is not morally bound to assist the cause of law and order by giving evidence when cited as a witness, and his action in standing mute has already begun to find imitators. There is now a movement for boycotting the Law Courts and setting up popular tribunals, and

one of these has already been created, with a Bengali Professor as its presiding Judge, and several other Bengalis as Jury. The first judgment of this tribunal was to have been pronounced last week.

* * * * *

"The suggestion of the *Englishman* that there should be a wholesale deportation of the seditionist leaders and that these should be treated, not as political prisoners, but as rebels does not, in our opinion, deserve very serious consideration at this stage, though its adoption may be forced upon the Government sooner or later in the event of a further spread of the present dangerous movement. It is highly necessary, however, that a sterner policy should be adopted in place of the present one of short fits of repressiveness with protracted intervals of unmasterly inactivity. For months past, the most dangerous element in the public life of the Province has been Mr. Pal, and the undue forbearance with which this undoubtedly able and influential demagogue has been treated by the Government has put a most heavy strain on the faith of most of us in the wisdom and foresight of the Government. Months ago, this popular leader ought to have been muzzled, and along with him, certain well-known disciples of his, who have systematically helped to spread his dangerous political propaganda. Mr. Pal may be genuine and may be animated by none other than purely patriotic motives, but his political methods are manifestly subversive of British Indian Administration. To those who are able to peer into the future so far as the future is visible in the light of the present and the past, it must also be manifest that his political methods can cause only deplorably grave harm to his own country, which stands in need of emancipation not from a foreign yoke, but from the moral and mental unfitness of its people to work out their own destiny. Men like Mr. Pal would, of course, indignantly repudiate this charge of unfitness, but to those who are not so blind that they cannot see, there is superabundant evidence to be found in support of the charge wherever one travels in the Peninsula, from the Frontier Province, with its wild warlike tribes, down to the South, where caste clashes with caste and slavery is still a living reality.

* * * * *"

THE MUHAMMADAN,
Madras,
Sept. 9th, 1907.

3. The *Muhammadan*, of the 9th September, has the following leader:—

The shadow of change.

"Tips don't always go straight nor is the favourite always first in at the post. The position is yet again illustrated by what has happened *re* the appointment of two Indian members—a Muhammadan and a Hindu—to that reverend body, the India Council. The tipsters, though tipping trippingly on the tongue, regardless of the sage injunction don't forecast except you know, have tipped in vain. As to the Muhammadan nominee, it is neither Mr. Ameer Ali nor the Aga Khan, but Mr. Syed Hussain Bilgrami, and, as to the Hindu, it is neither Mr. Dutt, C.I.E., nor Mr. Madhava Rao, Diwan of Mysore, but Mr. Gupta. Though we did express preference for Mr. Ameer Ali, we are quite satisfied with things as they have turned out regarding the step taken as an addition of a fifth wheel to a coach the demolition of which has been often clamoured for. But if regarded as not valuable *per se* still we accept it as an earnest of beyonds yet to be tentatively attained. Policy in India can't be made up of sudden intuitions, recklessly translated into practice. It is idle to impugn the good faith of Mr. Morley as is being done by that inconsiderable group of critics determined to be pleased with nothing and, therefore, to be regarded not as pioneers but as barricaders. One of these captious ones says Mr. Gupta is an official of the officials and sure to trail his beaver-plume on the ground to authority, rather than sturdily, quaker-like clap his broadbrim firmly on his head; and as to our representative, that though a strong man he is too fond of ease to show flight or words to that effect.

* * * * *

"We have always deprecated the inclusion of Ruling Chiefs even in an Imperial Advisory Council. We may somewhat modify our opinion now that the Councillors are to be consulted individually, and not necessarily collectively. But for various reasons we apprehend that it will be a great blunder to ask Ruling Chiefs and the subjects of the Paramount Power, however exalted the latter may be, to meet in the same assembly and discuss matters of common interest. There must be something to distinguish the Princes from the subjects of the Paramount Power; they cannot meet on the same platform.

* * * *"

VI.—Miscellaneous.

The West Coast Spectator, *Calicut*, Sept. 7th, 1907.

The fitness of Indians to rule themselves.

4. Writing on the fitness of Indians to rule themselves, G. Subba Rao, a correspondent to the *West Coast Spectator*, of the 7th September, remarks as follows:—

" . . . . You may say all this with all the vehemence you can command and cite authorities in support; but you will never convince. The only way to convince is to show concrete results.

"I am afraid we are not fully convinced ourselves. Do we not daily see so many evidences of our national unworthiness? Here are a few casual things for you:

"(1) A Hindu Judge or Collector bowing humbly before a junior Civilian or uncovenanted man.

"(2) An elected member of the Legislative Council caring only to set his people at ease by asking a few interpellations, and for the rest to be *jo-hukum* to the Sahibs.

"(3) Two men trying each to start a high school and anxious by hook or by crook to get 'recognition', while, if they really cared to educate the people, they could defy recognition and educational codes.

"(4) Our general subservience and lack of spirit.

"(5) The apathy of our educated and better classes to the depressed and suffering masses. And so on and so forth.

"These are facts, not to be blinked or denied. And when we meditate on them, we ask ourselves, are we fit for anything better than political servitude?

"Shall we think on these things, or shall we not?

"We shall; because by so doing we shall strive to overcome our failings.

"No, we shall not; for, Mr. Morley and the rest of them are doing that for us. They are constantly telling us that we could not get on ourselves for a week. Let us put forth our thought another way. Let us rather intensely work ourselves into the conviction that these evils and failings are *maya*, and cannot exist. They are *not real*.

* * * * *

"Let us all labour, then, to get well, remembering that a nation is an organic whole which cannot be healthy till all its parts are well. Leave so-called politics alone. Let us reform our homes and our communities, let us organise our national, civic and rural life, let us impart a sound national education to every Indian child, let us build up our industries, let us in every way develop a sense of national solidarity—and all this we can do in a dozen years, if we labour at it with faith and consecration—and then, may Mr. Morley be living, to prophesy again!"

The Indian Patriot, *Madras*, Sept. 11th, 1907.

Who represent the people?

5. Writing of Hindus who pretend to support the Government, the *Indian Patriot*, of the 11th September, observes:

" . . . . But there are still clever people who manage to gain favour by abusing their countrymen in private; and to this class evidently belongs the 'Hindu of ancient family and large estate' whose letter, written in irreproachable English and addressed to an Englishman in England, is published by the *Times*. That the leading newspaper of England should be under the necessity of publishing private letters in order to decry the educated classes shows clearly that there are not men who deem it prudent to come forward publicly with their views, if they have any. There are Englishmen who can write excellent letters for men of 'ancient family and large estate,' and when published in English newspapers they convey a very favourable impression of their superior education and command of the English language. But if there are really such accomplished men among the ancient families, they need not hide their light under a bushel in India, but can make themselves useful to Government in many ways. Yet the writer under notice shows such infinite contempt for men who 'can make flowry speeches'; and the secret of his contempt is sufficiently made plain when he claims that 'though English education has made little progress among them (men of his own class) they, knowing the real state of the country, can give sound advice to their rulers.' We suppose that in no country do wise rulers go for sound opinion to illiterate and ignorant men; and the English rulers of India are not so foolish as to think that they can govern the country better with the advice of such men than with the assistance and co-operation of the most intelligent and the best educated classes. The truth is that the men of 'ancient family and large estate' have found out their own insignificance as compared with the educated classes; and the writer, if he expresses his own feelings, shows his bitterness and malice against the class with which he and his order cannot cope.

"'The real representatives of the people' he says, 'keep themselves aloof from agitation.' Why? Because they are admittedly backward in education and therefore unfit to take part in public life. If they are the real representatives of the people, why not they play their role as such, and thus render help to the Government, instead of writing private letters to England?

* * * * *

"The writer says 'as matters stand at present, no one can expect to be a member of the Councils unless he is backed by the Congress party, and no one is supported by them unless he promises to withdraw his support from the Government.' Now, let us examine this statement. What does it amount to? The electorates at present are the District Boards and the Municipalities. The former are absolutely official bodies, with members nominated by officials, with the Collector as the President, and many of the members themselves are the subordinates of the Collector, such as Divisional officers and Tahsildars. Why should then the District Boards not confine their election to the classes which are particularly loyal to the Government, and why should they allow Congressmen to have a monopoly of the Council seats? The writer himself contends that Congressmen have 'no influence over the masses.' How has it then been possible for them to monopolise the representation of the District Boards? Nor are the Municipalities much more independent of official influence. Only some of them are elected bodies; the majority are either wholly or in great part nominated. Yet they also elect Congressmen. The truth is, the class to which the writer belongs has absolutely no influence in the country, but hopes to acquire it by pretending to be the pillars of Government. This is however a delusion. If they want influence, they must acquire it, not by abusing their countrymen, but by making themselves useful to them, by serving their interests, by helping the general progress of the country. But they have no idea of doing anything of the kind. Neither have they the capacity. Their lack of education and their inability to make speeches are their chief qualifications for participation in public life and Legislative Councils. But the people at large hold a different opinion, and we presume the Government also will be of the same opinion. The people do not want dumb representatives in the Councils; and the Government have had enough of them to desire to have more.

"The writer of the letter published in the *Times* displays his 'judgment and integrity' when, besides reviling the educated classes as a whole, he tries to make out that the Extremists and the Moderates are both humbugs trying to hoodwink the Government. The English people, he says, 'labour under the impression that there are two parties in the "New India" camp,

viz., the Moderates and the Extremists, but it is a mistake. They have but the one aim, viz., to harass the Government, and the division has been made with the object of affording one party the opportunity of acting the part of peace-makers and thereby showing its own importance.' The writer, of course, does not try to show his own importance by pretending an influence which he does not possess, and cannot acquire! He is not, indeed, a humbug, but a plain man with a plain mind, absolutely blank!

*** * * * *"**

VERNACULAR PAPERS.

II.—HOME ADMINISTRATION.

(a) *Police.*

BHANUDAYA,
Madras,
Sept. 14th, 1907.

"Police zulum."

6. The *Bhanudaya*, of the 14th September, referring to the alleged rioting by students at the Senate House, says that the conduct of the police in the case against students is unsatisfactory. Unlike, in other parts of India, the people, the authorities, the police and the Magistrates of this Presidency have hitherto been reputed for their gentleness. That reputation is now being tainted on account of the shortsighted policy of the police. Their evidence in the case is not only inconsistent but also "contains many points which go to show that the whole fault lies with the police." The superior police officers regard the words of uneducated constables as Gospel truths. It is feared that such conduct will interfere with public peace and that the Presidency of Madras may become another Bengal. If the Government really desire to see that no disturbance is caused to the people, the paper hopes they will regard it as their first duty to keep the police under control.

(b) *Courts.*

INDIAN LAW GAZETTE,
Madras,
August 1907.

Payments to jurors.

7. The *Indian Law Gazette*, for August, says:—The *Empire* suggests the advisability of giving an allowance to jurors serving in the High Court Sessions. We cordially support this suggestion, in view of the inconvenience, physical and pecuniary, which persons serving as jurors have to undergo. There can be little difficulty in adopting this suggestion, seeing that the income of the High Court on the Original Side is great.

SWADESAMITRAN,
Madras,
Sept. 5th, 1907.

Mr. Clarke and the students.

8. The *Swadesamitran*, of the 5th September, observes:—For some time past the Government officials in all parts of India have generally evinced a certain dislike of schoolboys. They really think that these schoolboys are great mischief-makers. The words *Vande Mataram* uttered by the young people falls into the ears of the officials like a dart. Even trifling offences on the part of the schoolboys loom large in the eyes of the authorities. If they say *Vande Mataram*, if they but look at an Anglo-Indian, if they do anything in order to defend themselves, they are in each case considered to commit a crime. If, by mischance, they get implicated in criminal cases, the Magistrates have taken a vow, so to speak, to punish them heavily. Of the boys who were charged with having caused disturbance near the Senate House in Madras in connection with the recent Educational Exhibition, one only has escaped. The two others have been convicted and sentenced to pay fines. Mr. Clarke was the Magistrate who tried the cases. In spite of his reputation as an impartial administrator of justice, we are constrained to say that in the present instance the sentences passed by him are excessive. He gave no credit to the defence witnesses, but based his decision entirely upon the evidence of the prosecution witnesses, or rather of one of the prosecution witnesses. Not only has he inflicted heavy punishments upon the boys, but he has, in his judgment, hinted that the teachers in schools train the boys in their charge in bad ways. Now, if another Magistrate had expressed such an opinion, we would not have been struck with it at all. It appears that this idea got into the head of Mr. Clarke by reason of the

repeated cries made by the Anglo-Indians. Further, he seems to think that the evidence given by a Christian on oath is more estimable than similar evidence proceeding from others. We are greatly grieved that even Mr. Clarke has given room for such a notion in his head.

Mr. Wood's frolic.

Swadesamitran,
Madras,
Sept. 10th, 1907.

9. The *Swadesamitran*, of the 10th September, writes:—Madura, the ancient seat of the sixty-four sacred sports of the God Sundarésvara, witnesses occasionally in modern times the frolics of the authorities. It is not very long since we had to write about the frolic of Mr. Moberly, late Sessions Judge in Madura, in regard to the *South Indian Mail;* and now we have to write about that of Mr. Wood, Additional Sessions Judge in that place at present. During the trial of a sensational criminal case last week, Mr. A. Subrahmanya Aiyar, a local First-grade Pleader, seeing that the court-room was much crowded, was standing on one side. We are told that for this offence Mr. Wood practically imprisoned the pleader till the court rose. How brutal should a Judge be to punish a pleader of his court in this manner! We do not think that Mr. Wood would have been a Judge at any time previously. Executive authorities may be pardoned for want of patience; but a man without this essential quality cannot be fit for the office of a Judge. Perhaps Mr. Wood was, before he became an Additional Sessions Judge, an Assistant Magistrate, and the notion of being a Magistrate predominated in his mind even while sitting upon the Bench of the Sessions Court. Of course, he has apparently discovered his folly since. But his conduct is sufficient to support the contention that the judicial function should be entirely detached from the executive.

(*e*) *Local and Municipal.*

The plague in India.

India,
Madras,
Sept. 7th, 1907.

10. The *India*, of the 7th September, publishes a cartoon in which the plague is represented as a monster from whose mouth (diseased) rats are continuously coming out, and the Government as killing the rats instead of attacking the monster himself. This paper, in explaining the cartoon, remarks that the campaign against rats is ridiculous in view of the oft-repeated opinion of medical experts that the cause of the epidemic is poverty, and that, if this poverty is not rooted out, the plague itself cannot be.

Plague measures.

Vrittanta Chintamony,
Mysore,
Sept. 8th, 1907.

11. Referring to the Viceroy's letter to all the Local Governments regarding the measures to be adopted in the future for the suppression of plague, the *Vrittanta Chintamony*, of the 8th September, remarks that though it must be admitted that the letter in a large measure contains many apt and valuable suggestions, it is believed that the process of inoculation, recommended to be used more widely in the future, will not be attended by all the good results that are claimed for it. In the beginning it was thought that inoculation secures as perfect an immunity from plague as vaccination does from small-pox, and the people voluntarily offered themselves to be inoculated. But later on, when they discovered that inoculated persons were not in any way less liable to infection than others, and more particularly when they saw the dreadful results that often follow inoculation, they lost faith in its merits. As it is now generally believed that inoculation does more harm than good, efforts in the direction of making it more popular cannot be expected to be very fruitful. But there is yet another feature of this new policy that will be hailed with delight, namely, that the Government now recognises the importance of paying due regard to the sentiments and habits of the people, so that it is hoped that gentle persuasion will henceforth take the place of violent measures. We ought to be highly thankful to the Government of India for this; and it is further hoped that the Native States will not fail to follow in the wake of the British Government by adopting a similar policy.

(*k*) *General.*

SASILEKHA,
Madras,
Sept. 13th, 1907.

Postal concessions.

12. A correspondent to the *Sasilekha*, of the 13th September, observes that the recent postal concessions are beneficial to the rich people only. Hitherto the rich people were using thin papers and envelopes. But in future they can use thick papers and envelopes. The raising of the postal minimum weight from three-fourths of a tola to one tola is in no way helpful to the poor who can only use paper weighing half a tola. They have to affix, as usual, half-anna stamps to their letters. It will be a great boon to such people if they are allowed to send their letters weighing half a tola for one-quarter of an anna. In that case, the quarter-anna cards may be dispensed with altogether or, in their stead, "pie cards" may be introduced.

SWARAJ,
Bezwada,
Sept. 7th, 1907.

"Is the British rule beneficial to Indians?"

13. The *Swaraj*, of the 7th September, says as follows:—Though railways and telegraphs have been established in India, they have not been a source of benefit to the Indians. The Government have given the people such an education as can ever keep them in servility and the consequence is that natives who have passed the degree examinations get only ordinary appointments, while Europeans, though of inferior attainments, are given higher appointments. This is "one of the methods of oppression" to check the Indians using their talents in politics. The Government prompted by the selfish desire of protecting the trade of their own country, inflict punishment, on some plea or other, on Indian patriots who work for the advancement of *Swadeshi* trade. This is "the second method of oppression." The Europeans growing haughty at the idea of the Indians pointing out their defects, deport or imprison their educated leaders. This is "the third method of oppression." Such methods of oppression are too numerous to mention. The Government of Sir Arthur Lawley is no exception in this respect. The punishment of the Rajahmundry students, the infliction of a punitive Police force on Cocanada, the enquiry into the riot cases there, the extreme punishments awarded to *Swadeshi* traders and the non-institution of criminal proceedings against Dr. Kemp for brutally attacking a Brahman boy,—all these are measures of oppression for which the Government of Madras is responsible. Although the Anglo-Indian officials oppress us, it may be said that they are thereby simply waking us up and inducing us to work with perseverance and boldness to find out means to better ourselves. In this way the people are no doubt deriving full advantage from the British Government. We hope that they will subject the Indians to more oppressions and thereby create in them activity, knowledge, valour, etc.

"Wanted more oppression."

14. The same paper says as follows:—In the year 1858, Her Majesty Empress Victoria had caused to be read out a "false story" under the name of "Indian Proclamation." It is our opinion that all the pledges, promises, etc., which are not brought into force are false stories. In that story, it is stated that the Indians and the English would be treated alike, that is, the Indians would be entitled to hold higher appointments like the English. But in fact they are not given higher appointments. On the other hand they are employed in low posts for carrying out the orders of the English. Although the Indians know by experience that it is difficult to get on in petty appointments, still they are obliged to continue as they cannot get higher appointments. Is this not oppression? Undoubtedly it is. This is an example of indirect oppression. There are many such acts of indirect oppression. The Government think that the Indians ought not to attempt to secure independence and prohibit the holding of district conferences and meetings here and there. Measures of this kind are direct acts of oppression. Whether the methods of oppression are direct or indirect, the results are all the same. Owing to our continued subjection to a foreign Government, four out of the five vital spirits have left us. With the only one now remaining, we are existing like a living corpse. If we cannot now bear the difficulties

arising from the exercise of arbitrary power by the Government, is it possible for us to bear them after that single spirit too departs from us? All well-wishers of the country are requested to follow the path of Mr. Pal. Alas! Servitude subjects us to the worst sins that are the lot of traitors to their mothers.

SWARAJ,
Bezwada.
Sept. 7th, 1907.

"Bell's death."

15. The *Swaraj*, of the 7th September, referring to the death of Mr. Bell, Reserve Police Inspector, Rajahmundry, says that the police constable Basavayya appears to have killed him as he could not bear the insult and annoyance he was subjected to by him. No one ought to commit crimes so as to incur capital punishment. If, unfortunately, a man commits such a crime, he should not do such a vile act as that of committing suicide for fear of being punished by Government. He must give his explanation in the court as boldly as he committed the murder and be prepared to undergo the punishment to be awarded. It may, however, be asserted that as long as such heroic Indian servants exist, nothing shall be wanting for the Indians in spite of all kinds of violence practised against them by English officials. It is unbecoming the English to insult the Indians cruelly. Unless the Government take proper steps to check the atrocities of the officials, the paper regrets to say that such misdeeds will continue.

KISTNAPATRIKA,
Masulipatam,
Sept. 1st, 1907.

"The Rajahmundry tragedy."

16. The *Kistnapatrika*, of the 1st September, referring to the murder of Mr. Bell, Reserve Inspector, Rajahmundry, writes as follows:—"When the assasin Basavayya's corpse was taken to the burning-ground, thousands of people followed it with cries of *Vande Mataram*. The people of the town helped in the performance of his funeral. When the wicked deed of Dr. Kemp in Cocanada provoked even those who were unconnected with it and induced them to commit a breach of the law, it is not surprising that the peon Basavayya, who was personally insulted and disgraced, should entirely forget himself and commit murder. Some Faringhi officials have recourse to misdeeds such as insulting, disgracing, beating and sometimes murdering their servants and the Indians believe that partiality due to racial differences prevails in courts (in the disposal of cases relating to such misdeeds). The evidence in Dr. Kemp's case confirmed that belief. Very probably this belief might have induced Basavayya to resort to this desperate deed. So, without waiting for enquiry by others, he killed the European gentleman who disgraced him, gratified his feelings and then committed suicide. Probably he committed suicide to attain the merit of self-punishment. We hope that this event will be an object-lesson to the rulers to mend their conduct. It is their bounden duty that they should not only protect the lives and property of the subjects but also have regard for their sense of honour and self-respect. All those who have studied the history of India cannot but admit that the Hindus have greater regard for their honour and self-respect than for their lives and property." A verse is added here which signifies: "Character alone is the ornament. Character alone is regarded as more valuable than life by the Hindus. Kings should rule the subjects duly respecting their sense of honour."

"Damages and Dr. Kemp."

17. The same paper, referring to the civil suit against Dr. Kemp, says as follows:—In this case the wickedness of Dr. Kemp, the racial partiality of the Collector, who, as Mr. Watson deposed, advised him not to grant a medical certificate to the boy assaulted by Dr. Kemp, and the false evidence of the witnesses cause indignation to everybody. The impropriety of imposing a punitive Police force on Cocanada and subjecting many of the people there to severe punishment while the attack on the English Club was due to the base, disgraceful, unjustifiable and wicked conduct of Dr. Kemp, is patent from the hearing of the civil suit. It will be seen how much the reputation of the Government has been tainted by the "Faringhi officials" disregarding the feelings of the people. The Munsif was of opinion that it was wrong on the

part of the defendant Kemp to take the law into his own hands and bea without reason a young boy on a public road, near a police station. It i needless to say that it is inhuman and brutal that the defendant should no only have failed to express his regret at his conduct but should also have tried to defend himself by false evidence and false pleadings. We cannot conceive what commotion an calamity would have happened if such a horrid deed had been perpetrated in another country.

ANDHRAKESARI,
Rajahmundry,
Sept. 6th, 1907.

Lala Lajpat Rai.

18. The *Andhrakesari*, of the 6th September, contains some Telugu stanzas on Lala Lajpat Rai, each of which ends in a chorous, which is as follows:—"Alas! Lajpat Rai! You are universally praised. Yours has been a holy career. You are an obedient son of India. Prison has been your lot. Where is justice in this *Kali* age?"

BHANUDAYA,
Madras,
Aug. 27th, 1907.

The India Council.

19. The *Bhanudaya*, of the 27th August (received on the 14th September), writes as follows:—The welfare of the country will be secured only when the Indians have full right to take part in the administration of the Indian Empire. We fail to realise the benefit of appointing one or two Indians to the India Council and of increasing the number of representatives of the people in the Legislative Councils while the official majority is maintained. The concessions may probably gladden the minds of those that desire the exercise of authority and the obtainment of honorary titles. But we think that they can never satisfy those who desire to have *Swaraj*. It is hoped that the Indians giving up the old method of courting others' help will trust in God and attain *Swaraj* and preserve their self-respect by self-exertion and self-help.

DESABHIMANI,
Madras,
Aug. 31st, 1907.

Anglo-Indians and the Indians.

20. The *Desabhimani*, of the 31st August, referring to a letter written by an Anglo-Indian correspondent to the Anglo-Indian paper *Referee*, writes as follows:—In that letter it is advised "to send Babu Surendranath Banerji and others to the Andamans and, if the punishment is not sufficient, to shoot them dead." How patent is the love of the Anglo-Indians for us! If we make an open statement of that fact we are reckoned as traitors. But it is no offence if they write so. We may be regarded as offenders if we publish their writings because our skin is black, and they are Englishmen while we are Hindus and they are the rulers while we are the ruled.

BHANUDAYA,
Madras,
Aug. 29th, 1907.

Mr. Morley's Indian reforms.

21. The *Bhanudaya*, of the 29th August (received on the 14th September), writes as follows:—In the letter written by the Governor-General to the local Governments *anent* Mr. Morley's reforms, it is stated in the preface that the Government of India intended to give powers of their own accord to the people to ventilate their opinions in politics and that their (Government's) views were carefully examined by the Secretary of State, who desired that they must be referred to the Local Governments for their opinions. Ever since the formation of the Indian National Congress, some 25 years ago, it is well known to the whole world that the Indians have suggested the introduction of political reforms in the administration of the country. The very fact that the Government have "of their own accord" sought to introduce political reforms, clearly indicates that the Government without caring for the public opinion act very arbitrarily. The fact that the Government desire to know the public opinion about the proposed political reforms, as stated by Mr. Morley in the Parliament, is nothing but a sham. So, it is plain that the Government have never endeavoured to know what the public opinion is. The present reforms bear testimony to the statements made by Mr. Morley a year ago in the Parliament that the Indian administration should be personal and arbitrary, and to the declaration of Lord Minto that the Government of India will of their own accord handle the administrative wheel without heeding the public opinion. In this respect, what the Government did is not contrary to what

they said. It is regrettable to see that the objects of the present reforms enable us to infer that the Western rulers have not got the least idea of respecting the public opinion in matters of Indian administration.

KERALA PATRIKA,
Calicut,
Sept. 14th, 1907.

Mr. Francis to be confirmed as Collector of Malabar.

22. A leader in the *Kerala Patrika*, of the 14th September, noticing with pleasure the interest evinced by Mr. Francis, the Collector of Malabar, in effecting agricultural improvements in the district, as evidenced by his recent notes on the cultivation of rice, says that Mr. Francis should be confirmed in the district for the good of the people, inasmuch as he exhibits an evident concern for their welfare.

Remarks on the conviction of Babu Bipin Chandra Pal.

23. A leader in the same paper, referring to the conviction of Babu Bipin Chandra Pal for contempt of court, observes that the award to him of the maximum punishment provided for the offence was probably prompted by the desire to escape the adverse criticisms of the Anglo-Indians and their organs in case a less severe punishment was awarded and was calculated to intimidate those who criticise the administration. But such punishment, the article adds, is gradually robbed of its terror by its frequency.

QASIM-UL-AKHBAR,
Bangalore,
Sept. 9th, 1907.

Nawab Imad-ul-Mulk's appointment as a member of the India Council.

24. The *Qasim-ul-Akhbar*, of the 9th September, in approving of the selection of Nawab Imad-ul-Mulk Bahadur as a member of the India Council, expresses entire confidence in his able advocacy of the interests of the Indians in general and those of the Mussalmans in particular. It further hopes that the newly-appointed member will espouse the cause of Hyderabad and safeguard its interests and will do his best to prevent British interference in the internal administration of the State.

V.—PROSPECTS OF THE CROPS AND THE CONDITION OF THE PEOPLE.

SUJANA VINODINI,
Aug. 31st, 1907.

Government to take immediate steps to relieve the famine-stricken in Malabar.

25. A leader in the *Sujana Vinodini*, of the 31st August, referring to the unusually heavy floods and the destruction of crops and the consequent dire distress prevailing in every part of Malabar, says that the indifference shown by Government towards their very loyal subjects is very much to be deplored. The article believes that if the state of affairs is truly represented by the officials directly responsible for the well-being of the people, the benign Government will not be slow to exhibit their compassion. The information regarding the real condition of the people of Malabar which reaches the Government through official channels is, it is to be feared, contrary to facts as judged by its results. The fatuity of subordinate officials bent upon securing the favour of the superiors and the Government is mostly responsible for this sort of indifference on the part of the Government. The article, in fine, exhorts the Government to concert speedy measures to relieve the distress of the suffering poor of the district.

VI.—MISCELLANEOUS.

SWADESAMITRAN,
Madras,
Sept. 5th, 1907.

The judgment against Dr. Kemp.

26. The *Swadesamitran*, of the 5th September, says:—The civil suit against Dr. Kemp has come to a close, and the defendant has been ordered to pay Rs. 100 by way of damages. In his judgment, the District Munsif has made some scathing remarks upon the conduct of Dr. Kemp. That such a high official should, in addition to having yielded to the influence of anger and assaulted a boy brutally, have let in false evidence in order to conceal his wrongful conduct, is strange and is worthy of the notice of the Government. This case makes it clear how, when one Englishman does something wrong, all the other Englishmen join together and try to whitewash it. And then,

why did the Collector, Mr. Cumming, order Dr. Watson not to give certificate to the boy? Why did Dr. Watson take fees for treating a cas which, according to him, was one of feigned injury? Dr. Kemp by hi senseless act not only created a great hubbub, but has been the cause of th imposition of the punitive Police force upon Cocanada. All these matter are to be considered by the Government. How long will it be possible t carry on a rule of intimidation under which a man is arrested even fo speaking or walking? It should be noted that the reputed justice of the British Government is dwindling away rapidly.

SWADESAMITRAN,
Madras,
Sept. 5th, 1907.

The *Englishman* on the present situation.

27. The *Swadesamitran*, of the 5th September, observes:—The *Englishman*, of Calcutta, makes the following survey of the present situation in India and suggests the following remedy for setting matters right. Youths who assault the police and are punished by the Magistrates are transformed into heroes straightway; and newspaper editors, who have been imprisoned for sedition, are garlanded and taken in processions through the city on the expiry of their punishment. Therefore, the course which has hitherto been adopted by the Government is useless. If, on the other hand, five men be selected in Calcutta and two or three in East Bengal, and all the seven or eight deported for life, so that their influence may no more be felt in India, it will be an effective lesson to the others; and then the Government will go on smoothly. This is the opinion of the *Englishman*. But a better plan suggests itself to our mind, and that is, that talebearers like the editor of the *Englishman* should be sent away to England, even if not deported; then all the troubles of the Indians will vanish. There is no doubt that they are the cause of all our misery.

The *India*, of the 7th September, makes the following remarks on the same subject:—Vibhishana, Kumbhakarna and others advised Ravana to set Sita free. But Mahodara alone gave the contrary counsel. The editors of such papers as the *Englishman* are to the Government what Mahodara was to Ravana. Do not these Faringhi newspapermen know that the evil to the Government grows with the growth of the oppression of the patriots? They do. What is the reason why, in spite of this, they still offer such advice? We can say nothing more than that "perversity of wisdom is the forerunner of ruin."

SWADESAMITRAN,
Madras,
Sept. 6th, 1907.

Divide and rule.

28. The *Swadesamitran*, of the 6th September, writes:—It is the absence of union among the Indians themselves and no other cause that betrayed India into the hands of the British. But the spirit of union is gradually spreading in this land. Now, internal union among the Indians will be detrimental to the boundless gain, greatness and influence accruing to the British from their possession of India. The Government knows this, and that is why it endeavours to retard the growth of union amoungst us. In olden days, the British statesmen used to say that they would do us good, impart manliness to us and make us capable of being invested with *Swaraj*. They have, however, completely forgotten all that, and now do their best to undo the little that they have already done in this direction. There is no doubt that it is the object of our rulers to sow discord among us. To separate the Muhammadans from the Hindus has now become a regular political game. It is thus sought to enlist one-fifth of the entire population on the side of the Government. But the union of even the remaining four-fifths will certainly stand in the way of the unlimited superiority of the foreigners. Therefore, the Government now intends to separate even the Hindus into classes. The ascendancy of the lawyers, schoolmasters and other sections of the educated classes in the Legislative Councils is considered undesirable, and the other classes of the people are looked to as a counterpoise. Not that the Government desires to confer benefits upon these other classes. The zamindars and others in the future Legislative Councils or by reason of their inclusion in them not very likely to get much good. For, the members of these Councils have got no

right but to speak; the Government will not be bound to act according to the opinions expressed by them. Therefore, there is no reason why the mirassidars, merchants and others should in future be more in favour of the Government than they are at present. Nay, positive disgust towards the Government may possibly arise in their minds; for, will they not inevitably come to see that no attention is paid to them, however much and however loudly they talk? What will they do then? Will they even then stand against the educated classes? Or, will they stand with them against the Government? We need not say much about the zamindars. They are fools who consider it the sole business of their lives to please the whites. The others are aware that it is productive of no good to say *Amen* to whatever the officials propose. The Government is mistaken in thinking that patriotism influences only the educated and not the other classes. As a matter of fact, the sentiment is spreading among all classes, even among coolies. Therefore, we confidently think that the evil object of the Government will not be accomplished.

The new spirit.

SWADESAMITRAN, INDIA, DRAVIDA DIPAM AND HINDU NÉSAN, *Madras*, Sept. 6th, 7th, 8th and 9th, 1907.

29. The *Swadesamitran*, the *India*, the *Dravida Dipam* and the *Hindu Nésan*, of the 6th, 7th, 8th and 9th September, respectively, give in Tamil a passage said to have appeared in the *Bangabasi* of Calcutta. It is to the following effect:—Let the popular leaders in Bengal go to prison. Let them be deported, or sent to the gallows. But one thing is impossible, nobody can quench our patriotism or stop the business which we have taken in hand. If one is incarcerated, a hundred will come forward in his place. The more the difficulties we are subjected to, the greater will wax our strength and courage.

The prosecution of the *Sandhya*.

SWADESAMITRAN AND DRAVIDA DIPAM, *Madras*, Sept. 6th and 8th, 1907.

30. The *Swadesamitran* and the *Dravida Dipam*, of the 6th and 8th September, give in Tamil a passage said to have appeared in the *Sandhya*. It is to the following effect:—We were already aware that the British Government would really arrest us. Intelligent men have told us so. But it will be no easy task for them to catch the *Sandhya*. They think of suppressing the *Sandhya* (meaning sunset). But if *Sandhya* expires, the evening will be turned into a dark night. This they have forgotten. When the night shall have commenced, it will be time for us to talk with the Faringhis on subjects which require talking. Then they shall have to cry out "Save us, save us!"

Moderates and Extremists.

INDIA, *Madras*, Sept. 7th, 1907.

31. The *India*, of the 7th September, says:—Sri Bal Gangadhar Tilak said once: "We (of the new party) are called Extremists to-day; our children will call us Moderates and themselves Extremists." Sri Bipin Chandra Pal gave an illustration of this remark the other day in a speech he delivered in Calcutta. When Bipin Babu was on a visit to his daughter at Comilla, she is reported to have said, "Father, I am surprised to find you, as an old-fashioned man, recommending peaceful (passive) resistance. If you had been a witness to the disturbances which happened here some time ago and to the unjust and cruel actions of the authorities and their underlings, you would not speak in this cowardly strain, and you would have understood that passive resistance was itself not enough." Bipin Babu's son is also reported to redicule him as being a Moderate. Who knows what his grandson's opinion will be?

The rulers and the ruled.

32. The same paper observes:—It is as true to say that God is the creature of all other beings as it is to say that God is the Creator of these beings; for, in the absence of such beings, the idea of God falls to the ground. Similarly, without subjects there can be no rulers. Just as the king rules his subjects, so he *is ruled* by his subjects. The subjects have as much right to punish their king as he has to punish them. When we consider the matter deeply, the authority of the subjects is superior to that of the king. The subjects may dethrone a king and substitute another for him: history tells

us that this is the case; but no king can destroy his subjects and create new subjects. It is only long after man came upon the earth that kingship arose. Therefore, men may live without kings; but there can be no king without subjects. Consequently, authority belongs to the subjects; and the king or other ruler is one appointed by the subjects for the public good. Rulers resting their power on coercion, instead of on the assent of their subjects, are known to history; but one day or other they will become a prey to the anger of the people, just as a man dealing with tigers and other ferocious animals will be destroyed by them sooner or later. Such a despotism may appear to go on smoothly enough. A tree which is being cut down stands as if nothing happened, with its leaves and branches unwithered, until it falls actually. But fall it is bound to. So is a Government carried on against the wishes of the governed.

SWADESAMITRAN,
Madras,
Sept. 10th, 1907.

Swaraj for India.

33. The *Swadesamitran*, of the 10th September, writes:—In the Resolution of the Government of India embodying the contemplated reforms in the Indian constitution, it has been asserted that the perpetual continuance of the British ascendancy in India is a necessity, and that, whatever reforms be made, they should not affect this ascendancy. That is to say, the Indians are never to be invested with independent authority over themselves. The levy and the expenditure of taxes, the making and the administration of laws must always rest with the Englishmen, and never be entrusted to the Indians. It is more than a century since the establishment of the British power in this land. During all these hundered years and more nothing has been done to uplift us, more than that certain subordinate posts in the public service have been given to us, and that a few seats in the Legislative Councils have been set apart for us. The ultimate disposal of questions relating to our country is still in the hands of the Englishmen. It seems to be thought that our happiness lies in our subjection to the British power. It is the opinion of Mr. Morley and Lord Minto that the Indian administration should for ever be based upon the principle of the superiority of the British and our own inferiority. We should enquire if this is possible. We cannot see why our perpetual subordination to the British is necessary. Is it not natural that, as time goes on, our knowledge, ability and patriotism should increase? If they increase, is it not natural for us to desire independence? May we not legitimately wish to free ourselves from the contempt with which the world looks upon us, subject as we are to a foreign rule under which we have no rights or privileges? Will not this wish give rise to a determination to explode this theory of our inferiority to the British which has been propounded by Mr. Morley and Lord Minto? If such a determination arises, will it be possible any more for the British to press their yoke upon our necks? One of two things must happen. Either the Indians will be inferior and therefore subject; or they will have the capability to rule themselves, but will be kept subdued by the force of the British arms. It is impossible that we shall be always really inferior to the British. We are not a brainless people; and our brainpower will inevitably go on progressing by reason of the progress of the world at large in knowledge. The policy of subjecting us continually to the British rule is of but recent origin. In olden days, no such policy was thought of. Those who were responsible for the administration of India used to be of opinion that some time or other India would cease to require Britain's support and would acquire the capacity to rule herself, that the British should be prepared for such an event, and that, if it came to pass, the greatness and gain of Britain would be increased and not diminished. Now that the gain derived by the British from India has multiplied a hundredfold, they hesitate to make her independent.

SWADESAMITRAN,
Madras,
Sept. 12th, 1907.

The conviction of Babu Bipin Chandra Pal.

34. The *Swadesamitran*, of the 12th September, says:—So, as all the world expected, and according to the protracted longing of the Faringhi press, Bipin Chandra Babu has been led into the prison. There is little doubt that the fact would have given infinite joy to those

newspapers which are inimical to our interests, in England as well as in India. But it should not be forgotton that it has given ten times more joy to the Bengalis than ever it could to these newspapers and to certain Indian officials. And, even among the Bengalis, no one could have been more rejoiced than Bipin Babu himself who is now in jail. He knew for certain that he would be punished; and yet he refused to give evidence in Court. How could he bring himself to do so, when he had taken a vow not to do anything which his conscience forbade him to do? Even if a sentence of not six months' but six years' imprisonment had been passed on him, it would not in the least have moved him to grief. To him who dares death, the sea is but knee deep. To such great men as Babu Pal who have devoted themselves, body, soul and wealth, to the work of liberating mother India, the petty pain of present bondage is as nothing compared to the bright vision of *Swaraj* before their eyes. To Babu Pal, therefore, the prison will be as his own home. His bearing on the present occasion teaches an invaluable lesson to Indian politicians. It is this. Every one should resolve to do only that which his conscience dictates in view of India's good, caring not what the result may be. Whatever trouble he may have to undergo, by reason of such resolve, at the hands of the authorities, he must endure with patience, with no excitement. It is the opinion of some people that Bipin Babu is an Extremist and that the Extremists do things hastily and without thought. But we cannot help admiring his attitude in the *Vande Mataram* case. We have to say that, in spite of his being of the new party, he showed more calmness than is seen among the Moderates. Be that self same calmness a help to him in his prison life! There is nothing more that we can wish for him. *Vande Mataram*!

SWADESAMITRAN,
Madras,
Sept. 13th, 1907.

The Indians in foreign lands.

35. The *Swadesamitran*, of the 13th September, writes:—As if it were not enough that the Indians suffer so much in South Africa, whither they have gone for livelihood, they are now subjected to misery in other parts of the world likewise. Some Hindu coolies working in the United States of America were recently attacked and injured by five hundred American workmen, who could not put up with the competition of the former. The result was that the Hindus fled in fear to the neighbouring British island of Vancouver, and would not go back to their former place of work, even though the Government of the place offered to take them back into service. Similarly in Canada, the Canadian workmen interfered with the Japanese and the Chinese workmen employed in that land, and the Chinese ran away, but the Japanese, armed with guns and swords, retaliated upon their Canadian assailants. The Government of Canada then expressed its regret for the occurrence and promised to punish the offenders. But the Government of the United States has not done anything in regard to the conduct of its subjects against the Hindus, nor has the British Government. So insignificant have the Hindus become in the eyes of the world. If, instead of taking to their heels in terror, they had wreaked their vengeance as the Japanese did, the American workmen would have been respectful to them The Japanese have got *Swaraj*, are accustomed to the use of arms at home, and have, therefore, not been deprived of their manliness. The Hindus, on the other hand, being prohibited in the land of their birth from using arms even in self-defence, have been turned into eunuchs and are, therefore, cowardly. Why should the Indians go to foreign countries in the face of such hardships? Can they not be contented with half meals in their own land? We should remain in our own country and struggle for and bring about a better government. Does not the soil of India give as much as the Indians may require? It does. But the evil is that strangers carry away what it yields. Well, while we are treated with such cruelty in other courtries, what a welcome is given and what honours are paid to the whites when they come to our land! Our own people stand foremost in this worship of foreigners. We may, in a way, be able to teach a lesson to the whites, if we treat them here as they treat us in other lands. How can we do this?

By abstaining from any intercourse with those who come into our midst. This is not impossible. We should do so until they promise a better treatment to our brethren in their countries and prove to us their willingness to keep their promise. If we cannot do this much to protect ourselves, we deserve all sorts of humiliation! The Hindus aggrieved in the United States have, apparently, not made any complaint to the British Government or any demand for compensation. As the Parliament is prorogued, it is not possible now to put questions to the Ministers and thus try to know what is in their minds in regard to this matter. If the whites in Persia, Turkey, China or other country had been wronged in the way in which the Hindus were by the Americans, the whites would have caused any amount of trouble to the Government of such country and would have demanded enormous compensations, the non-payment whereof would have resulted in warfare. What if the Hindus were beaten or dishonoured? To the British, the whites, of whatever country, are worthy of greater consideration than the Hindus. But, is the wealth of the Hindus of as little value in their eyes?

DESABHIMANI,
Madras,
Aug. 31st, 1907.

Japan-returned students.

36. The *Desabhimani*, of the 31st August, observes that many Indian youths of different castes are sent to Japan to learn different arts. But no attempt has yet been made to practically establish factories on their return. If our men do not help such students by establishing factories with their capital, what is the good, the paper asks, of the learning acquired in foreign lands.

KISTNAPATRIKA,
Masulipatam,
Sept. 1st, 1907.

Dadabhai Naoroji.

37. The *Kistnapatrika*, of the 1st September, publishes some stanzas written by a student in praise of Mr. Dadabhai Naoroji, one of which is as follows:—"Has not this honourable man, feeling sorry for our having given up the ancestral independence, strength and power and for our slavish behaviour, awakened us from our sleep by standing on the Congress platform and declaring that *Swaraj* is required for us?"

SASILEKHA,
Madras,
Sept. 10th, 1907.

Swadeshi movement.

38. The *Sasilekha*, of the 10th September, says that as the Bengalis have boycotted English goods, Japan goods are imported into Bengal in large quantities. We must purchase articles that we cannot manufacture, at places where they can be had cheap. That is profitable. Factories have to be started in our country to manufacture what articles we require. Europeans trained in the several industries must be employed there and our graduates should be placed under them. This is a fair way of improving our country. The Amir of Afghanistan is doing similarly.

MYSORE STAR,
Mysore,
Sept. 9th, 1907.

Mr. Morley's administrative reforms.

39. Referring to Mr. Morley's scheme of reform relating to the establishment of an "Imperial Advisory Council," the *Mysore Star*, of the 9th September, observes that the new system of representation by races, creeds and castes, sought to be introduced by Mr. Morley may do immense good to the Indians if only the members of the Council are endowed with some measure of real control. But the scheme as it stands has few advantages. The members can only suggest the necessary changes in the administration. But the bureaucracy is still free to continue in its old course. The new Advisory Council has no legislative authority. It cannot take part in the executive functions of the Government. It will, at best, be as influential in the management of Indian affairs, as the present Representative Assembly in Mysore. Again, great hopes had been entertained by all classes of people that Mr. R. C. Dutt would be one of the two Indians to be members of the Secretary of State's Council. It was expected that this would give Mr. Dutt an opportunity to expel some of the dangerous notions that at present fill Mr. Morley's mind regarding Indian problems. But the Indians were disappointed even here. The two Indians that have been appointed as members of the Secretary of State's Council are persons who will support the official view of the administration and cannot therefore be called representatives of the people. The enlargement of the Imperial as

well as the Provincial Legislative Councils is not more satisfactory than the establishment of the Imperial Advisory Council. The only hope of the Indians at present is that Mr. R. C. Dutt, as a member of the Decentralisation Committee, may do some good work in that sphere. It is, however, very gratifying to see that the Government has the interests of all classes and communities equally at heart and that it aims at the steady and uniform advancement of all of them.

NADEGANNADI,
Bangalore,
Sept. 14th, 1907.

The Government and the Nationlists.

40. Referring to the prosecution of Babu B. C. Pal for contempt of court in the *Vande Mataram* case, the *Nadegannadi*, of the 4th September, observes:—The authorities were only waiting for a suitable opportunity to tighten their grip on the more prominent among the nationalist leaders of the several Presidencies. In the Punjab this grip fell on Lala Lajpat Rai, in Bengal an opportunity has now offered itself to bring Babu B. C. Pal under the same clutches. It is probable that Madras and Bombay also will each in its turn have to deliver up a person. It is perhaps the belief of the authorities that strong measures will improve the situation; but it is as great a folly to seek to remove the existing discontent by adopting repressive measures as it is to attempt to heal an old sore by festering it. Repression will only make the situation still worse.

Issued, 21st September 1907.

well as the Provincial Legislative Councils is far more satisfactory than the establishment of the Imperial Advisory Council. The only hope of the Indians now [illegible] is that Mr. R. C. Dutt as a member of the Decentralisation Commission may do some good work in that sphere. It is, however, very gratifying to see that the Government has the interests of all classes and communities [illegible] at heart and that it aims at the steady and uniform advancement of all of them.

10. Referring to the promotion of Babu [illegible] of [illegible]

The [illegible] and [illegible] of the [illegible] the [illegible]

opportunity to [illegible] of [illegible] the [illegible] bodies of the several Presidencies. In the [illegible] Lal [illegible] has [illegible] the same [illegible] and [illegible] of the [illegible] It is [illegible] a folly to seek to remedy the [illegible] It [illegible] will only make the situation still [illegible]

CONFIDENTIAL. **No. 38 of 1907.**

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 21st September 1907.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

II.—HOME ADMINISTRATION.

(b) Courts— PAGE

Mr. Pal's conviction .. 460

VI.—MISCELLANEOUS.

An idol dug out of the earth found to contain the inscription *Vande Mataram* .. *ib.*

VERNACULAR PAPERS.

II.—HOME ADMINISTRATION. PAGE

(b) Courts—

Mr. Wood's conduct towards a pleader .. 462
The late attack on the European Club at Cocanada .. *ib.*
The conviction of Babu Bipin Chandra Pal .. 463

(d) Education—

Ancient Hindu Universities .. *ib.*

(e) Local and Municipal—

A plague case at Rayadrug .. 464
Plague in India .. *ib.*

(k) General—

The Madras Legislative Council .. *ib.*
Mr. B. C. Pal's incarceration .. *ib.*
Swaraj and Muhammadans .. 465
Swadeshi lecture .. *ib.*
Kankata news .. *ib.*
The Etawah conspiracy .. *ib.*
A review of "the history of Lala Lajpat Rai" .. *ib*
Indian newspapers .. 466

II.—HOME ADMINISTRATION—*cont.* PAGE

(k) General— cont.

Revenue and expenditure .. 466
India Office charges .. 467

IV.—NATIVE STATES.

The prices of foodstuffs .. *ib.*
The British Government and the Native States .. *ib.*
The Cochin Diwan to reconsider the imposition of a tax on fishing in lakes and rivers in poramboke lands .. 468
Urdu as the official language of Hyderabad .. *ib.*

VI.—MISCELLANEOUS.

Who are the leaders of the people? .. *ib.*
The Government and *Swadeshism* .. 469
The Governor's tour .. *ib.*
The new commencement of Indian history .. *ib.*
The Indians in South Africa .. 470
What the Extremists long for .. 471
Individual and national virtues .. *ib.*
Who are nobles? .. 472

ENGLISH PAPERS OWNED BY NATIVES.

II.—Home Administration.

(b) *Courts.*

The Indian Patriot,
Madras,
Sept. 16th, 1907.

Mr. Pal's conviction.

1. The *Indian Patriot*, of the 16th September, contains the following:—" . . . . As the prosecuting counsel in the *Bande Mataram* prosecution observed, the evidence of Mr. Pal might have been exceedingly valuable to the prosecution. The discomfiture felt by the prosecution on account of this unforeseen attitude of Mr. Pal was too bitter indeed. The prosecution seems to have built up a good deal of hope on Mr. Pal's examination. But he cruelly disappointed them, as the prosecution openly complained. But could that be a reason for subjecting him to the maximum term? If a man were accused of murder, rape, or forgery, and if a person summoned to give evidence refused to be sworn as a witness in that case, the maximum term would have been the proper punishment. But here is a man who has been summoned to give evidence, in the course of which he might be compelled to disclose everything that an honest and conscientious journalist may hold too sacred to be disclosed, that the highest code of professional etiquette and morality may forbid his disclosing, and because he has the courage of his convictions to suffer for what he will not do, the Court sentences him to the maximum term! If higher considerations of individual freedom do not influence the mind of a presiding Judge in punishing a man for an offence that he has to commit on grounds which all can comprehend and most people do admire, then the function of a Judge reduces itself to a most mechanical one. A Judge does not cease to be a human being, because he is a Judge; on the other hand he is expected to act in the spirit of the best exponent of those principles of conduct that appeal to humanity on grounds of higher conceptions of morality and self-denial. Human society in any country is not a cattle farm. To divorce therefore higher considerations of rectitude from the administration of justice is to lower the level of human progress. Mr. Pal's conduct, viewed even from the barely journalistic point of view, sets so illustrious an example of journalistic integrity that will be too hard for most journalists to follow. He was the man who started the paper, who knew almost everything about it until a certain period, and for him to turn the office confidences inside out from the witness box would have been deviating from the standard of professional morality he had set for himself. Instead, he came forward to be punished: and to punish him by giving the maximum term is to demand that society shall consist of lawyers, accused persons and witnesses and complainants alone. It is the idea of proportion in criminal punishments that shows the discernment of a true Judge, who is not merely a speaking Penal Code, but is more than that, one who has *judgment* and judges *on behalf of his fellowmen.*"

VI.—Miscellaneous.

The Hindu,
Madras,
Sept. 18th, 1907.

An idol dug out of the earth found to contain the inscription *Vande Mataram.*

2. A Tiruvallúr correspondent writes to the *Hindu*, of the 18th September:—"Ekkadu is a village two miles north of Tiruvallúr. The people of the village assembled in a public meeting and held a grand *Vande Mataram* procession. It was, indeed, a pleasant sight to see the villagers moving in a procession with torch

and blue light and shouting *Vande Mataram*. They were free as there was no Dr. Kemp there. They carried in procession a certain idol with *Vande Mataram* inscribed on its head. The curious thing about this idol is that it was dug out of the earth and it contained the inscription when it was dug out. It is pronounced to be nearly nine hundred years old. It is a Jain image. This must, indeed, establish beyond the shadow of the least doubt that *Vande Mataram* is not a recent discovery but was in use even ages ago, long before the English could even have dreamt of India!"

VERNACULAR PAPERS.

II.—Home Administration.

(b) Courts.

Desabhimani,
Cuddalore,
Sept. 11th, 1907.

Mr. Wood's conduct towards a pleader.

3. The following is an extract from an English article published by the *Desabhimani*, of the 11th September, under the heading "Mr. Wood on the warpath":—"We are loathe to believe that a Civilian of some years' standing occupying the responsible position of a Sessions Judge should have so far forgotten himself as to act in the manner attributed to him. Such eccentricities on the part of Judges bring the administration of justice into contempt and compel people to think that it is well-nigh impossible to get justice before such men. Mr. Wood has without justification acted in a manner unworthy of the traditions of the 'heaven-born service' to which he belongs. His action in keeping a first-grade pleader practically in custody for over half an hour for the heinous crime of standing in court for want of accommodation when a sensational case was going on is, to say the least of it, outrageous. His idea about contempt of court is so very peculiar that none but an erratic and impulsive individual can defend it . . . . We have no doubt that notwithstanding the protection given to a Judge for erroneous action, Mr. Wood has rendered himself liable for wrongful confinement. It is difficult to understand how the circumstance of a pleader standing in court can possibly amount to contempt of court as contemplated by section 228, Indian Penal Code, ... Instead of there being a contempt of court, it is the court that has brought itself into contempt . . . . Mr. Wood seems unfit for the post of a Judge, and it is to be hoped that the Madras Government will take serious notice of his conduct and make him realise his position."

Swadesamitran,
Madras,
Sept. 18th, 1907.

The late attack on the European Club at Cocanada.

4. The *Swadesamitran*, of the 18th September, says:—The District Magistrate, Mr. Cumming, has disposed of the petition in which the residents of the European Club at Cocanada prayed for damages for injuries sustained by themselves and by the club by reason of the late mob attack upon it. Mr. Cumming has awarded Rs. 543-13-8 to the club and to Messrs. Moy and Clarke, and ordered that it should be paid by all the inhabitants of Cocanada, excepting those who on the 31st of May last were living in the club. What a high order of wisdom! We recommend that all who have to learn the work of Magistrates afresh should be made to undergo a short training under the guidance of Mr. Cumming! We do not mean to say anything against the damages granted. But we think it odd that all the townsmen of Cocanada should be held liable for the injuries complained of—that they should be made to answer for an act done by a few ignorant persons. Several batches of men have been criminally prosecuted and punished cruelly. Why should these men alone have been subjected to criminal proceedings if, as seems to be implied in Mr. Cumming's order in regard to the payment of the damages in the case under consideration, all the inhabitants of Cocanada are responsible? We never dreamt that the British administration would come to such a low level as this. So the people of Cocanada are to be punished doubly for the attack on the European Club! The penalties imposed upon those who were prosecuted criminally for this attack amount to Rs. 1,970. Why not award liberal compensations to the club and its residents out of this amount? Why should it all go to the Government?

Then, as to Mr. Cumming's order, how does he mean that the sum of Rs. 543-13-8 should be apportioned among the people of Cocanada? We are entirely at a loss to see how the Magistrate arrived at this figure. Of course, it shows, on the very face of it, that it is based upon accurate calculation, and that Mr. Cumming is an impartial administrator of justice! Apart from all this, how could he dispose of a petition made by a club of which he was the President? Further, being one of the persons who had suffered personal injury during the disturbance, how could he award any damages to the club? But his order may be justified in one way. It happened that Dr. Kemp had to pay Rs. 100 as damages for having assaulted a boy, and Mr. Cumming might have been actuated by a desire to see the Doctor reimbursed at least partly in his right as a member of the club. In no other way can Mr. Cumming's award be justifiable. Thus not only has an already-existing grievance, namely, the punitive Police force at Cocanada, not been removed, but a new grievance has been inflicted upon the inhabitants of that town.

The *Hindu Nésan*, of the 19th September, also considers Mr. Cumming's decision unjust.

SWADESAMITRAN,
Madras,
Sept. 19th, 1907.

The conviction of Babu Bipin Chandra Pal.

5. The *Swadesamitran*, of the 19th September, remarks:—It is only a short time ago that the editor of the Faringhi paper called the *Empire* was prosecuted for contempt of court. What was the punishment to which he was sentenced? A fine and the amount of it? Rupees 50 only. Babu Bipin Chandra Pal was also prosecuted for contempt of court. But in his case the penalty imposed was imprisonment, and that for six months,—the maximum period prescribed by the law. What is the reason for this difference? The editor of the *Empire* refused to produce certain letters; and Bipin Babu refused to have anything to do with a proceeding which to his conscience was unjust. Where is the difference? There is only one difference. That is an apparent difference—a skin difference; no, not even that, but only a difference in the colour of the skin! The editor of the *Empire* was a white, Babu Pal a black man. That is the difference. That is what let off the former with Rs. 50 and what gave the latter six months. Long may British justice thrive!

(*d*) *Education.*

VOICE OF TRUTH,
Cocanada,
Sept. 10th, 1907.

Ancient Hindu Universities.

6. The *Voice of Truth*, of the 10th September, states that some centuries before the establishment of Oxford and Cambridge Universities, there were several Universities in India. Formerly Rishis and Sanyasis gave religious instruction free of charge in aramas (gardens) and viharas (Buddhist shrines). Some of them were Nalanda's College in Dharmaganj, Odantapuri College and Vikramasila College in Magadha. The Muhammadans destroyed the famous library in the Odantapuri University in 1202. The Vikramasila University was established in the middle of the eighth century on the top of a hill to the left of the Ganges by King Dharmapala. There were 107 mutts close by surrounding it. There was a wall around the mutts preventing the students from going beyond them. The King established six arts schools within it and appointed 108 pandits. During the time of Bhayapala, a saintly man by name Jethari, established a chattram there and arranged for the free boarding of pupils. There were also four chattrams at the four entrances of the University buildings for the benefit of those who were not allowed to leave the arts schools. The Rajas and the rich men who were not far away from the chattrams and from the arts schools were helping them with liberal donations of money. It is chattrams of this sort attached to colleges that are now known by the name of hostels. The Hindus and Muhammadans are now working towards the establishment of National Universities. This is a laudable enterprise. Education in this country will spread more and more if the people also co-operate with the Government in imparting it.

(e) *Local and Municipal.*

ANDHRAPRAKASIKA,
Madras,
Sept. 18th, 1907.

A plague case at Rayadrug.

7. A correspondent, referring to the unpopularity of the hospital assistant in Rayadrug and the memorial presented to the Deputy Collector of the division and the transfer order passed thereon, writes to the *Andhraprakasika*, of the 18th September, as follows:—It was discovered that one Giddappa from Bellary exhibited symptoms of plague. Immediately the tenants of the infected house were sent out of the town. But the patient was allowed to remain in the heart of the town itself. Hitherto it has been usual to segregate the plague patients outside the town, but now quite a contrary step has been taken. Many people blame the hospital assistant who gave out that it was dangerous to move the patient in his delicate condition. The hospital assistant must know the evil effects of keeping infected patients in the town. Rats develop plague symptoms soon and spread the disease from house to house. People have no confidence in him. So it is desirable to transfer him, who is very unpopular.

VRITTANTA
CHINTAMONY,
Mysore,
Sept. 14th, 1907.

Plague in India.

8. The *Vrittanta Chintamony*, of the 14th September, observes that if we look back upon the dreadful ravages of plague since 1896, the mortality during the past eleven years will not fail to cause a pang in the heart of the most unfeeling person. But the Government has been able to bear the sight of the sufferings of the millions with perfect calmness. Of the millions that succumbed to the disease, the Europeans do not come up to even one in a thousand. The reason is not far to seek. The Englishman's greed for wealth has become so great and has rendered our country so poor that for the majority of people even a hand-to-mouth living has become impossible and even the first great necessaries of life, with which nature has provided us in abundance, namely, wholesome air and water, have now become scarce, not to speak of starvation.

(k) *General.*

INDIA,
Madras,
Sept. 21st, 1907.

The Madras Legislative Council.

9. The *India*, of the 21st September, observes:—Two seats in the Madras Legislative Council are to fall vacant by the end of the current year, when the membership of Messrs. Guruswami Aiyar and Krishnan Nayar is to cease. Two persons will then have to be elected (?) in their place. Messrs. Guruswami Aiyar and Krishnan Nayar themselves stand forward again as candidates for the vacancies, and in our opinion, as well as in theirs, it is good that they and no others should be elected again. Why? To us it is clear that our people should abstain from seeking honorary offices. Those who have hitherto succeeded in such a quest are not likely to give it up, because of the delusive distinction which it offers. Therefore, it is certainly better that such men continue in this delusive quest than that others should be entrapped in it anew. Let Mr. Guruswami Aiyar and Mr. Krishnan Nayar themselves enjoy the happiness of membership in the Council. Why should others compete with them? We have now not even the apparent justification, which we had in the past, to think that there is any honour in being figurehead members in the Legislative Councils.

ANDHRAKESARI,
Rajahmundry,
Sept. 13th, 1907.

Mr. B. C. Pal's incarceration.

10. The *Andhrakesari*, of the 13th September, referring to Mr. Bipin Chandra Pal's incarceration, writes as follows:—It is a wonder that Mr. Pal was allowed to be at liberty for so long a time. There is no paper hostile to India which did not say that Mr. Pal should be checked. The authorities have at last gratified their desire. To pass the maximum sentence prescribed by law on the most conscientious persons like Mr. Pal instead of letting them away with a warning or fine is an outrage on public opinion. From this it is evident that the bureaucrats are determined to crush the patriots of the country by any means. But in the long run it cannot but happen that the bureaucrats themselves will withdraw and national righteousness will prevail.

Swaraj and Muhammadans.

DESABHIMANI, *Bezwada and Guntur*, Sept. 14th, 1907.

11. A Muhammadan correspondent to the *Desabhimani*, of the 14th September, writes as follows:—While every patriot endeavours to elevate the country and to attain *Swaraj*, the Muhammadans do not at all take part in this glorious cause, but, on the other hand, they create obstacles. Salimulla and others say that the Muhammadans have got special grievances quite distinct from those of the Hindus and that it is impossible for them to co-operate with the Hindus and that even if *Swaraj* were granted, the Hindus actuated by selfish motives would pass laws and regulations conducive to their own welfare exclusively. There are some Muhammadans who entertain vain fears that the Hindus would not hesitate to subject the Muhammadans to untold troubles and annoyances as they could not forget how they were persecuted during the Muhammadan rule. But such things can never take place. The congress concerns itself with subjects agreeable to all sections of the people. The Muhammadans need not therefore fear to take part in the congress. When the administration is ours, the money that is now being taken to foreign countries will remain in this country itself. Then our poverty will vanish. So, the Muhammadans must work for the motherland and obtain happiness.

Swadeshi lecture.

ANDHRAKESARI, *Rajahmundry*, Sept. 13th, 1907.

12. The Modekurru correspondent to the *Andhrakesari*, of the 13th September, says that at a meeting convened by the Modekurru village association (Gódávari district), Mr. K. Subbaraya Sastri lectured on self-respect, union, good conduct and the education of the masses. It was resolved to start a day school in Golakotivaripalem, a hamlet of Modekurru, in addition to the night school already established in Modekurru.

Kankata news.

KISTNAPATRIKA, *Masulipatam*, Sept. 15th, 1907.

13. A correspondent to the *Kistnapatrika*, of the 15th September, writes as follows:—Mr. A. Narayana Rao of Masulipatam delivered a lecture in the village of Kankata on *Swadeshi* and Boycott and spoke briefly on the greatness of India in ancient times while the rest of the world was in an uncivilised state, how the East India Company levied unbearable taxes on the goods of our country reducing our country to the present miserable plight, and how the country similarly suffered under the British Government from famine and poverty. So, in order to revive the past greatness of the country, he pointed out that the only legal weapon was the encouragement of *Swadeshi* goods and the boycotting of foreign articles. He added that similar methods were adopted in England, America, Germany and Ireland, and advised that even though many perils might overtake us, we must persevere in our efforts with greater vigour. At the end of the lecture it was resolved to start a night school in the name of Dadabhai Naoroji.

The Etawah conspiracy.

SWARAJ, *Bezwada*, Sept. 14th, 1907.

14. The *Swaraj*, of the 14th September, referring to the alleged conspiracy of the Hindus at Etawah as divulged by an insignificant Muhammadan (Khalil Sahib), observes that it is evident from the trial of that case that Khalil Sahib, who always indulges in perjury, imputed wrong and unfounded motives to the Hindus. To accuse people of false charges is criminal under section 153A of the Penal Code. Instead of arresting such an offender on the spot, a warrant was issued for his arrest after he had actually fled from the place. The paper is surprised to see that the Government have caused sore affliction to the Hindus by giving credit to a mischievous statement of an unprincipled Muhammadan. The Anglo-Indian officials and some Muhammadans are the chief agents that are responsible for the treason in the country and not the Hindus. The Government officials should realise that if they rule the people in this way, the country will be thrown into anarchy which it will be difficult for the Government to stamp out by any means.

A review of "the history of Lala Lajpat Rai."

KISTNAPATRIKA, *Masulipatam*, Sept. 15th, 1907.

15. The *Kistnapatrika*, of the 15th September, reviews "the history of Lala Lajpat Rai" as follows:—This book will, by the grace of the Almighty, strengthen the feelings of patriotism and self-respect in the people of India. A perusal of this history will enable the reader to realise

the value of the following points:—For the amelioration of the country, leaders are required to sacrifice even their lives, to give up all things dear and near to their hearts, and to endure even the cruel hardships of the prison life in the interests of the country. In order to save the country from its miserable condition, there is no means other than the boycott of foreign goods. It is vain to expect any good from the Government and this can be inferred from the essay on the "Patriotism of the Indians" by Lajpat Rai. This history clearly indicates the excellent results attained by patriotism in Bengal and especially in the Punjab.

VOICE OF TRUTH,
Cocanada,
Sept. 17th, 1907.

Indian newspapers.

16. The *Voice of Truth*, of the 17th September, writes about newspapers thus:—Some of the actions of the Government, even those prompted by the best of intentions, affect the welfare and destroy the political liberty of the people. In such cases, the people have to represent their grievances to the Government through the medium of the Native Press, the National Congress, and Legislative Councils. Those newspapers that are published by the English people here devise means for the perpetual domination of the English over the Indians and misinterpret the attempts, writings and arguments of the natives. They write that the people's loyalty is on the wane and take as their contributors such as are never afraid to give false accounts regarding any subject and seek for ways and means that serve to wean the affection of the Government from the people. The people in England believe what is written in those papers. They maintain that there is sedition here in India, relying on the misinterpretations of the writings of the Native Press. Foreigners, who cannot make out the difference between zemindar and zemadar and Scindhia and Sindhu, sit in judgment over well-meant essays written in unfortunate native languages, declaring that they are full of abuses, etc., and prosecute the newspaper editors in courts. Driven to dispair by such unwelcome treatment, the editors of some native newspapers have begun to indulge in reckless criticism under the plea of review and attribute motives to every action of the Government. Thus the rulers and the ruled mistrust each other and needless fear is engendered in both parties. Perhaps the Anglo-Indians think this is the proper occasion to ruin the helpless Indians. Not content with attributing bad motives to the people, they have begun to level baseless charges against them and to vilify them in every way. The Bishop of Lahore recently contributed a letter to the *Civil and Military Gazette*, wherein he said that it is opposed to all rules of justice that the learned editors of the Anglo-Indian papers, who belong to the ruling class, should indulge in vilifying the people.

It is not an easy task to conduct newspapers. It ought not to be the object of Native Press to pick holes in the administration of Government. It is the duty of the Press to represent the grievances of the people to the Government in a proper manner and expose the follies of the people as well.

SWADESHABHIMANI,
Mangalore,
Sept. 16th, 1907.

Revenue and expenditure.

17. The *Swadeshabhimani*, of the 16th September, in continuation of the article in its previous issue, observes:—It is not on the army alone that the Indian revenue is wasted. There has been extravagance in other departments as well since 1887, while the cost of the military administration has increased by 50 per cent. The cost of the civil administration has increased by 51 per cent. It was ascertained nearly seven years ago that the salaries of European officials in civil employ alone amounted to 15 crores of rupees annually. The question arises as to whether half the number of these Europeans may not with advantage be replaced by the Indians. The chief disabilities of the Europeans are that they are for the most part ignorant of the language, customs and manners of the Indians. The employment of Indians, more largely in the higher branches of service, will only serve to increase the efficiency of the administration. Again, while the salaries of European officials have been increased from time to time and various other additions, such as the exchange compensation allowance, have been made to their emoluments, the pay of the minor officials, who are all natives, is just the same as it was some fifty or sixty years ago. It is more important that in order

to prevent corruption the rates of pay of the low paid officials should be increased as these are in closer touch with the people and have therefore greater facilities for extortion. The expenditure can be considerably reduced by replacing about half the number of Europeans in the Indian Civil Service by Statutory Civilians, who are paid at only two-thirds the rate. Nearly 5¼ crores of rupees might thus be saved every year. This will enable the Government to abolish the salt tax, which brings a revenue of 3½ crores without enhancing the assessment. Thus the hardship of a tax on a necessary of life would be removed. With such a high rate of assessment and taxes even on the necessaries of life, the Government is able to spend only 178 lakhs of rupees for the education of nearly 240 millions of people, whereas in Japan, which has only 47 millions of people, they spend nearly 7½ crores on education. In India at the same rate the allotment for education ought to have been 40 crores annually. Various other reforms could be made possible without increasing the revenue, if only the Government were willing to make a proper apportionment of its income. The state of extreme indebtedness of the ryots in the British territories is again due to the fact that the British Government, unlike the Native States, does not grant any remission of taxes during years of scarcity on account of its heavy military charges and other extravagances in connection with the administration.

NADEGANNADI,
Bangalore,
Sept. 21st, 1907.

India Office charges.

18. The *Nadegannadi*, of the 21st September, observes that crores of rupees are wasted on the India Office every year on the plea of aiding the Government of India in its work of administration. The enormous expenses of maintaining the office have to be met entirely by the poor Indian tax-payers. Nearly 75 lakhs of rupees have been expended on the building alone. It is found that this is by far the most magnificent among the Government offices in London. It is not clear why the people of India in their agonies caused by famine and pestilence should be forced to meet such heavy charges as even Great Britain itself in its most affluent condition is reluctant to spend on its own buildings in London the capital of a vast empire.

IV.—NATIVE STATES.

NADEGANNADI,
Bangalore,
Sept. 21st, 1907.

The prices of foodstuffs.

19. The *Nadegannadi*, of the 21st September, observes that great anxiety prevails in all parts of Mysore, as the prices of foodstuffs have increased nearly ten times. The Government shows no mercy in exacting its dues. In some parts crops were destroyed by excessive rainfall; in other parts both crops and cattle are still suffering from drought. Further, the export of food-grains augments the evils of the bad monsoon. The absence of rain during the last week has caused an abnormal rise in the price of ragi. A dreadful famine is impending on Mysore and it may only be averted by a timely rainfall during the week.

SURYODAYA
PRAKASIKA,
Bangalore,
Sept. 16th, 1907.

The British Government and the Native States.

20. The *Suryodaya Prakasika*, of the 16th September, observes that history is full of instances which show how the mighty hand of time can make and mar empires. It shows how hospitable the Indian princes were to the British traders in the time of the Moghul Emperors and how, later on when the latter adopted a policy of conquest, they were helpful to them. It is easy to imagine what the state of England to-day would have been if the Moghul Kings, the Nawabs of Hyderabad and Arcot, the Peshawas and other Native Princes had fought against the English instead of being their staunch allies. Again, it is easy to see what terrible catastrophies have been averted by the unswerving friendship of the native princes during the mutiny. But it is very unfortunate that the British have now forgotten their duty to reciprocate the confidence reposed in them by the native princes. The present day Indian princes are treated more as subjects than as allies. Mr. Morley's scheme of appointing the Indian princes as members of the Advisory Council is quite unmeaning. The work of mediating between the British Government and its subjects is not in keeping with the royal dignity of the Indian

princes with Kshatriya blood running in their veins. If their opinion was thought necessary on any particular point, they could merely be consulted. It is important that the British Government should henceforth show greater regard to the susceptibilities of the Indian princes, allow them to exercise greater independence in their own territories, and remove the various restraints put upon their liberties (in respect of correspondence, etc.). The English whose chief boast is their love of liberty should like to see the same in their allies as well.

KERALA PATRIKA,
Calicut,
Sept. 21st, 1907.

The Cochin Diwan to reconsider the imposition of a tax on fishing in lakes and rivers in poramboke lands.

21. An editorial note in the *Kerala Patrika*, of the 21st September, referring to the order of the Cochin Sirkar to sell by auction the rights of fishing in lakes, rivers, etc., in lands treated as poramboke by the recent settlement, says that although the Sirkar revenue will be increased by the proposed step, great hardship will thereby be entailed on the fishermen who earn a livelihood by fishing in those waters and the measure will also tend to increase the price of fish, the foodstuff on which the poor mainly subsist, particularly at this time of scarcity. The sale by auction has according to the article another disadvantage in that the licensee in his eagerness to make the most of his opportunity may exhaust the resources of those waters unless restricted by special rules. The article, in conclusion, states that if the Diwan attempts to replenish the exhausted treasury of the Sirkar in any manner, it will be hard upon the subjects, and hopes that the matter will be deemed a proper one for reconsideration.

THE JARIDAH-E-ROZGAR,
Madras,
Sept. 14th, 1907.

Urdu as the official language of Hyderabad.

22. The *Jaridah-e-Rozgar*, of the 14th September, writes that in spite of the strict orders of the Nizam's Government as to the use of Urdu as the official language of Hyderabad, the European officers employed there conduct correspondence in the English language much to the inconvenience of the public. Almost all offices in Hyderabad correspond in English. The *Jaridah*, therefore, invites the attention of the Hyderabad Government to the absolute necessity for putting a stop to correspondence in English and compelling other officers to follow the example of Mr. Dunlop who though a European corresponds in Urdu alone. It thinks that if this is not done at once, the interests of the people of Hyderabad will greatly suffer.

VI.—MISCELLANEOUS.

SWADESAMITRAN,
Madras,
Sept. 16th, 1907.

Who are the leaders of the people?

23. The *Swadesamitran*, of the 16th September, writes:—The thought of the educated Indians is like gall and wormwood to the Government officials. They are the outcome of English educational methods, and mostly the handiwork of English educationists; and it is English history that has inspired them with high ambitions. Yet they are hated by Englishmen. Why? The educated Indians compete with the Englishmen on an equal footing, and demand equal privileges and equal official patronage with the Englishmen. They not only demand, but little by little wrest privileges and patronage from the exclusive enjoyment of the Englishmen. It is also owing to their persistent agitation that the people have obtained many benefits which the officials would not confer upon them. These are the reasons why various vices are imputed to the educated Indians, in the hope that thereby their influence may fall and their words and views may suffer in the popular estimation. It is these that through the press and upon the platform, in the Councils of the Government and elsewhere, untiringly represent the grievances of the people. No other class of Indians has evinced so much interest in the welfare of their brethren as the educated class. That is why it has been the almost uniform habit of the Government itself to choose experienced vakils when it has had to nominate Members of Councils. But for some time past the Government officials and the Anglo-Indian newspaper editors have been saying that the educated

Indians have no influence or strength, and that those who have more of the confidence of the people and have, therefore, a greater claim to be their real representatives, are the zamindars and other landed aristocracy in the country. The same view is reflected in the recent resolution of the Government touching reforms in the administration of the land. It is this view that lies at the bottom of the contemplated Advisory Councils and the reforms suggested in respect of the Legislative Councils. We are in the dark as to how the authorities have discovered the superior aptitude of the zamindars and others to embody the opinions and sentiments, the aims and aspirations of the people. The educated section mostly belongs to the middle class in the community. Circumstances may and do frequently arise which bring about an interchange of position between this class and the lower classes, which form the great bulk of the population. If a man of the middle class fails for any reason to earn, he becomes included in the lower classes. If, on the other hand, a man of the lower classes is educated, he easily moves into the middle class. Can there ever be such an intimate connection between the zamindars and the cooly population, for instance? Can a zamindar by any possibility be reduced to such a plight as to become one with the artizan classes? Or can an artizan be transformed into a zamindar? What good have the zamindars come forward to do to the people till now? Their sole aim in life is their own well-being and the smile of the white face. The welfare of the people has no place in their minds. To say that they are the natural and legitimate leaders of the people is nothing but to betray antipathy against the educated Indians.

SWADESAMITRAN,
Madras,
Sept. 18th, 1907.

The Government and *Swadeshism*.

24. The *Swadesamitran*, of the 18th September, says:—Lord Minto declared that he had no objection to the progress of "honest" *Swadeshism*. But the conduct of the District Magistrate of Barisal at present is noteworthy. He has told four merchants opposed to the *Swadeshi* movement to purchase British mull pieces, and has promised them the help of the Police for effecting the sale thereof. He has also given notice to *Swadeshi* shopkeepers that they should not advertise *Swadeshi* goods on the boards in the front of their shops, and that such boards, if any, should at once be removed. Will such attempts to nip this divinely-ordained movement escape the disapprobation of God? Will these attempts succeed? Rávana, Duryódhana and other unrighteous men, though prosperous for a time, fell ultimately. If thus the District Magistrate of Barisal puts himself against the will of the Almighty, he alone will be the loser. Are these (Englishmen) the followers of that Great Being Christ who taught the sacred truth of the brotherhood of man?

The *India*, of the 21st September, reproduces the above article.

SWADESAMITRAN,
Madras,
Sept. 20th, 1907.

The Governor's tour.

25. The *Swadesamitran*, of the 20th September, remarks:—This morning Sir Arthur Lawley should have reached Calicut. The District Board of Malabar, the Municipality of Calicut, and the *janmis* of North Malabar would have presented him with addresses of welcome which he would have replied in proper terms. But it is rumoured that Sir Arthur has refused to accept the address which the public of that district intended to present to him. Of what use can a gubernotorial tour be if the wants and grievances of the masses are not to be heard? Why should addresses prepared by District Boards and Municipalities be thought to be more important than popular addresses? The grievances of the people at large are necessarily of infinitely greater consequence than those of District Boards and Municipalities; and, if during a tour the former be not listened to, the tour is as good as not being made at all. Has not Sir Arthur heard of his predecessor Lord Ampthill's systematic habit of trying to hear from the people themselves all that they wanted and desired?

The new commencement of Indian history.

26. The same paper gives in Tamil what seems to be an article published in the *Vande Mataram*. It is to the following effect: A subject people have no history. No nation can survive its independence. From the very day on which we lost our sovereignty, our arts and our literature

began to decay. This is admitted by many Europeans. This decay is not an accident, but has followed as the inevitable consequence of our bondage. Therefore, our cry for independence is not a meaningless cry. A people under the control of foreigners are subject to suspicion, distrust and secret espionage on the part of those foreigners; and it is, therefore, impossible for them to improve themselves in any direction. If the foreign despots hear that the people subject to them are in any degree endeavouring to promote physical strength among themselves, they straightway get terrified, resort to repressive legislation, disarm the people, place them under the power of the police, and are never satisfied till they become as good as dead. If the people anywhere make a display of their intellectual eminence, they are poohpoohed and denounced as agitators, sedition-mongers and rebels. If they take measures for the advancement of their industries, they are made liable to iniquitous taxation, disadvantageous laws are passed, and all the superior political powers of the despotic rulers is brought to bear against them. Not even a movement for religious reform is exempt from the injurious interference of such rulers. How can a people prosper without independence? If the Indians desire a name in history, they must first effect their deliverance from bondage. The deeds which are the subject-matter of history are prompted solely by a longing for independence. Such deeds have already commenced. Why does India at the present day attract the attention of all the world? Even the slight attempts which the Indians have hitherto made for liberty are great in the eye of the civilized world. The instinct of political power has not failed to tell the civilized nations that the desire for freedom newly sprung among the Indians will certainly be realized sooner or later; and the more sagacious of these nations have rightly guessed that the boycott movement inaugurated by Bengal is not merely a necessity established by the industrial needs of the country, but is the first stage in the struggle for independence already begun. Important movements have already been set on foot to fill up the blank which the last few centuries have left in the history of this land. The history of the American and of the Italian independence began with boycott. Passive resistance has been the first phase in the fight for freedom everywhere. The boycott of foreign articles is, therefore, to be looked upon as the harbinger of good days for our motherland. News arrives from various quarters of persons undergoing self-sacrifice for the sake of their conscience or of principles. *Swaraj*, as soon as desired, has begun to lead people in the best of ways. The capacity to dare and to endure is everywhere evidenced. The more the foreigners seek to crush patriotism in our midst, the stronger it waxes. It excites our admiration how young people make themselves the objects of anger on the part of the foreign Government, not minding in the least what will happen in the future. It is these young people who promote union in our land. Their heroism and courage are constantly increasing. Nobody need doubt that India's good days are not far away.

SWADESAMITRAN,
Madras,
Sept. 21st, 1907.

The Indians in South Africa.

27. The *Swadesamitran*, of the 21st September, observes:—Our countrymen in the Transvaal made repeated protests and prayers against the law requiring their registration and the taking of their finger impression. But the British Ministers have declared their inability to interfere with the doings of the Legislature in the Transvaal. Therefore, our brethren have now resolved not to submit to this humiliating law, come what may. They will not even pay any fines which may be imposed upon them, but will rather go to jail. This is the position of all the Indians in the Transvaal save forty black sheep. The leader of the passive resisters is Mr. Gandi. The Indians are so determined that they have gone the length of revoking orders already made for the supply of goods of merchandise. In this tug-of-war between the Indians and the whites, the latter are at a loss what to do. There are two alternatives open to them: they must either provide jail accommodation and food for more than a thousand Indians, or frankly own their defeat and leave the Indians alone. This passive resistance on the part of the Indians

evidences not only their courage but their policy also. It will be possible neither to imprison them nor to send them away from the Transvaal. If they are, the whites will be subjected to great inconvenience, because many trades will stop altogether; and then undoubtedly the attention of the British Ministers will be drawn to the matter. If the undertaking of the Indians in the Transvaal be crowned with success, it will be an example to their brethren in Natal and other colonies. Nay, it will be an encouragement to ourselves here in India. Why should the jail be more hideous to us than to our brethren in the Transvaal? But its hideousness has already begun to disappear in this country. If one or two be imprisoned, the people will think it dishonourable. But if many are consigned to the jail unjustly, and those many are men of worth and learning, where is the dishonour? This will arrest the attention of the British Ministers. If only the Indians in the Transvaal hold fast and hold on to the end, they will not only have accomplished their own deliverance, but will have shown the way to all Indians. Hundreds of telegrams must go from India to them admiring their manliness. We must be ready to give them any needful assistance.

INDIA,
Madras,
Sept. 21st, 1907.

What the Extremists long for.

28. The *India*, of the 21st September, says:—What do such mad men as Arabinda, Bipin Chandra, Bhupendranath, Lajpat and Ajit Singh desire when they utter the new-fangled expressions *Swadeshi*, *Swaraj* and *Vande Mataram?* They all long for the re-establishment of *Maha Bharata* (Great India)! With the eye of knowledge they see the past greatness of this land of *Bharata*, and it has made them monomaniacs. The restoration of that greatness is their aim. Their blood boils when they think of the present insignificance of this great race of Bharata which in the past was unequalled by any nation in any branch of activity, and which thus furnished to other nations an example and an ideal. "To what a depth we have fallen!" they sigh. It is this that has caused a new spirit to arise among them. We desire to set up a *Maha Bharata* again. This desire is ever present in our minds. It is the very breath of our lives. It is for this that we live. If for this we are called upon to lay down our lives, we are prepared to do so. Hail *Maha Bharata!* Hail *Maha Bharata!*

Individual and national virtues.

29. The same paper writes:—A long suffering and absolutely inoffensive character may be worthy of admiration in an individual, but is positively pernicious in a nation as a whole, because in them it will encourage laziness, folly, and want of enthusiasm and self-respect. Even towards the close of the Mahratta ascendancy, there were many men of unflinching courage among us. Now, on the other hand, the world scorns us as having no national virtue, though admitting our great excellence in point of intellect; for such excellence is of no use in the absence of great national virtues. Though descended from men who were unrivalled in any respect, we have lost all our estimable characteristics. What is the cause of this? We need not go far to find it. The absence of responsibility of any sort destroys the virtues soon; and our benign rulers have relieved us of all responsibility. From the constructing of a bridge to the safeguarding of the country from foreign aggression, the entire responsibility rests with the whites. We have lost our capacity through sheer disuse. How shall we improve our condition? We commend to our countrymen the methods recently propounded by Sriman Tilak in a speech at Poona. These are that our schools and colleges should be brought completely under our own control with a view to the promotion of national virtues among us; that we should discourage and put an end to the practice of seeking employment in the service of the Government; and that we should undertake schemes of work which will require and thus strengthen a sense of responsibility, self-respect, heroism and other good qualities, for to say that we must undertake such schemes only when we shall have acquired the capacity to execute them is to say that we must wait till Doomsday—as absurd as to say that a man must not plunge into water before he has learnt the art of swimming.

SWARAJ,
Bezwada,
Sept. 14th, 1907.

30. The *Swaraj*, of the 14th September, inserts a few Telugu stanzas under the heading of "Who are nobles?", one of which is as follows:—"Is there a separate sect of nobles in this world? True noblemen are such patriotic persons as wish for the welfare of the country and sacrifice boldly even life and honour in the cause of the country."

Who are nobles?

ERRATUM.

On page 452 of the Report, in the last line but one, "or" is a misprint for "are."

[Issued, 28th September 1907.]

CONFIDENTIAL. **No. 39 of 1907.**

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 28th September 1907.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

II.—Home Administration.

(*b*) *Courts—*

PAGE
The prosecution of Sir George Arbuthnot 474

VI.—Miscellaneous.

Lord Curson 475

VERNACULAR PAPERS.

I.—Foreign Politics.

PAGE
The Anglo-Russian Convention 476

II.—Home Administration.

(*b*) *Courts—*

The Barisal *Swadeshi* case .. .. *ib.*
A light punishment .. .. *ib.*
Contempt of court 477
Club compensation case .. .. *ib.*

(*c*) *Local and Municipal—*

Want of a market in Kattumannarkoil .. .. *ib.*
Municipal institutions in ancient India .. .. *ib.*

(*k*) *General—*

Postal runners 478
Wanted a Telegraph office at Chodavaram .. .. *ib.*
Boycott .. .. *ib.*
Swadeshi lectures 479
Comments on the speech of His Excellency the Governor at Calicut 480
Mussalmans and the Sikhs .. .. *ib.*

IV.—Native States.

PAGE
Mr. Walker's extension 480

VI.—Miscellaneous.

The Government as a bangle-seller 481
An Indian lady's spirited address at the Stuttgart Socialist Congress .. .. *ib.*
The Government as the cause of Indian's poverty 482
The Indians at Natal .. .. *ib.*
Prohibition of the circulation of certain newspapers in India 483
The present administration and the Indian nation .. *ib.*
Penal water-rate 484
The mining industry in India .. .. *ib.*
The Government carrying on trade .. .. *ib.*
The Governor at Calicut .. .. *ib.*
Candidates for Legislative Councils, etc. 485
Boycott of foreign goods to prevent extinction of the Indians .. .. *ib.*
The Nationalists and the Bureaucrats .. .. .. *ib.*

ENGLISH PAPERS OWNED BY NATIVES.

II.—Home Administration.

(b) Courts.

The Indian Patriot,
Madras,
Sept. 25th, 1907.

The prosecution of Sir George Arbuthnot.

1. Referring to the Government prosecution of Sir George Arbuthnot, the *Indian Patriot*, of the 25th September, writes:—". . . . But the conviction in the public mind, soon after the publication of the report of the Chartered Accountants, was that the accused had been deliberately gambling with the moneys of his numerous customers in the face of hopeless odds. The technicalities of the law require numerous points to be satisfied in such a complicated case, and when the accused is a man of the position of Sir George Arbuthnot, every one of those points will be punctiliously insisted upon before the Government could make up their mind to start a prosecution. It only shows the enormity of the part the accused has all along been playing, that the Government could not help starting a prosecution, and a European jury and a European Judge could not help convicting him of the offence in one of the three particular transactions of which he was accused. No punishment of the culprit will bring back the slightest comfort to the thousands of people who have been completely ruined by the reckless banking and criminal speculation in which the man who was trusted with crores of rupees indulged, but that cannot dispense with the need for the law taking its own course. Whether the present conviction be confirmed or not, it would have been disgraceful had the prosecution itself not been started by the Government. It has been expressed, not without justification, that the Government did not obtain the best procurable legal talent in the conduct of the prosecution, and if the decision be altered, perhaps the reversal may be attributed to this failure by the public. We mean no disparagement to Mr. Powell who has taken immense pains. In cases such as this, the question is not at all one of result, but whether all that might be reasonably expected of the Government has been done. Had the Government refrained from taking the matter before a Court of law the feeling of the public would have been indescribable."

The Hindu,
Madras,
Sept. 26th, 1907.

The *Hindu*, of the 26th September, writes in its leading column as follows on the same subject:—". . . . Months before the Government took the step, it had been pointed out in the organs of Indian public opinion that the claims of public justice required that the Crown should institute a criminal prosecution. The organs of Anglo-Indian opinion, of course, retorted that such articles were inflammatory and were actuated by racial animosity. The Government, however, did take action, sooner or later, and we are bound to say that the result of the case reflects credit on all who have been in any way connected with the prosecution and on the local European community in general. It is needless to add that in this view of the case, we entirely fail to sympathise with the argument strenuously put forward by the Counsel for the defence, that the prosecution should not have been initiated by the Crown. We think that Mr. Norton went so far as to say that 'it was a dishonest prosecution which was dishonestly conducted.' Some allowance, perhaps, may be made for the arguments of a Counsel who is conscious either of a weak case or of a losing one. Mr. Norton, as defence Counsel in this case, was not also in very good form, and competent critics say that his conduct of the defence will not by any means add to his reputation. It is difficult to understand on what grounds exception was taken to the Crown instituting the prosecution. His Lordship, the Chief

Justice, in his excellent summing up to the jury, pointed out that if the prosecution had been undertaken by a private individual instead of the Government, the defence would then have equally strongly commented upon that fact, and that there was really nothing much in that objection. It is difficult to see in what cases the Crown should step in to institute a prosecution, if not in a case of this kind. It seems to us that it was the duty of the Crown to have instituted a prosecution in so grave and complicated a case. . . ."

VI.—MISCELLANEOUS.

THE LIBERAL,
Madras,
Sept. 22nd, 1907.

2. The *Liberal*, of the 22nd September, publishes the following:—

Lord Curzon.

"Instead of keeping quiet the rest of your natural term of life and chewing the cud of reflexion in an out-of-the-way-country seat your restless brain must devise some new council for ex-Viceroys and you must bring your self forward for the benefit of the world at large.

"Instead of advising others, if you advise yourself, it would be of more practical value. If your imperious and self-inflated spirit is curbed and controlled, it would be a gain to England and a help to India.

"You are an ill-fated, dry, heartless, intellectual, topsy-turvy, cross grained, top heavy, dry rotting, sharp featured one in a ten thousand, who is brilliant in details and accursed in things which make for life and goodness and virtue and progress.

"Can you not have married a fine fresh-bloomed, white-bleached, icy-cold, rose-bloom, peach-bloom, virtue-laden young daughter of a dignified duchess in England? You must needs go to America, the almighty dollar-worshipping, beauty painting, go ahead America. Something missing in your cardiac regions?

"Cannot your noble father have chosen any other profession, but that of a country clergyman who of all people in the world, bring up never-do-wells and boys of a very wild type generally, with an elastic conscience, born of dangling after the father's heterogenous congregation?

"Could you not have ruled India for five years like all others and far betters than yourself and have done all your wonderful good within that period? You must needs pull the wires and get your period extended by two years and then be twisted in the ear by Lord Kitchener for doing so. What about imperiousness with Lord Kitchener. Ah! it would not wash there.

"Could you not have taken care of the health of Lady Curzon during your heavy duties? Imperious pro-consuls have generally frail spouses and you should have taken special good care of her, instead of thinking about this commission and that damned nonsense. A precious soul sacrificed for your idiosyncracies! Life sacrificed for intellectual victories and a domineering spirit.

"Could you not keep quiet, without writing to the press, as you did for a year wisely? A peer to write to the press. Of course your obtuse sense cannot see any difference between writing effective minutes and ineffective twaddle to the aristocracy-worshipping press. Take our advice now once in your life time. Marry again some homely, staid countess in your own Derbyshire of the next county, wash your hands of all designing aunt Jonathans from across the pond, chuck your father into retirement, jump into his shoes, bring up prize turnips, and fine cattle in the meadows and ferns of your beautiful county, read standard authors on poetry and art, give treats to your tenants and generally lead a peaceful, honest and sober life. If you do not follow this straight course, you will become one of the most distinguished 'major virtuosi' of the world whom it would be difficult to detect and pin down, but nevertheless roam at large, scattering desolation and ruin on all sides."

VERNACULAR PAPERS.

I.—FOREIGN POLITICS.

NADEGANNADI,
Bangalore,
Sept. 28th, 1907.

The Anglo-Russian Convention.

3. The *Nadegannadi*, of the 28th September, observes that the Anglo-Russian Convention recently concluded is to the effect that Russia must give up all idea of invading the British territories in the East, but she must be free to further her designs of territorial aggression in other directions. This evidently forebodes great evil to Japan, as the object of the convention is assuredly to crush her growing power by the combined effort of the two great European powers. Japan will now at least discover her folly of reposing too much confidence in the Western nations.

II.—HOME ADMINISTRATION.

(*b*) *Courts.*

SWADESAMITRAN,
Madras,
Sept. 25th, 1907.

The Barisal *Swadeshi* case.

4. A correspondent to the *Swadesamitran*, of the 25th September, writes:—Although it was known that Umakanda Chakravarthi, a lad of 16 years, was, at the time of hearing of the Barisal *Swadeshi* case, suffering from fever of 104°, he was brought before the court. Could a person under 104° fever have possessed a clear brain? Was it right that a lad who was about to lose his consciousness should have been produced in court for trial? When a sick man is to be produced for enquiry, is it necessary or not to obtain a doctor's certificate as to his fitness or otherwise to stand the trial? If it is necessary, a young boy should not have been dragged to court. It is, therefore, certain that there was no medical examination. Could not the Magistrate have seen from the boy's very appearance whether he was ill or not? What was the hurry to record the statement of the boy while he was bedridden? The boy was tried and sentenced to Rs. 15 fine and six months' rigorous imprisonment, when his life was at stake. If the boy had died from the shock, would the matter have gone without enquiry? If such an enquiry took place and the Magistrate had been tried by another Magistrate when suffering from 104° fever, would he then have submitted to the trial? Now, then, after the sentence was pronounced, the boy, when he was tottering through illness, was dragged by the Police on foot in contravention of the Magistrate's order to take him to jail in a carriage. When the matter was brought to the notice of the Magistrate, he sent for the Police and repeated the order. The Police never cared for the Magistrate's order. Is the Police, who did not obey the Magistrate in the least, superior or subordinate to him? Is there no remedy for the transgression of the Magistrate's order by the Police? Probably, there was a secret understanding between the Magistrate and the Police.

[As the Police authorities belong to a separate department, it may not be so.—*Editor.*]

SWADESAMITRAN,
Madras,
Sept. 26th, 1907.

A light punishment.

5. The *Swadesamitran*, of the 26th September, says:—Though it is true that justice prevails in the British administration, still the rule applies only to cases between Indians and not to those between the Indians and the whites. Only nominal sentences are passed against the whites who cause injury to the Indians. The British law, which is stern and strict to the Indians, lies down at the sight of the whites. But the same law stands more stiff than usual towards such Indians as offend the whites. A few weeks ago, in Madras, Mr. Bryant, a European, who drove a motor-car over an Indian woman, who was thus

nearly killed, was fined by Mr. Coombes, the Presidency Magistrate, only Rs. 15, out of which Rs. 10 were ordered to be paid to her as compensation. In this very case, if the complainant had been a European lady and the accused an Indian, the authorities would have created a great hubbub and howled about it. Therefore, the Code of British justice considers the white-skinned *Paradesis* as of divine origin and the sons of the soil as slaves.

SASILEKHA,
Madras
Sept. 27th, 1907.

Contempt of court.

6. The *Sasilekha*, of the 27th September, states that in the suit of the Bombay Municipal Elections, Mr. Fraser, the proprietor of the *Times of India*, refused to produce a telegram, even though the Judge ordered him to produce it, and that he was let off with a mere fine of Rs. 50, whereas Babu Bipin Chandra Pal was sentenced to six months' imprisonment for refusing to take oath. The paper says that somebody has written to it remarking that the difference in the disposal of the two cases is noteworthy.

ANDHRAPRAKASIKA,
Madras,
Sept. 21st, 1907.

Club compensation case.

7. The *Andhraprakasika*, of the 21st September, writes as follows:—In the suit for compensation for damage caused to the club premises in Cocanada, it is very strange that the District Collector should order the citizens of the place to pay rupees five hundred to the club. To hold the citizens responsible for the mischief of some rowdies, is something like instituting relationship between Gokulashtami (a Hindu festival) and Peer Sahib's Urus. It is stranger still to exclude all the European citizens that are the members of the club and rule that the other citizens alone should bear the unreasonable imposition. It is still further strange to apply section 15, clause (*a*) of the Police Act, to award compensation for damage caused to the club property before the imposition of the punitive Police on the town. As the District Magistrate enquired into the case after obtaining the previous sanction of the Government, the citizens of Cocanada may labour under the impression that there is no use of memorialising the Government as regards the Magistrate's orders. But it is not expedient to keep quiet on that account. Now that the memorial to the Government, as regards the punitive Police, is still under their consideration, any memorial submitted to them against the orders of the District Magistrate may receive due consideration from them and they may consult the Advocate-General as to the applicability of clause (*a*) of section 15 of the Police Act and may not hold the well-to-do and loyal people of the place responsible for the mischief caused by a drunken mob.

(*e*) *Local and Municipal.*

DESABHIMANI,
Cuddalore,
Sept. 25th, 1907.

Want of a market in Kattumannarkoil.

8. A correspondent to the *Desabhimani*, of the 25th September, points out the necessity for a market in the union of Kattumannarkoil, where the pials of houses are being used as meat-stalls and animals are slaughtered in the view of the public. He also urges the necessity for preventing the defiling of water in the channel adjoining the cutcherry by the neighbouring residents, and also the bathing of cattle in it, as this water is used for bathing and drinking purposes by human beings.

KISTNAPATRIKA,
Masulipatam,
Sept. 22nd, 1907.

Municipal institutions in ancient India.

9. A correspondent to the *Kistnapatrika*, of the 22nd September, writes thus:—There were sanghams (associations) in ancient times in towns and villages to look after the internal affairs corresponding to the present municipalities. Executive officers called *Kāryachintakās* were appointed and they bound themselves to discharge their duties by executing agreements. Their number ranged from two to five. This is not a small number, considering the extent of the villages and towns in those days. These officers, appointed by the people, were held responsible to the people themselves. When they committed any breach of duty, the people had the right to send them away from the villages. They had only to communicate their decisions to the King and the King was bound to give his sanction. *Kātyāyana* says: "As ordained by Bhrugu, the officer who commits any

daring act of lawlessness, who creates quarrels among the officers, or who misappropriates the municipal property, could be turned out of his post, the decision being reported to the King." Brihaspati also recognised the people's right of appointing officers to the municipal council and mentioned the King's nominal control over it. It is clear from the ancient writings that the municipal councils of those days had extensive powers. The regulations and duties of those bodies resemble exactly those in force in modern times. In some respects they were more comprehensive and more rigid than the present corresponding ones. For instance, the councils had civil and criminal powers. The right of punishing the officers appointed by the people rested with the people themselves. In case they had to be excused the King's sanction was necessary. But the King had no revisional power. They were entirely self-governing bodies. The chief cause of success of those institutions was the full independence they enjoyed unlike the modern municipalities, which are controlled by Government in every respect. There is no way of making progress except by independence. The reason why the modern municipalities and district boards are a failure seems to be their entire dependence on the Government. The people look upon them as mere Government offices.

(*k*) *General.*

SASILEKHA,
Madras,
Sept. 27th, 1907.

Postal runners.

10. The *Sasilekha*, of the 27th September, states that postal runners have to run every day ten miles carrying a load of forty pounds. They get only a monthly salary of Rs. 6. While increments of salary are given to high officials in the department now and then, the salary of the poor runners has remained unchanged from the very beginning. The paper hopes that the Government will consider the pitiable condition of these petty servants.

VYSYA,
Guntûr,
Sept. 15th, 1907.

Wanted a telegraph office at Chodavaram.

11. A correspondent to the *Vysya*, of the 15th September, received on the 25th idem, says that after the establishment of the British rule in this country, arrangements were made for easy communication between people inhabiting distant places by establishing, throughout the land, post and telegraph offices. Past history does not tell us that the ancient rulers of India had made similar arrangements for the welfare of the people. However distant one may be from his correspondent, it has been made possible for them both to communicate with each other in so short a time as twenty-four hours. This is the most valuable gift conferred by the present rule. While this advantage is shared by all, Chodavaram in the Vizagapatam district, one of the chief centres of trade and the resort of the people of the surrounding villages having court business, lacks it. If one has to despatch a telegram, he has to do it at Anakápalle, a place eleven miles off, and so, for a four-anna telegram, one has to pay eight annas to the cooly carrying the message. Moreover, the villages of Vaddādi and Mādugala in the district carry on extensive trade with Madras and Bombay. As there are no telegraph offices in these places, it is extremely difficult to know the variations in the market prices. The loss caused to the merchants thereby cannot be exaggerated. If telegraph offices be established at Chodavaram and Mādugala, trade will increase a thousandfold. These telegraph offices will pay the Government amply. There is a sub-office at Chodavaram, whose entire work is done by a sub-postmaster. There is enough of work here for one or two more clerks. It is necessary, therefore, under the present circumstances, to appoint an assistant to the sub-postmaster at Chodavaram and to establish a sub-office at Madugala, which is growing in importance commercially. These arrangements conduce to the public welfare as well as to the increase of Government revenue.

SWARAJ,
Bezwada,
Sept. 21st, 1907.

Boycott.

12. The *Swaraj*, of the 21st September, institutes the following comparison between America of the eighteenth century and India of the present day anent the question, "Is Boycott a political weapon?"

America.	*India.*
The causes of discontent.	The causes of discontent.
1. The Governors sent to rule the people did not administer the country well. The Navigation laws prohibited America from trading with countries other than England. In spite of the restriction the Americans began to trade freely with all countries. Even though the Americans had no representatives in the Parliament, England introduced the Stamp Act in 1765 and levied duties on tea and other articles. The people were oppressed in many other ways. So they detained the tea ships in the ports.	1. The Anglo-Indians from the Governor-General down to the European sergeant, desirous of their country's welfare, levied a duty on salt which has no precedent in the annals of the world's history. Under the plea of doing good to the country, Abkári and Forest laws were introduced. In addition to the levy of land revenue, many cesses, such as road-cess and water-cess were levied, while no real attempt was made to elevate the condition of the people. The Indians were given only ordinary education to carry out the orders of the Government. The Government officials do not at all care for the welfare of the people.
2. When duty was levied on tea, the Americans stopped buying tea and threw the tea cases into the sea and resolved not to buy British goods.	2. For the last two years the spirit or patriotism has been awakened in the minds of some people and they do not buy British goods.
3. In the year 1774, the Americans, assembled in a congress, demanded the privileges enjoyed by the English and resolved not to buy British goods and informed the same to the King.	3. Ever since 1885, the National Congress has been holding its sessions. At last, in 1906, self-government of the kind conferred on the British colonies was demanded. The boycott question is still in the discussion stage.
4. Next year they thought there was no use of holding the congress and began to wage war. As they possessed arms, they fought against the English in twelve places. The English were defeated and in 1783 they made peace with the Americans and granted privileges to them.	4. As the National Congress progressed in its onward march the English have become more and more ill-disposed towards the Indians, oppressed them, punished their leaders, and exhibited their valour against the disarmed Indians. The people have been subjected to many hardships.

The paper advises the English and the Indians alike. It says that the English must do their duty by the Indians for fear of God, and that the Indians must remember that the English would grant liberty to the heroic nations like the Americans and the Boers, and that the only weapon available for them for the vindication of national rights is the boycott.

KISTNAPATRIKA,
Masulipatam,
Sept. 22nd, 1907.

Swadeshi lectures.

13. The *Kistnapatrika*, of the 22nd September, says that Kona Sitarama Rao Pantulu, the Travelling Secretary of the Kistna District Association, visited Kumudavalli, Bápatla, Palakoderu, Srunga Viruksham and Undi and delivered lectures on topics such as "India—past and present", "Decay of agriculture and commerce", "*Swadeshism*", "Boycott" and "Influence of *Vande Mataram*." He further dwelt on the difficulties from which the people are suffering under the arbitrary rule of the Government. The audience regretted that punishments were being inflicted by Government on loyal citizens who were sacrificing their wealth and energy for the uplifting of the nation. They were very much grieved at the punishment inflicted on Babu Bipin Chandra Pal who acted up to the dictates of his conscience which forbade him giving evidence in the *Vande Mataram* case.

KERALA PATRIKA,
Calicut,
Sept. 28th, 1907.

Comments on the speech of His Excellency the Governor at Calicut.

14. A leader in the *Kerala Patrika*, of the 28th September, commenting upon the recent utterances of His Excellency the Governor of Madras at Calicut, says that his speech at the Kerala Vidya Sala is worth special notice, inasmuch as it contains His Excellency's estimate of the loyalty of the natives in general as well as an attempt to justify the severity of his action in connection with the Rajahmundry College incident. It is pleasing to note that His Excellency entertains the opinion that dispite "the braggart utterances of a noisy few," the majority of the learned as well as the landed gentry and invariably the poorer of the population are loyal to Government. But it will prove more beneficial if persons in authority like the Governor will take note of the fact that the noise of the noisy few is listened to and believed in by many; that their utterances are about matters worthy of attention; and that the policy of repression will only add to the noise. The advice to the students to be amenable to discipline is welcomed as sound and healthy, and the article adds that though the severity of the punishment inflicted upon the Rajahmundry students is, in the opinion of His Excellency, intended to serve as a warning to others, yet it is out of all proportion to the offence and will be justifiable in the eyes of none. The Governor's speech is capable of being interpreted either as a warning or as an advice. The article is inclined to take it as a very valuable advice, and recommends it for the acceptance and guidance of the students.

SHAMS-UL-AKHBAR,
Madras,
Sept. 23rd, 1907.

Mussalmans and the Sikhs.

15. The *Shams-ul-Akhbar*, of the 23rd September, writes that it is reported that the Sikhs of Sarzangh in the province of the Punjab obstruct the Mussalmans in the performance of their religious duties by pelting them with stones and brickbats when they hear the "Izan", and observes that, in the interests of justice, the Local Government and the Government of India should take steps at once to put a stop to such misbehaviour on the part of the non-Mussalmans. If such steps are not taken, loyal Mussalmans will be compelled to take vengeance on their adversaries and the confidence they have in the British Government will be much shaken.

IV.—NATIVE STATES.

MUKHBIR-I-DAKHAN,
Madras,
Sept. 25th, 1907.

Mr. Walker's extension.

16. The *Mukhbir-i-Dakhan*, of the 25th September, publishes a lengthy article on the recent malpractices and defalcations in the mint of His Highness the Nizam, which is summarised as follows:—One can naturally look for justice from the Government of India in the person of Lord Minto, whose policy is both impartial and calculated to promote the interests of the Native States.

The recent embezzlement by the officers in direct charge of the mint has been brought to light by the Detective Police of Hyderabad and a committee has been formed to investigate the matter, but the committee ought to have been composed of a few more honest and reliable officers of the Nizam's Government. The mint was under the direct charge of Mr. Walker and Mr. English. The contract for purchasing old coins instead of being given to different persons periodically has invariably been given to one and the same person, and this procedure has entailed loss to the Hyderabad Government. The parcels forwarded from different stations to the address of the mint were by order of Mr. Walker received at the mint free of custom duties and without any inspection by the Custom authorities. It is not known whether these parcels contained coins or jewels. Had duties been collected by the Custom authorities, they would have amounted to 4 lakhs of rupees. This loss is no doubt due to British officers, whose services have been lent to Hyderabad State by the British Government. The only good that has come out from such appointments is undue strain on the exchequer of Hyderabad. The prosperity of India is not likely to be promoted by the appointment of Indians to the India Council. Only sympathetic and noble British officers should be appointed to rule India. Time alone must show whether the financial state of Hyderabad has been bettered or made worse by the appointment of Mr. Walker. If one examines facts closely he will at once come to the conclusion that any extension of Mr. Walker's services is quite unnecessary.

VI.—MISCELLANEOUS.

INDIA,
Madras,
Sept. 14th, 1907.

The Government as a bangle-seller.

17. The *India*, of the 14th September, publishes a cartoon representing the Government as a bangle-seller fitting his bangles to the wrists of a Maharaja. The bangles are, says this paper, titles, such as K.C.I.E., Diwan Bahadur, etc., to which a new one is about to be added—namely, I.C. (Imperial Councillor). The purport of the cartoon is that the Government dupes the aristocracy of this country into sacrificing the sentiment of patriotism and the esteem of their fellow-countrymen for the sake of such vain baubles, to the great gain of England and the correspondingly great loss of this land.

An Indian lady's spirited address at the Stuttgart Socialist Congress.

18. The same paper gives in Tamil the purport of an address said to have been delivered by Srimati Kámá, a Parsi lady, at the Stuttgart Socialist Congress, in the following terms :—

Brothers and sisters,—You are fighting for liberty. Just listen to the state of our country, India. The average income derived there by each man daily is three-quarters of an anna. Do you know of any other country like this? Every year three and-a-half crores of pounds are drained from our country into England. The prosperity of England is thereby increased. In India, the people are dying through famine at the rate of fifty thousands every month. You are advocating the cause of justice. See what injustice exists in our country! We have resolved to improve our condition ourselves. Nevertheless, we seek your good wishes. Within three months, three of our countrymen have, without any enquiry whatever, been deported to Burma and imprisoned in a fort there. Consider all this. You should not neglect this (state of affairs), because India has sent no representative to this assembly. I fully hope that *Swaraj* will be established in our land before I end my days. *Vande Mataram!*

The *Desabhimani*, of the 25th September, republishes this article.

The *Suryodaya Prakasika*, of the 23rd September, quotes from the *Karnatakapatra* an article which purports to be a translation of the address delivered by Mrs. Rustom K. R. Kámá before the International Socialist Congress at Stuttgart on the 22nd August. In the course of her address Mrs. Kámá appears to have said that she was there to speak on behalf of the voiceless millions of India groaning under the weight of the yoke of foreign rule. It was difficult to conceive, she said, of a people with an average income of not more than a penny (8 pies) a day; yet this was the case in India, and another instance of such abject poverty could not be found. The reason was clear, she said; nearly 35 million pounds sterling were wrung out from the people every year, and the necessary consequence was that nearly five hundred thousand people died every month from starvation; and the people of India were no small fraction of humanity—they constituted one-fifth of the entire human race. She wondered how, as socialists who believed in a universal community of interests, they could bear to see the strong trampling and triumphing over the weak. She then exhorted the audience to take up the cause of justice,—to champion the cause of India, of a weak and down-trodden people. She said that they must not wait for an appeal from the Indians for help, for, it was not possible for a subject nation to make such an appeal. She wondered how universality of interests was possible without national independence, without freedom of action. She observed that along with those 35 million pounds a year, England was sucking the very life-blood of the Indian nation, and that the time had come to realise the truth of the prophecies made by Mr. Hyndmann to Mr. Morely nearly 35 years ago regarding Indian poverty. She said she was aware of the interest the socialists were taking regarding the affairs of Russia and Polland, and she desired them to take a similar interest in Indian affairs. She then proposed that at every Congress meeting one resolution at least should be concerning Indian affairs. She said that it was enough to have their sympathy towards a people who were fighting for their national liberties against the British capitalists and the merciless bureaucrats. Besides, she said, more woeful atrocities had been committed in India of late. Two men of light and leading and above all of a patriotic and law-abiding nature had been deported to Burma without being allowed even a chance to establish their innocence in a fair trial, and many others had been sent to goal after sham trials, because they happened to appeal to Providence to be relieved of their miseries. She ended with a peroration exhorting the hearers to ponder over the weighty problems presented to them by Mr. Hyndmann, and finally expressed her wish to see India obtain self-government in her own life-time.

INDIA,
Madras,
Sept. 14th, 1907.

The Government as the cause of India's poverty.

19. The *India*, of the 14th September, publishes a dialogue between a teacher and his disciple, in the course of which the following statements occur:—It is seen just at present in this Bharatavarsha that people are filled with despair on account of their adversity consequent on their subjection to a foreign rule. The educational institutions in India are subject to the control of the Government and they also get some pecuniary aid at its hands. It is only books approved by Government that are allowed to be taught there. However untrue the statements in these books may be, the teachers should teach and the boys should accept them alone as true. Thus in schools true politics are not discussed. In this Bharatavarsha, people are suffering from hunger, famine and disease, more now than before; does this not mean that the administration is not properly carried on? It is a fact that the Government has made the people of this Bharatavarsha very poor. Even foreigners have praised the Indians as a comparatively patient, industrious and frugal people, free from immorality and the habit of drinking. Therefore, the chief cause of their misery is the Government. About three hundred years ago, some English merchants, finding the trade with India lucrative, came out to this country, obtained permission from some Rajas to establish warehouses and to fortify them. In course of time they conquered the whole country by interfering in the disputes between the neighbouring Princes, and thus improved their trade. The administration of this land is the pretext and trade the purpose of the British. Their statesmanship is mercenary. The chief aim of the English is to acquire enormous wealth from India. With this end in view they adopt all possible tricks and contrivances. In the days of the company, they carried on trade without paying any duty on the merchandise shipped from their country. Thus they destroyed the Indian industries altogether by oppressing the people in Bengal and other places. They crushed the people by heavy taxation. When the late Empress Victoria assumed the direct charge of the Government of India, she promised to rule so as to increase our prosperity. Till now we have derived no benefit whatever; and we have become poor and are dying by thousands daily through hunger and disease. If the Government consists of foreign traders, it is the same as a thief coming forward to dispense justice. The will of the foreign merchant is our law. How can we thrive in these circumstances?

SWADESAMITRAN,
Madras,
Sept. 23rd, 1907.

The Indians in Natal.

20. The *Swadesamitran*, of the 23rd September, says:—More Indians live in Natal than in the Transvaal. About 100,000 Indians live there as coolies and traders. The whites in Natal have been oppressing these Indians in several ways with a view to drive them out of Natal and thus escape the effects of their competition in commerce. They have enacted that licenses should be obtained by the Indians for trade on payment of heavy fees; and even these

licenses are not given without delay. The British Ministers, though appealed to several times about this and several other grievances, have been making the same reply to the Natal Indians, as they have made to the Transvaal Indians, namely, that they have no power to alter the regulations of the colonists. This is not wholly true, because though Natal and the Transvaal are said to enjoy *Swaraj*, it is only in name and they cannot carry on their Government for one day without the assistance of the British in the shape of loans for the laying of railways and other purposes, and, in the case of Natal, in the shape of troops for putting down the natives of the land who very often rebel against the white colonists. The whites of Natal have now applied to England for assistance of this latter sort, and there is no doubt that troops will be sent. If only the British Ministers insist on the proper treatment of the Indians by the colonists where the latter seek such assistance at their hands, they will surely yield. But the British Ministers will not do so, lest the colonists should altogether sever their connection with the mother country. Not that the British have anything to lose if such a thing happens; but they apprehend the loss of prestige to their empire by such a separation. The British Ministers are confident that the Indians will not make any attempt to free themselves, however much they may be oppressed. The British interests will never be affected by the displeasure of the Indians. That is why the British do not at all advocate the cause of the Indians in the colonies or elsewhere.

SWADESAMITRAN,
Madras,
Sept. 23rd, 1907.

Prohibition of the circulation of certain newspapers in India.

21. The *Swadesamitran*, of the 23rd September, observes:—The *Gaelic American* of America, the *Justice* of London and the *Indian Socialogist* published by Syámaji Krishna Varma in the same city are generally never sparing in their remarks against the Government of India and are very zealous in advocating the Indian cause. The Government of India, therefore, has prohibited the importation of these three newspapers into India either by land or by sea. The Government seems to be of opinion that we will sustain great loss by the non-circulation of these papers in our land and that all public endeavours will be stopped. Surely such measures cannot be of any great avail.

The *India*, of the 28th September, reproduces this article.

The present administration and the Indian nation.

22. A correspondent to the *Swadesamitran*, of the 23rd September, writes:—The colour of men differs with the climatic conditions of different countries. The people of any particular colour are not superior by nature in their likes and dislikes, sense of honour and dishonour, liberty and prestige, to people of a different colour. It is more than 100 years since the English began to rule here. It is apparent that those, who treated the Indians till now as men, have suddenly come to think of them as lower beings. The Indian, who finds fault with the Government officials, who does not submit to their wishes and who advocates *Swadeshism* and *Swaraj*, is liable to be persecuted by the Police. Neither the Magistracy nor the Police consider the prestige and honour of the Indian. No class of people will be for ever ministering to the greatness and gain of another class to which it is subject. Such a thing has never happened, nor will it happen, in the future. We know that in days of old there was a tyrant demon called Ravana who was destroyed with his kith and kin by the very beings whom he had treated like mosquitoes. Although this is an old story and the Europeans in India boast of their strength, had they not to undergo endless difficulties in Africa in the Boer War? Were not the Russians defeated by the Japanese? Who can conceal such patent facts in the history of the Faringhis? Some who have learnt the difficulties suffered by our patriots from the newspaper readers have said to me "See! What is the result? What can these people do?" My reply to them is that a Police Inspector surrounded by thieves in the middle of a forest should only forget his office and can do nothing else. Might is right. The incidence taking place just at present under the British

Government are not creditable to it. It is an offence to say that we are also men and that we should be governed in accordance with our likes and dislikes openly declared by us. It is also an offence to give out that people will die of hunger if our industries are destroyed and that our industries should therefore be improved by *Swadeshism.* These are the two crimes now most prevalent. The offenders are liable to deportation and imprisonment. These (deportation and imprisonment) are not the means to suppress the crimes, nor is it fair to dishonour and oppress he Indians unreasonably. Before God, the Hindus are men as well as others. Wise men will not think that persons endeavouring in a good cause are dishonoured by being sent to the jail. The prison, the place for unworthy persons who have committed the offences enumerated in the Penel Code, has become the abode of the worthy men now. The unworthy cannot fail to tbe encouraged by this fact. No Indian is a traitor; but many of the Europeans are enemies of the Indian nation. They (the Europeans) can put anybody in chains, consign anybody to the prison and make anybody stand in the sun! Would treason, if it were in existence, disappear by all this? Jesus yielded to crucifixion for the sake of mankind; but this made him the object of veneration and not of contempt on the part of other men. We, therefore, think that it is only when the Government, heeding not the irresponsible writings of the English Press, yielding not to any unnecessary alarm, introduces reforms necessary to satisfy the Hindus in their present state of feeling, that quiet will be restored and the stability of the English rule will be secured for years and years to come. May God grant this! *Vande Mataram!*

HINDU NESAN,
Madras,
Sept. 23rd, 1907.

Penal water-rate.

23. The *Hindu Nesan*, of the 23rd September, points out to the Board of Revenue and the Government the fact that the imposition of the penal water-rate of ten times the usual charge for unauthorised irrigation of fields in times of scarcity is unjust, and states that only double the usual rate should be imposed in such cases.

SWADESAMITRAN,
Madras,
Sept. 24th, 1907.

The mining industry in India.

24. The *Swadesamitran*, of the 24th September, observes:—The British Government does not like to mine for iron ore in India, as it will end in loss to the iron-dealers in England. Similarly the Government has not been anxious to mine for metals like copper, tin and brass though they are available in several parts of India.

The Government carrying on trade.

25. The same paper says:—It is well known that, some time back, when the butchers of Madras closed their shops, the Madras Corporation set up meat stalls of its own. Similarly, not being content with the prosecution of the workers in the *Swadeshi* cause and with having voluntarily lent Police aid to certain men for the sale of foreign goods, the Bengal Government has now established *Paradesi* shops of its own and Police constables have been appointed as sales men and accountants! Not only that; but people are by these constables coerced to purchase in these shops. It is usual even now to speak ill of the Nawabs of former days for having forced the Hindus to shave their heads and embrace the faith of Islam. But, looking at the events now taking place, it does not appear that the British rule is any way superior to that of the Nawabs'. If deeply considered, the Nawabs' rule was in several ways superior to the British rule. Nay, incidents have been happening which compel us to think that the Russian Czar's rule itself is better than that of the British in India.

The *India*, of the 28th September, republishes this article.

SWADESAMITRAN,
Madras,
Sept. 25th, 1907.

The Governor at Calicut.

26. The *Swadesamitran*, of the 25th September, writes:—We cannot see—indeed it is impossible that there should have been—anything to commend in any of the speeches made by the Governor at Calicut. Although he may utter sweet words in regard to the people of this Province, he has bitter feelings in his heart about them, especially about the student portion of them. This came

out in his speech at the Zamorin's College. He professed the belief that as a whole the Madrasees are a loyal set of men. It is their unmixed loyalty, we presume, that made the Governor establish a Punitive Police force in Cocanada. Could he not have rested with his declaration about the loyalty of this Province? He said that though the punishment imposed on the Rajahmundry students was severe, yet it was awarded solely in the interest of the students. It would have been better if he had not raked up this old question and thus roused the feelings of the public.

INDIA,
Madras,
Sept. 28th, 1907.

Candidates for Legislative Councils, etc.

27. The *India*, of the 28th September, publishes a cartoon representing the candidates seeking election to the Legislative Councils, Corporations and other public bodies having no scope for independent action, as geese making too much noise. In explaining the cartoon, this paper states that the trouble given to the public for votes has increased, and that it is not clear why they should be so enthusiastic about getting into institutions where they can do nothing but bawl out and where the voice of the foreigners alone will prevail.

Boycott of foreign goods to prevent extinction of the Indians.

28. The same paper observes:—Some days ago, Mr. Tilak said in Poona, "it is better, in my opinion, that the whole race of Bharata is destroyed once for all than continue in its present state of complete dependence." It may be surprising to hear that one whose love for the Bharata race is unbounded should say so. But he knows for certain that if all the responsible work from the building of bridges to the guarding of the country should be, as it is now, in the hands of foreigners, if we are doing only all the drudgery and if crores of money should be going away from this country continuously, our race would be sure to die out rotting little by little. Unless our present political condition changes, we are certain to die out in this disgraceful fashion. He prescribes a remedy to prevent such a destruction, namely, the boycott of foreign articles. O people of the land of Bharata, will you not even now resort to this remedy?

SURYODAYA
PRAKASIKA,
Bangalore,
Sept. 23rd, 1907.

The Nationalists and the Bureaucrats.

29. The *Suryodaya Prakasika*, of the 23rd September, observes:—There is a rumour to the effect that Babu Bhupendra Dutt, who was the editor of the *Yugantar*, is compelled to do the work of a bullock in the jail, namely, to work an oil-mill. The report, if true, would excite the greatest pity. But is it possible that our benign Government could have stooped to such base conduct? Besides, how cruel it is to compel persons to give evidence on oath against their conscience, and when they refuse to do so, to punish them for contempt of Court! Yet Babu B. C. Pal was made to suffer imprisonment because he could not stifle his conscience for fear of prosecution. Besides, is it not possible that the authorities pursue this policy of prosecution in order to deprive the Indian National Congress of the services of some of its ablest leaders? The editors of the *Punjabee*, *India*, *Hindustan*, *Yugantar*, *Vande Mataram*, *Barisal Hitaishi* and several other newspapers were all incarcerated one after another. Lala Lajpat Rai, Sirdar Ajit Singh, Babu B. C. Pal, Srijut Arabinda Ghose, the Rajahmundry students, the Cocanada people and a hundred thousand others have all come in more or less for a share of the punishment. Can it be urged that all these were guilty of sedition? The fact is that the authorities inflict the maximum term of imprisonment for every slight offence so as to pursue repression with the fullest force, and take a pride, as it were, in discovering sedition among the subject-people.

ERRATUM.

On page 463 of the Report, in the fifth line of article No. 5, "A fine and" is a misprint for "A fine. And".

[Issued, 5th October 1907.]

CONFIDENTIAL. **No. 40 of 1907.**

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 5th October 1907.

CONTENTS.

LIST OF NEWSPAPERS.

ENGLISH PAPERS OWNED BY NATIVES.

II.—HOME ADMINISTRATION.

PAGE

(*b*) *Courts*—

Withdrawal of charges against Sir George Arbuthnot .. 492

(*k*) *General*—

The new Council for India .. .. *ib.*
The National Volunteers 493
How to maintain an official majority .. .. .. *ib.*

II.—HOME ADMINISTRATION—*cont.*

PAGE

(*k*) *General*—cont.

A Nawab on the Discontent 494

VI.—MISCELLANEOUS.

Mr. Tilak on caste 495
Lajpat Rai's deportation—Morley and the Premier .. .. *ib.*
A scene in a train—A pleader and two Whites 496

VERNACULAR PAPERS.

I.—FOREIGN POLITICS.

PAGE

Unrest in Turkey 497
England and the Muhammadan kingdoms .. .. .. *ib.*

II.—HOME ADMINISTRATION.

(*a*) *Police*—

The tyranny of the police .. .. *ib.*
Remarks on the Railway Police force of Malabar .. 498

(*b*) *Courts*—

"Are the British-made courts courts?" .. .. *ib.*
The punishment to Sir George Arbuthnot .. .. *ib.*

(*f*) *Land Revenue and Settlement*—

The Kistna floods 499

(*g*) *Forests*—

Forest laws .. .. *ib.*

(*i*) *Public Works*—

Official freaks .. .. *ib.*

(*k*) *General*—

"How to perform our duty" 500
Swadeshi lectures .. .. *ib.*
Lectures on *Swadeshism* .. .. *ib.*

II.—HOME ADMINISTRATION—*cont.*

PAGE

(*k*) *General*—cont.

Kona Sitarama Rao, Travelling Secretary of the Kistna District Association 500
Babu Bipin Chandra Pal, the modern Abhimanyu .. *ib.*
Oppression by English officials 501
"Social ostracism and boycott" .. .. *ib.*
Retirement of the Manager of the Surgeon-General's office 502

IV.—NATIVE STATES.

Unjust treatment of the Ezhavas of Travancore .. .. *ib.*
Ezhavas not admitted in the Police force of Cochin .. *ib.*
Remarks on the appointment of Mr. Rajagopalachariar as Diwan of Travancore 503

VI.—MISCELLANEOUS.

The present state of India .. .. *ib.*
The Indians in South Africa .. .. *ib.*
Mr. Keir-Hardie in Bengal 504
The Government's remedy for the unrest in India .. .. *ib.*
Enemies of India among the Indians themselves .. .. *ib.*
Babu Bipin Chandra Pal 505
Repression of the Press and free speech .. .. .. *ib.*
The attitude of the Anglo-Indian officials towards the Indians .. .. *ib.*

No.	Names of newspapers.	Place of publication.	Number of copies ordinarily issued.	Dates of papers received and examined during the third quarter of 1907.
	ENGLISH.			
	Monthly.			
1	"Indian Review"	Madras	2,500	July and Aug. 1907.
2	"Patriot"	Vellore	About 200	July, Aug. and Sept. 1907.
	Bi-monthly.			
3	"Carlylean"	Rajahmundry	1,800	Third week of July, 1st week of Aug., 1st week of Sept., and 3rd week of Sept. 1907.
	Weekly.			
4	"South Indian Mail"	Madura	450	1st, 8th, 15th, 22nd and 29th July; 5th, 12th, 19th and 26th Aug.; and 2nd, 9th, 16th, 23rd and 30th Sept. 1907.
5	"East Coast News and Advertiser"	Vizagapatam	350	4th, 11th, 18th and 25th July; 1st, 8th, 15th, 22nd and 29th Aug.; and 5th, 12th, 19th and 26th Sept. 1907.
6	"Wednesday Review"	Trichinopoly	450	3rd, 10th, 17th, 24th and 31st July; 7th, 14th, 21st and 28th Aug.; and 4th, 11th, 18th and 25th Sept. 1907.
7	"United India and Native States"	Madras	300	6th, 13th, 20th and 27th July; 3rd, 10th, 17th, 24th and 31st Aug.; and 7th, 14th, 21st and 28th Sept. 1907.
8	"Cochin Argus"	British Cochin	230	
9	"Malabar Herald"	Do.	683	
10	"Muslim Patriot"	Madras	500	4th, 11th, 18th and 25th July; 1st, 8th, 15th, 22nd and 29th Aug; and 5th, 12th, 19th and 26th Sept. 1907.
11	"Liberal"	Do.	1,700	7th, 14th, 21st and 28th July; 4th, 11th, 18th and 25th Aug.; and 1st, 8th, 15th, 22nd and 29th Sept. 1907.
12	"Travancore Times"	Nagercoil	300	2nd, 9th, 16th, 23rd and 30th July; 6th, 13th, 20th and 27th Aug.; and 3rd, 10th, 17th and 24th Sept. 1907.
	Bi-weekly.			
13	"West Coast Spectator"	Calicut	485	3rd, 6th, 10th, 13th, 17th, 20th, 24th, 27th and 31st July; 3rd, 7th, 10th, 14th, 17th, 21st, 28th and 31st Aug.; and 4th, 7th, 11th, 14th, 18th, 20th, 21st, 25th and 28th Sept. 1907.
14	"Muhammadan"	Madras	500	1st, 4th, 8th, 11th, 15th, 18th, 22nd, 25th and 29th July; 1st, 5th, 8th, 12th, 15th, 19th, 22nd, 26th and 29th Aug.; and 2nd, 5th, 9th, 12th, 16th, 19th, 23rd, 26th and 30th Sept. 1907.
	Tri-weekly.			
15	"Western Star"	Trivandrum	560	2nd, 4th, 6th, 9th, 11th, 13th, 16th, 18th, 20th, 23rd, 25th, 27th and 30th July; 1st, 3rd, 6th, 8th, 10th, 13th, 15th, 17th, 20th, 22nd, 27th, 29th and 31st Aug.; and 3rd, 5th, 7th, 10th, 12th, 14th, 17th, 19th, 21st, 24th, 26th and 28th Sept. 1907.
16	"Malabar Daily News and Trivandrum Telegraph."	Calicut	400	2nd, 4th, 6th, 9th, 11th, 13th, 16th, 18th, 20th, 23rd, 25th, 27th and 30th July; 1st, 3rd, 6th, 8th, 10th, 13th, 15th, 17th, 20th, 24th, 27th, 29th and 31st Aug.; and 3rd, 5th, 7th, 10th, 12th, 14th, 17th, 19th, 21st, 24th, 26th and 28th Sept. 1907.
	Daily.			
17	"Hindu"	Madras	3,050 (Daily, Tri-weekly and Weekly included.)	Issues of all the dates of July, Aug. and Sept. 1907, excepting Sundays and holidays.
18	"Madras Standard"	Do.	14,380 (Students' edition included.)	
19	"Indian Patriot"	Do.	1,170 (Daily and Tri-weekly included.)	
20	"Daily Post"	Bangalore	500	

No.	Names of newspapers.	Place of publication.	Number of copies ordinarily issued.	Dates of papers received and examined during the third quarter of 1907.
	VERNACULAR.			
	TAMIL.			
	Monthly.			
21	"Viveka Chintamani"	Madras	500	May and June 1907.
22	"Bhuloka Vyasan"	Do.	500	June, July, Aug. and Sept. 1907.
23	"Chakravartini"	Do.	300	May 1907.
24	"Indian Law Gazette"	Do.	1,000	June, July and Aug. 1907.
25	"Vyavasaya Vardhani"	Tanjore	400	March and April 1907.
	Bi-monthly.			
26	"Bhuloka Nanban"	Madras	200	15th and 30th July ; 15th and 30th Aug. ; and 15th Sept. 1907.
27	"Satyavartamani"	Pasumalai	400	1st and 15th July ; 1st and 15th Aug. ; and 1st and 15th Sept. 1907.
28	"Coimbatore Kalanidhi"	Coimbatore	About 200	1st and 15th July ; 1st and 15th Aug. ; and 1st Sept. 1907.
	Weekly.			
29	"Dravida Dipam"	Madras	700	8th, 15th, 22nd and 29th July ; 8th, 15th, 22nd and 29th Aug. ; and 8th, 15th and 22nd Sept. 1907.
30	"Vikata Dutan"	Do.	600	6th, 13th, 20th and 27th July ; 3rd, 10th, 17th, 24th and 31st Aug. ; and 7th, 14th, 21st and 28th Sept. 1907.
31	"India"	Do.	600	6th, 13th, 20th and 27th July ; 3rd, 10th, 17th, 24th and 31st Aug. ; and 7th, 14th, 21st and 28th Sept. 1907.
32	"Swadesi"	Do.	800	1st, 8th, 15th, 22nd and 29th Aug. 1907.
33	"Dakshanadipam"	Salem	Not known.	22nd and 29th June ; 6th, 13th, 20th and 27th July ; 3rd and 10th Aug. ; and 14th Sept. 1907.
34	"Desabhimani"	Cuddalore	350	3rd, 10th, 17th, 24th and 31st July ; 7th, 14th, 21st and 28th Aug. ; and 4th, 11th, 18th and 25th Sept. 1907
35	"Jananukulan"	Tanjore	1,000	6th 13th, 20th and 27th July ; 3rd, 10th and 24th Aug. ; and 7th, 14th, 21st and 28th Sept. 1907.
36	"Nagai Nilalochani"	Negapatam	300	1st, 8th, 15th and 29th July ; 5th, 12th, 19th and 26th Aug. ; and 2nd, 9th, 16th and 23rd Sept. 1907.
37	"Tanjai Jana Nesan"	Tiruválúr	Not known.	13th, 20th and 27th July ; 3rd, 10th, 17th, 24th and 31st Aug ; and 7th and 30th Sept. 1907.
38	"Travancore Abhimani"	Nagercoil	200	28th June ; 5th, 12th, 19th and 26th July ; 2nd, 9th, 16th, 23rd and 30th Aug. ; and 6th, 12th and 20th Sept 1907.
	Bi-weekly.			
39	"Hindu Nesan"	Madras	700	29th June ; 4th, 8th, 11th, 15th, 18th, 22nd, 25th and 29th July ; 1st, 5th, 8th, 15th, 19th, 22nd, 26th and 29th Aug. ; and 2nd, 5th, 9th, 12th, 16th, 19th, 23rd and 26th Sept. 1907.
	Daily.			
40	"Swadesamitran"	Madras	Daily 1,200 Tri-weekly 1,500.	All the days of July, Aug and Sept. 1907, excepting Sundays and holidays, and also the 26th July and the 28th and 30th Sept. 1907.
	TELUGU.			
	Monthly.			
41	"Aryamatabodhini"	Cocanada	750	April, May, June and July 1907.
42	"Bhumanandaprakasika"	Cuddapah	500	May, June, July and Aug. 1907.
43	"Hindu Sundari"	Kanteru	800	Feb., March and June 1907.
44	"Kalavati"	Rajahmundry	450	May, June, July and Aug. 1907.
45	"Kameswary"	Vizianagram	500	March and April 1907.
46	"Krishi"	Penukonda	300	March and April 1907.
47	"Manorama"	Rajahmundry	1,800	May and June 1907.
48	"Messenger of Truth"	Madras	5,750	July, Aug. and Sept. 1907.
49	"Ryot"	Do.	500	May and June 1907.
50	"Savitri"	Jagannaikpur	1,000	July and Aug. 1907.
51	"Suvarnalekha"	Tanuku	700	April 1907.
	Bi-monthly.			
52	"Industry"	Ellore	Not known.	15th June ; 15th July ; 15th Aug. ; 1st and 15th Sept. 1907.
53	"Vyaya"	Guntur	150	15th June ; 1st and 15th July ; 15th Aug. ; and 1st and 15th Sept. 1907.

No.	Names of newspapers.	Place of publication.	Number of copies ordinarily issued.	Dates of papers received and examined during the third quarter of 1907.
	Telugu—*cont.*			
	Weekly.			
54	"Andhrakesari"	Rajahmundry	1,400	28th June; 5th, 12th, 19th and 26th July; 2nd, 9th, 16th, 23rd and 30th Aug.; and 6th, 13th, 20th and 27th Sept. 1907
55	"Desabhimani"	Beswada and Guntúr	750	13th, 20th and 27th July; 3rd, 10th, 24th and 31st Aug.; and 7th and 14th Sept. 1907.
56	"Dharmaprakasika"	Bápatla	300	6th Aug. 1907.
57	"Kistnapatrika"	Masulipatam	500	28th June; 5th, 12th, 19th and 28th July; 4th, 11th, 18th and 25th Aug.; and 1st, 8th, 15th and 22nd Sept. 1907.
58	"Ravi"	Cocanada	850	4th, 11th, 18th and 25th July; 1st, 8th, 15th, 22nd and 29th Aug; and 5th, 12th, 19th and 25th Sept. 1907.
59	"Swaraj"	Beswada	Not known.	29th June; 27th July; 3rd, 10th, 17th, 24th and 31st Aug.; and 7th, 14th and 21st Sept. 1907.
60	"Voice of Truth"	Cocanada	500	18th and 25th Aug.; and 3rd, 10th, 17th and 24th Sept. 1907.
	Bi-weekly.			
61	"Andhraprakasika"	Madras	550	29th June; 3rd, 6th, 10th, 13th, 17th, 20th, 24th, 27th and 31st July; 3rd, 7th, 10th, 14th, 17th, 21st, 24th, 28th and 31st Aug.; and 4th, 7th, 11th, 14th, 18th, 21st, 25th and 28th Sept. 1907.
62	"Sasilekha"	Do.	500	28th June; 2nd, 5th, 9th, 12th, 16th, 19th, 23rd, 26th and 30th July; 2nd, 6th, 9th, 13th, 16th, 20th, 23rd, 27th and 30th Aug.; and 3rd, 6th, 10th, 13th, 17th, 20th, 24th and 27th Sept. 1907.
	Tri-weekly.			
63	"Bhanudaya"	Madras	300	17th, 27th and 29th Aug.; and 3rd, 5th, 10th and 14th Sept. 1907.
	Canarese.			
	Weekly.			
64	"Mysore Star"	Mysore	2,000	1st, 8th, 15th, 22nd and 29th July; 12th, 19th and 26th Aug.; and 2nd, 9th, 23rd and 30th Sept. 1907.
65	"Nadegannadi"	Bangalore	900	6th, 13th, 20th and 27th July; 3rd, 10th, 17th, 24th and 31st Aug.; and 7th, 14th, 21st and 28th Sept. 1907.
66	"Suryodaya Prakasika"	Do.	525	1st, 8th, 15th, 22nd and 29th July; 5th, 12th, 19th and 26th Aug.; and 2nd, 9th, 16th, 23rd and 30th Sept. 1907.
67	"Vrittanta Patrika"	Mysore	5,100	4th, 11th, 18th and 25th July; 1st, 8th, 15th, 22nd and 29th Aug.; and 5th, 12th, 19th and 26th Sept. 1907.
	Bi-weekly.			
68	"Vrittanta Chintamoni"	Mysore	Weekly 816 Bi-weekly 201	3rd, 6th, 10th, 13th, 17th, 20th, 24th, 27th and 31st July; 3rd, 7th, 10th, 14th, 17th, 21st, 24th, 28th and 31st Aug.; and 4th, 7th, 11th, 14th, 18th, 21st, 25th and 28th Sept. 1907.
	[*Periodicals.*]			
	Bi-monthly.			
69	"Swadeshabhimani"	Mangalore	662	1st and 16th July; 1st and 16th Aug.; and 1st and 16th Sept. 1907.
70	"Avakasa Thosini"	Mysore	500	June and July 1907.
71	"Kannada Nudigannadi"	Madras	1,000	June, July, Aug. and Sept. 1907.
72	"Srikrishna Sukti"	Udipi	750	July, Aug. and Sept. 1907.
73	"Vikatapruthapa"	Bangalore	3,000	June, July and Aug. 1907.
	Malayalam.			
	Monthly.			
74	"Vivekodayam"	Trivandrum	1,270	May, June, July and Aug. 1907.
	Tri-monthly.			
75	"Kerala Chintamani"	Trichur	375	24th June; 4th, 14th and 25th July; 4th and 14th Aug.; and 26th Sept. 1907.
76	"Kerala Mitram"	Cochin	100	1st, 11th and 21st July; 1st, 11th and 21st Aug.; and 1st, 11th and 21st Sept. 1907.

No.	Names of newspapers.	Place of publication.	Number of copies ordinarily issued.	Dates of papers received and examined during the third quarter of 1907.
	MALAYALAM—*cont.*			
	Tri-monthly—cont.			
77	"Sarodayam"	Nadaparam	500	30th June; and 10th, 20th and 30th July 1907. NOTE.—Discontinued since the death of the editor on the 10th Aug. 1907.
78	"Sujana Vinodini"	Kuthuparamba	Not known.	15th and 30th Sept. 1907. NOTE.—A new bi-monthly paper.
	Weekly.			
79	"Kerala Patrika"	Calicut	650	29th June; 6th, 13th, 20th and 27th July; 3rd, 10th, 17th and 31st Aug.; and 7th, 14th, 21st and 28th Sept. 1907.
80	"Kerala Sanchari"	Do.	650	3rd, 17th, 24th and 31st July; 7th, 14th and 28th Aug.; and 4th, 11th, 18th and 25th Sept. 1907.
81	"Manorama"	Do.	560	28th June; 5th, 12th, 19th and 26th July; 2nd, 9th, 16th and 30th Aug.; and 6th, 13th, 20th and 27th Sept. 1907.
82	"Malayali"	Tangasséri	962	29th June; 6th, 13th, 20th and 27th July; 3rd, 10th, 17th and 31st Aug.; and 7th, 14th and 21st Sept. 1907.
83	"Kerala Tharaka"	Kóttayam	920	28th June; 5th, 12th, 19th and 26th July; 2nd, 9th, 16th, 23rd and 30th Aug.; and 6th, 13th and 20th Sept. 1907.
84	"Nasrani Dipika"	Mannanam	500	25th June; 2nd, 9th, 16th, 23rd and 30th July; 6th, 13th, 20th and 27th Aug.; and 3rd, 10th, 17th and 24th Sept. 1907.
85	"Subhashini"	Trivandrum	1,320	21st June; and 5th and 12th July 1907.
86	"Bharata Bandhu"	Palghat	280	6th, 20th and 27th July; 3rd, 10th, 17th and 31st Aug.; and 14th and 28th Sept. 1907.
87	"Swedashabhimani"	Vakkam	825	3rd, 10th, 17th, 24th and 31st July; 7th and 14th Aug.; and 11th, 18th and 25th Sept. 1907.
	Bi-weekly.			
88	"Malayala Manorama"	Kóttayam	1,200	26th and 29th June; 3rd, 6th, 10th, 13th, 17th, 20th, 24th, 27th and 31st July; 3rd, 7th, 10th, 14th, 17th, 21st, 28th and 31st Aug.; and 4th, 7th, 11th, 15th, 18th, 21st and 25th Sept. 1907.
	HINDUSTANI.			
89	"Shams-ul-Akhbar"	Madras	450	1st, 8th, 15th, 22nd and 29th July; 5th, 12th, 19th and 26th Aug.; and 2nd, 9th, 16th, 23rd and 30th Sept. 1907.
90	"Jaridah-e-Rozgar"	Do.	500	6th, 13th, 20th and 27th July; 10th Aug.; and 14th and 28th Sept. 1907.
91	"Alhami"	Do.	50	1st, 8th, 16th and 24th July; 1st and 8th Aug.; and 1st and 16th Sept. 1907.
92	"Mukhbir-e-Dakhan"	Do.	700	24th and 31st July; 7th, 14th, 21st and 28th Aug.; and 11th, 18th and 25th Sept. 1907.
93	"Naier-e-Asafi"	Do.	375	18th and 25th July; 1st, 8th, and 15th Aug.; and 5th, 12th, 19th and 26th Sept. 1907.
94	"Mukhtar"	Do.	150	11th, 18th and 25th July; 1st Aug.; and Sept. *Nil.*
95	"Aftab-e-Dakhan"	Do.	120	11th, 18th and 25th July; 1st, 8th and 15th Aug.; and 19th and 26th Sept. 1907.
96	"Qasim-ul-Akhbar"	Bangalore	575	1st, 4th, 8th, 11th, 15th, 18th, 22nd, 25th and 29th July; 1st, 5th, 8th, 12th, 15th, 19th, 22nd. 26th and 29th Aug.; and 2nd, 5th, 9th, 12th, 16th, 19th, 23rd, 26th and 30th Sept. 1907.

ENGLISH PAPERS OWNED BY NATIVES.

II.—HOME ADMINISTRATION.

(b) *Courts.*

THE HINDU,
Madras,
Oct. 3rd, 1907.

Withdrawal of charges against Sir George Arbuthnot.

1. Referring to the withdrawal of the charges against Sir George Arbuthnot, the *Hindu*, of the 3rd October, remarks:—" . . . . There is no doubt that in thus acting, the Crown has taken a merciful view of the case as regards Sir George Arbuthnot, and we think that under all the circumstances, the decision to withdraw the remaining charges would meet with the approval of the public. There is no need to waste public time and public money over the matter. Public justice has been vindicated, and a sentence of eighteen months' rigorous imprisonment added to the time the prisoner has been already in jail pending trial, is sufficient punishment to a man who has been all his life lolling in luxury. We cannot admit that the prisoner was entitled to any indulgence on account of his having been, prior to his declared insolvency, honoured by the Government and by society. It is foolish to talk of this man's antecedent public services and his public benefactions. His career has been for a long time an inglorious one. By the revelations which his bankruptcy has disclosed, his chief business is shown to have been a swindling concern of enormous magnitude. By the handling of other men's hard-earned savings, he has kept up the show of a public benefactor, a feeder of charities, and a liberal employer of labour and exploiter of industrial undertakings. The honours bestowed by the Government and the consideration shown to him by society raised to a high pinnacle his fictitious prestige, reputation and credit. Sir George Arbuthnot is a man who by his actions has wrung innumerable hearts with pain and anguish for which there is no alleviation or earthly remedy. He has yet not uttered one syllable of repentance or self-mortification for his great crime. He is, therefore, one of the greatest criminals on the face of the earth."

(k) *General.*

THE INDIAN PATRIOT,
Madras,
Oct. 1st, 1907.

The new Council for India.

2. The *Indian Patriot*, of the 1st October, has the following leader:—"We are not surprised that even such a man as Sir Edward Law is not able to accept the Government of India's reform proposals without substantial modification; for, as they stand, they seem to be designed more with a view to immediate necessities of Government than with the desire of enlarging popular rights. The Council of Notables is pre-eminently the most ineffectual of the reforms proposed. As at present intended, it is but a farce, and in actual operation it will prove nothing different. A Council of Notables appointed for five years, to be summoned or not summoned, to be consulted or not consulted, without definite functions, without publicity to their proceedings, can but be a name. Sir Edward Law evidently perceives the absurdity of such a scheme, and he proposes that the Notables should be summoned at least once or twice a year and that Government should so far bow to the opinions of the Council as to, at any rate, postpone any measure to which three-fourths of the Council objected. Without any power, the Notables will become easily dissatisfied with their position. The clamour of a seat in the Council will soon disappear, and the Notables will begin to think of their utter impotence and uselessness in a Council which has no definite functions and no powers of any kind. If the Council is to serve any useful purpose, it should have a definite constitution, and must be convoked at fixed periods; the subjects to be submitted to it must be defined; the members must have the right of moving propositions and dividing the Council; all of them must be entitled to be summoned; and their proceedings must be public in the same way as are the proceedings of the Legislative Council. If the Government are not prepared to agree to

these arrangements, they had better not create a Council merely to make it the laughing stock of the intelligent public.

"The sense of responsibility can come only from power; and their position can be valued by the Notables only if they have definite functions and responsibilities to discharge . . . . ."

THE HINDU,
Madras,
Oct. 1st, 1907.

The National Volunteers.

3. The *Hindu*, of the 1st October, contains the following:—"In the interesting, but wholly one-sided and garbled version of the state of things in Bengal which the special correspondent of the *London Times* has contributed to that journal, under the heading of 'Unrest in India,' reproduced elsewhere, it will be observed that it is admitted that the National Volunteer movement had its origin long before the partition of Bengal. The correspondent says: 'Like *Swadeshi*,' the 'National Volunteer' movement, under another name, had also its origin in pre-partition days. An emancipated Bengali lady of very considerable charm and intellect read with increasing resentment the constant changes of physical inferiority which were levelled at the manhood of her race. Inspired by the laudable intention of improving the stamina and physique of the Bengali youth, she established amongst the younger men of her family a gymnasium and imported instructors in all manly pastimes. The Bengali is imitative and the custom spread to a considerable extent; it became general. No one who visits Calcutta now after a lapse of several years can fail to be struck by the unexpected sight on the *maidan* of Bengal, of youths engaged in all manner of field sports. This is nothing but a most welcome sign to all those who desire to see the Indians progress in the right direction . . . . The object of the National Volunteers organisation is practically identical with one of the principal objects of the National Service League in England, viz., 'to improve the moral and physical condition of the nation and thereby to increase its industrial efficiency.' In the enthusiastic movement which Lord Roberts has inaugurated for increased physical and military training for youths in England, Lord Roberts insisted upon this aspect of the question as much as on the purely military aspect of it . . . . The officials in East Bengal apparently think differently. They evidently believe in the emasculation and physical deterioration of the rising generation of Bengal as the surest means of keeping them in perpetual subservience and of maintaining the sway of the alien bureaucracy. But the instinct of national existence and self-preservation could not be put down in that fashion. And the prohibition now made against it by the East Bengal authorities will only aid in giving an impetus to the progress of the National schools, where proper physical training and instruction in methods of self-defence will be chiefly kept in view."

THE INDIAN PATRIOT,
Madras,
Oct. 3rd, 1907.

How to maintain an official majority.

4. The *Indian Patriot*, of the 3rd October, writes as follows:—"The claim that an official majority should be maintained in the Supreme and local Legislative Councils proceeds on an entirely wrong assumption of the nature of the reforms the present times call for. If an official majority is to be maintained, why there should be any reform of the councils at all we fail to see; the reason urged for reform being not that there should be more members who will be as impotent as the non-official members at present, but that the Council should be powerful enough to influence the action of the Government. It is not the numerical strength of the Council so much as the rights that inhere in the Council that is the most important consideration in the formulation of a scheme of reform. Our contention has been all along not that there should be more members and more speeches merely, but that the people's representatives should be assigned a real share in the work of administration. It is not for the mere gratification of having more seats to fight for as a fashionable pastime that we have been demanding a reform of the Councils, but to enable the non-official opinion in the Councils to constitute a real factor in the government of the country. If in the very constitution of the Councils an official majority is to be maintained, then it means that for all practical purposes the present constitution of the Councils is to be perpetuated. But in prepetuating it there is an additional evil of

creating an artificial majority in the Councils. How is this majority to be had? Evidently by putting in as many officials of the lower rank as may be necessary. Can anything more jejune and absurd be imagined in the way of constitution making? The absurdity is so palpable that the whole thing looks like an elaborate joke meant to deceive the credulous Indians who have been pinning their faith to constitutional agitation for the last quarter of a century. Is there to be no reality in the reforms, however limited may be the extent of that reality?

"The only manner in which the question of Council reform can be effectively solved is by making the Councils real popular Legislatures with control over the Executive, but subject to the veto of the Governor or the Governor-General in Council, as the case may be.

* * * * *"

THE HINDU,
Madras,
Oct. 3rd, 1907.

A Nawab on the Discontent.

5. The *Hindu*, of the 3rd October, writes:—"It is an extremely thoughtful and sober article that Nawab Meer Kamaruddin Ali Khan has contributed to the pages of the *Times of India* under the title of 'The Indian discontent and *Swaraj*' which we reproduce elsewhere. This gentleman is said to be a close relative of Tippu Sultan of Mysore, and is the grandson of Nawab Meer Kamaruddin Ali Khan, Jagirdar of Guramconda. He is a retired officer, having served Government for over thirty years. His reading of the present situation is entitled to great weight, though every one may not agree with the conclusions he deduces from his diagnosis of the Indian problem. He is as fully aware as any other patroit that Indians were capable of self-government and possessed the requisite ability. But he adds, 'Misfortune overtaking misfortune, there were dissensions and disunions to weaken their power and give a death blow to *Swaraj*.' And the Nawab also points out, what is now regretted by many Englishmen in their heart of hearts, that it is by the liberal education the British Government have provided for us that 'we have all been able to measure, at least to our satisfaction, our capability, and demand *Swaraj*.' The writer is also convinced, that the granting of self-government, the restoration of peace and order, the training of Chiefs and Rajas to rule their principalities and other deliberately taken steps clearly point to the desire of the Government to train Indians in administrative responsibility. These sentiments, we fear, are more appropriate to the pre-Curzonian days. The decisive steps backward taken by Lord Curzon, the campaign of administrative repression that has characterised the Government of this country for the last two years and more, and the reactionary character of the so-called reforms recently promulgated—all these go to show that the Government have changed their front. And the feeling, not acceptable to the Nawab, that England's attitude is to secure the perpetual serfdom of the Indians has come to be entertained widely, and is, in a way, justified by the declaration that so far as the Englishman's mind can reach, the Government of India must be absolute and personal. The Nawab's objections to the aspiration of Indians for *Swaraj* are sound, if also arguable. When he says that the three conditions that we should satisfy before we could attain *Swaraj* are nationality, mutual trust, and resolute action, no one can seriously object. But one does not at the same time see why, till we become self-reliant, learn to organise, and otherwise become perfect, Indians should not 'aspire' for *Swaraj*. It is not, we believe, seriously contended that Indians are fit for *Swaraj* to-day. It is our ultimate goal and what we are asked to do now is to turn our energies and shape our means towards that quite practicable end. The Nawab attributes the unrest to a misunderstanding between the rulers and the ruled. The Englishman's overbearing manner is, to a great extent, brought about, says the Nawab, by the Indians themselves. His remarks are strong and severe. He says:—'There is nothing that Englishmen value more than sincerity, straightforwardness and self-respect in the native. But when they come to know of the Indian's servile cringing manners, false appearances to please, untruthfulness to self and disregard of self-respect, they despise, dishonour and show scant courtesy and even contempt towards Indians.'"

VI.—MISCELLANEOUS.

THE CARLYLEAN,
Rajahmundry,
3rd Week of Sept.
1907.

Mr. Tilak on caste.

6. The *Carlylean*, for the 3rd week of September, contains the following:—"We are glad to note that Mr. B. G. Tilak of Poona has raised his voice against the caste system. Mr. Tilak is a fearless advocate of *Swaraj* (self-government), and self-government is inconsistent with the existing system of caste which brands some low by virtue of their birth and some high. It is our firm conviction that the present struggle for *Swaraj* will not be successful, unless we root out caste-spirit and caste-inequalities either directly or indirectly. Higher Hinduism does not countenance the existing system of caste, and Mr. Tilak as befitting an advocate of self-government rightly condemns it from the standpoint of higher Hinduism. At the recent Ganpati festival in Poona, he is reported to have made the following remarks on caste: 'The idea of superior and inferior castes is foreign to Hindu religion. My statement might be thought erroneous and unfounded. I maintain it has the highest authority. The famous Purusha Sukta describes the four castes as forming the companions of the Virata Purusha. Their location in the different portions of Virata Purusha symbolises and represents the functions assigned to them. The superiority of one caste over the others is not indicated. The regarding of the head as sacred and the feet as unholy will necessitate the idea of separation. Separation will make existence impossible. The gradation of castes is not supported by the Vedic texts. The prevailing idea of social inequality is working immense evil. Capital is made out of the ideas of inequality and class is set against class. Such disintegration, if unchecked, will involve us in utter ruin. The saints and prophets once averted the danger and we are now called upon to play the same rôle.'"

THE WEST COAST SPECTATOR,
Calicut,
Sept. 25th, 1907.

Lajpat Rai's deportation—Morley and the Premier.

7. The *West Coast Spectator*, of the 25th September, publishes the following:—

(1)

"DOWNING STREET,
"*August 25th*.

"DEAR MORLEY,—The letter in the press from the English editors in Calcutta deserves attention. If, as it seems, the state of feeling in Bengal has been wilfully exaggerated, may not the same be the case with the Punjab? I cannot help thinking that the time has come when this Lajpat might be released without real detriment to Imperial interests. It is of such vital importance at this critical fortunes, that we should not lose sight of the fact that we are a Liberal Government. The patronage of the *Times* galls me beyond endurance sometimes. Move cautiously by all means, but I honestly do not like coercion.

"Yours ever,
H.C.B."

(2)

"ATHENÆUM CLUB,
August 26th.

"[Private and Confidential.]

"MY DEAR SIR HENRY,—I fully realise your impatience, but, as at present advised, I regret that I cannot see my way save at the express wish of the Cabinet as a body to move in the direction indicated in your note. You know my difficulties as to obtaining reliable information—Ibbetson, between ourselves, is an old woman, and my Council are only to be compared to Reuter—but I cannot avoid the reflection that the situation outlined by Lord Kitchener still presents an aspect of great gravity. Will it meet your wishes, if I make a guarded statement in the House somewhat to this effect:—'the most recent reports show a gradual and distinct improvement in the Punjab. If this continues somewhat longer, and the Government has good reason to believe that Lala Lajpat Rai and the other Indians deported are not likely to renew the courses of mischievous action which brought them within the law, then the time may come for releasing them from the operation of that law.' Further than this I can hardly go at present; my position in the office is not a comfortable one. You will forgive me for adding that I cannot share your dislike to the unqualified approval of the *Times*.

"Believe me,
"Yours very sincerely,
J.M."

(3)

"DOWNING STREET,
"*August 28th.*

"[Strictly Confidential.]

"MY DEAR ELGIN,—I wish you would try your influence with Morley. I have been looking into this Indian matter for myself and reluctantly come to the conclusion that Morley is too much in the hands of his advisers. The reception accorded to his reforms has not at all answered the expectations which he held out to the Cabinet. I fear that your forebodings, although we dismissed them at the time were only too well founded. We ought to move faster. So far we seem merely to have handed to the ranks of the Indian Extremists by weakening the Moderates. An appearance of weakness would of course be criminal, but I confess to you that I see nothing in the demands of the more reasonable Indian reforms which need necessarily prove in any degree weakening to your prestige. Morley's attitude is too much like that of a schoolmaster dealing with rebellious pupils. This encourages the bitter spirit among the Europeans which has given so much uneasiness. If they could be taught to look more upon their Indian fellow-subjects in the light of equals or at all events potential equals, in no distant future the situation would be capable of much improvement. This is what Morley will not see. But a cautious word from you with your experience may succeed where I have failed so far to influence him. You know his temperament and how necessary it is that I should avoid any appearance of attempting to coerce him, or I would not write to you.

"Yours sincerely,
"H.C.B."

"[The above correspondence—of which however I am quite unable to guarantee the authenticity—has found its way into my possession, through a private channel.—London correspondent to the *Bengalee*.]"

THE WEST COAST SPECTATOR,
Calicut,
Sept. 25th, 1907.

A scene in a train—A pleader and two Whites.

8. The *West Coast Spectator*, of the 25th September, contains the following:—Mr. Durgacharan Sanyal, Pleader, Rungpur, missed his train, and by mistake boarded the Darjeeling mail train while in motion and while entering a first-class compartment its occupants, Mr. Smart, Deputy Examiner of Accounts, and Mr. Coates, Manager, E.B. Railway, tried to eject him forcibly. Mr. Sanyal tried to explain matters, but was unheeded. There was a scuffle and Mr. Sanyal in self-defence seized Smart's kurki and tried to save himself from being thrown overboard while the train was in motion. Smart was seriously wounded. Mr. Sanyal had his legs very badly hurt, and is in remand. Bail has been refused.

"The *Englishman*, commenting editorially on this, says 'The serious point is this: that a Bengali either seizes or produces murderous Gurkha weapons and attacks Europeans with it. A few years ago such an incident would have been regarded as absolutely impossible, but in these days, among a large section of the Bengalee community a spirit has sprung up which bodes ill for the future peace of the country. Europeans in the mofussil must regard the incident as yet another instance of the dangers to which they are exposed.'"

VERNACULAR PAPERS.

I.—FOREIGN POLITICS.

SWADESAMITRAN,
Madras,
Sept. 30th, 1907.

Unrest in Turkey.

9. The *Swadesamitran*, of the 30th September, writes:—There has been an agitation for Parliamentary Government in all countries of the world where it is now absent. Russia has got the "*Duma.*" Persia has got a Parliament and thereby the people have had the administration of the country placed in their hands. In India serious agitations are being made. In Egypt, the desire is to exclude the British rule and get a national Parliament. The Europeans had been saying for a long time that they alone were conversant with politics and that the Muhammadans were believers in and lovers of despotism. They had never cared for the non-Muhammadan countries—India and China—and had treated them always with disregard. But after the recent success of the Japanese, the whitemen have refrained from talking contemptuously of the Eastern countries. In regard to India and China, however, they have been saying that they have no faith in the capacity of the people to administer their own country. For a long time, there have been disputes between the Christians and the Muhammadans; and Egypt and Turkey are situated amidst the European Christian powers, who have been trying their best to drive the Muhammadans away from these two countries. They would have done so with Turkey, but for the rival feeling among themselves as to which of them is to have that country. The Europeans instigated the Christians in some of the countries under the Sultan of Turkey to fight for their liberation and helped them to establish their liberty. The extent of the territory under the Sultan of Turkey, now, is not even half of what it was formerly. Still the Europeans are intriguing and have weakened the authority of the Sultan. The European Powers are compelling him to carry out several reforms. They are advancing their trade by bribing the chief officers of the Sultan. The people of Turkey are faithful to their sovereign and dislike the Europeans and the advancement of their trade. They now desire a representative Government and are forming a *Swadeshi* party. The Europeans do not like them. What is there at all that they like? They would like that every country in the world should allow itself to be robbed by them. Can it be possible for them to rob always?

SHAMS-UL-AKHBAR,
Madras,
Sept. 30th, 1907.

England and the Muhammadan kingdoms.

10. The following is a brief summary of an article contributed by one Saiyid Fazl Hussain, B.A., to the *Shams-ul-Akhbar*, of the 30th September:—It is an open secret that England alone is an inveterate foe of the Islamic kingdoms. The Egyptians are disgusted with her owing to her usurpation of Egypt. The present troubles in Morocco are the outcome of British wire-pulling, and England is the chief advisory power of Russia in matters relating to the partition of Persia. The treatment shown by our civilized and unprejudiced British Government towards the Islamic kingdoms is a cause for great regret. The enlightened Bengalis enraged at the partition of Bengal have wisely started their own *Swadeshi* movements, whereas we Mussalmans, who are religiously enjoined to be loyal to our sovereign, respectfully request the British Government to consider our grievances, otherwise the Mussalmans, whether of India or Turkey or Egypt, will extend the boycott system.

II.—HOME ADMINISTRATION.

(a) *Police.*

BHULOKA NANBAN,
Madras,
Sept. 30th, 1907.

The tyranny of the police.

11. The *Bhuloka Nanban*, of the 30th September, says:—Now-a-days the police, either from the rise in the price of foodstuffs or from some other cause, have, instead of detecting thefts in the country, taken to committing thefts and

robberies themselves. For example, it is well known to all that recently a head constable in Bengal was sentenced to rigorous imprisonment for having walked away with a bag of money entrusted to him. A few days ago, in Allahabad, a Sub-Inspector named Vishnuram and five constables confined two poor brothers in a room and robbed them of Rs. 600 which they had with them, after causing them a good deal of injury. The matter was brought to light and the offenders punished, though not adequately. The police are only ostensibly employed for safeguarding the interests of the public. In reality the mischief caused by them to the public is incalculable. From before the rise of *Swadeshism*, that is, ever since the commencement of the British rule in India, nothing but evil has been caused by the police to the people. It is, therefore, preferable that recourse is had to the old system of people appointing their own men as *kavalgars*. Under the British rule, even good and innocent persons shudder at the very mention of the word "police" as if they saw a ghost! This proves the tyranny of the police.

MANORAMA,
Calicut,
Oct. 4th, 1907.

Remarks on the Railway Police force of Malabar.

12. An editorial note in the *Manorama*, of the 4th October, referring to the strained relations existing between the Railway Police Inspector and his subordinates in the Malabar district, observes that either the Inspector or his subordinates should be transferred from the district in order to maintain the healthy morale of the force. It is stated that complaints are being daily received, and Mr. Fawcett, the Deputy Inspector-General, should set matters right without any delay.

(*b*) *Courts.*

SWARAJ,
Bezwada,
Sept. 28th, 1907.

" Are the British-made courts courts ? "

13. The *Swaraj*, of the 28th September, writes as follows:—In ancient days Indian kings used to administer justice in accordance with Dharma Sastras (Codes of Law). As they were treating their law-abiding subjects as children, they had no occasion to know what is called the offence of sedition and what it is to punish people for sedition. That time is something like a dream now. There is no use of reflecting over the delicious banquets of happy days during fasting days. When mercenary motives sway the minds of our rulers, how can truth, still less conscience, find a place in their hearts? Where conscience does not hold sway, justice will be absent. Laws, that are not equitable, are simply laws enacted to make the Government easy and to put down popular opposition, but not to administer justice. Courts, where justice is not administered in accordance with just laws, are not courts in their real sense. We shall show that the British Indian courts are not courts where even-handed justice is available. *Regulation III of 1818* empowers the Government to deport any citizen without trial, when they think that he cannot be brought under the clutches of law. This regulation, which aims at the very liberty of the citizens and is opposed to all rules of equity and good conscience, was evidently framed for selfish ends and for firmly establishing English supremacy. There is the *Indian Arms Act*. If the Government were a just Government, why should they be afraid of their Indian subjects and frame that most unique Act on the face of the earth? Many of the Acts of the Government, for instance, the Stamp Act, Salt and Abkári Acts and the Code of Civil Procedure, were framed for the purpose of revenue, and there is not a single Act passed for the welfare of the subjects. It is perhaps with the conviction that the courts, which administer such laws, are not really courts of justice, that Babu Bipin Chandra Pal refused to give evidence.

QASIM-UL-AKHBAR,
Bangalore,
Sept. 30th, 1907.

The punishment to Sir George Arbuthnot.

14. The *Qasim-ul-Akhbar*, of the 30th September, writes that the punishment awarded to Sir George Arbuthnot in proportion to the gravity of the charges against him is quite inadequate, and it is hoped that adequate punishment will be awarded in connection with the remaining charges.

(f) Land Revenue and Settlement.

ANDHRAKESARI,
Rajahmundry,
Sept. 27th, 1907.

The Kistna floods.

15. The *Andhrakesari*, of the 27th September, writes about the Kistna floods as follows:—It is a fact well-known to the people of Bezwada and the surrounding places that there were floods in the Kistna some two months ago. Like the Gódávari, the Kistna has many lankas (islets). Some of these lankas are habitable and the inhabitants there cultivate large tracts of land. When floods are normal, they do not at all affect the crops or the people. But when they are abnormal, as they are this year, and continue for a number of days, the crops are washed away. During the late floods the crops and even pasture were entirely swept away and the people and their cattle were reduced to a miserable plight, deprived of food and shelter. While this was their condition, they had to meet the demands of the Tahsildar for revenue. Whatever might be the influence of the other Taluk officers, it is the Tahsildar's word that can make or mar the welfare of the ryots. Whenever any bold ryot represents his grievances to higher authorities, they do not condescend to interfere, lest they might affect the prestige of the subordinate officials. As the condition of the ryots in the lankas in the Kistna is very miserable, members of the Legislative Council, who represent these parts, must question the Government about the loss of life and of crops on account of the recent floods in the Kistna and those in the Gundlakamma at the beginning of the year and find out what help was rendered by Government by way of remission and in other ways and thus try to do some good to the said ryots.

(g) Forests.

SWADESHABHIMANI,
Mangalore,
Oct. 1st, 1907.

Forest laws.

16. The *Swadeshabhimani*, of the 1st October, remarks that the official view regarding famines in India is that their frequent recurrence is due to causes independent of human agency, and the only remedy is to grow forests and to preserve them, thus increasing the chances of good rainfalls. But these very forest laws affect the people most prejudicially, especially in the districts adjoining the hill tracts, such as Ganjám, Vizagapatam, Malabar and South Canara. A deputation will therefore wait upon His Excellency the Governor, during his visit to South Canara, to represent in brief the grievances of the agricultural classes and ask for a redress of the same. It is urged that the agricultural classes may, with advantage to both the Government and the people, be allowed, on payment of a reasonable tax, to collect the dry leaves and twigs in the forests; that since the reserved forests are infested with wild beasts which devour a large number of cattle every year, suitable measures ought to be devised for the destruction of such beasts; that the rewards offered by Government for this purpose are too inadequate and that the licenses for the possession of guns should be granted more freely; that the ryots should henceforth be allowed to protect their *kumki* lands by means of fences or walls and also that the practice of cutting and selling by public auction the grass that grows in reserved forests should be put an end to, as it deprives the cattle of their fodder for which a separate tax has to be paid by the ryots. It will also be brought to the notice of the Governor that the rules, of late years, against the holding of the annual cattle fair at Subramanyam for preventing the spread of the plague, should be relaxed as they work great hardship on the poor agriculturists at present.

(i) Public Works.

ANDHRAPRAKASIKA,
Madras,
Sept. 28th, 1907.

Official freaks.

17. The *Andhraprakasika*, of the 28th September, says that when the Rajahmundry ryots asked the officials for water to irrigate their lands, they seem to have told them to go and beg of their *Vande Mataram* for water, as it engendered a new spirit in them. Not only did they thus offend the ryots but they refused to grant their request and put them to serious loss. The paper remarks what is mere sport to a cat is death to a rat.

(*k*) *General.*

ANDHRAKESARI,
Rajahmundry,
Sept. 27th, 1907.

"How to perform our duty ?"

18. The *Andhrakesari*, of the 27th September, writes as follows :—While even heroes like Srirama and Harischandra of yore had to sacrifice all that was dear and near to them and undergo untold sufferings in performing their duties and promises, is it possible for us to avoid the difficulties that beset us in our attempts to liberate our motherland from the clutches of bureaucratic Government? We can gain our end only through difficulties. Difficulties will never ruin us. They will divert us from wrong ways. We cannot be free and happy till we attain *Swaraj*. We cannot attain that exalted position without exertion. We can obtain it only after a struggle with the despotic rulers who have their own welfare at heart. Even though it is not possible to reach the goal all of a sudden, what nobler duty can we have than to liberate mother India, whom a strange misfortune has seized with her thirty crores of children? Come what may—misfortunes and troubles—it is but our duty to try to free ourselves from servitude. We must not expect the fruits of our action but simply persevere in our pursuit. Sri Krishna says: "O Arjuna, the most exalted of heroes! Do your duty without caring for the result. Do your duty." We ought not to care for difficulties. Therefore you people of *Bharata* (India) gird up your loins and work for the elevation of mother India, with faith in the Divine Providence and with the moral courage of the Aryans. Ere long we shall realise all our desires and rise high in the estimation of the world.

Swadeshi lectures.

19. A correspondent to the same paper says that Mr. B. Narayana Rao, a *Swadeshi* lecturer, visited Ellore, where he delivered five lectures on *Swadeshi* topics. While he was dwelling on the boycott of foreign articles the students who attended the meeting, began to burn the foreign articles, they were wearing, such as their caps and coats. On the Vinayaka Chaviti day, Mr. Narayana Rao was led through the town in a procession by the local Bhakta Bala Sabha, to the accompaniment of band and *Vande Mataram* songs.

KISTNAPATRIKA,
Masulipatam,
Sept. 29th, 1907.

Lectures on *Swadeshism*.

20. The *Kistnapatrika*, of the 29th September, writes thus :—Chenna Pragada Venkatakrishnaraya Sarma of Rajahmundry visited Víravasaram, Palakollu and Ballipadu, where he delivered lectures on topics such as "*Swadeshi*", "The present poor condition of India", etc. In the course of his lectures he dwelt on the despotic rule of the Government and its evils as well as the ways and means the people have to adopt to get over their present miserable plight. He further said that they must all use *Swadeshi* goods so that the economic condition of India might improve.

Kona Sitarama Rao, Travelling Secretary of the Kistna District Association.

21. The same paper says that Mr. Kona Sitarama Rao, the Travelling Secretary of the Kistna District Association, visited Ballipadu, Rayakudur, Poolapalli, Palakollu and Víravasaram, and delivered lectures on topics such as "Boycott", "National Education", "Swaraj", etc. Throughout the course of his lectures he addressed crowded audiences ranging from 100 to 800 people. While dwelling on the injustice the Government is doing to the people by levying innumerable taxes, he said that the people must labour hard to improve their decayed industries, and that they should wear the armour of boycott in their onward march.

DESABHIMANI,
Bezwada and Guntúr,
Sept. 21st, 1907.

Babu Bipin Chandra Pal, the modern Abhimanyu.

22. A correspondent to the *Desabhimani*, of the 21st September, writes as follows :—We never saw personally Abhimanyu, the bravest and the most truth-loving of the heroes in the Maha Bharata war, but God has created another Abhimanyu in this age in Babu Bipin Chandra Pal, and we can see him.

Abhimanyu of Maha Bharata fame.	*Babu Bipin Chandra Pal.*
1. Though he was of a tender age, he was considered one of the best heroes.	Though without any academic distinctions, he is one of the best philosophers.
2. He attacked the Kaurava forces drawn strategically in a wonderful way by the best of warriors and fought so terribly that the enemy doubled whether they could at all escape with life.	He so manages to deliver lectures as not to give any room for criticism on the part of Government officials and disappoints them even if they make an attempt at it.

It is sad news for the whole of India that a serious catastrophe should overtake their representative spokesman and fearless advocate of national independence—Babu Bipin Chandra Pal. It is surprising that rulers, who are reputed for their justice and power, should yield to a spirit of revenge.

Desabhimani,
Bezwada and Guntur,
Sept. 28th, 1907.

23. The *Desabhimani*, of the 28th September, writes as follows:—

Oppression by English officials.

During the Viceroyalty of Lord Curzon, he saw that it would prove detrimental to the despotic rule of the English, if the Indians should improve in every respect, and passed new laws to check their progress. He noticed the discontent in respect of the English rule brought about by the educated classes and made new laws to prevent ordinary men from obtaining higher education. He divided Bengal into two provinces, because he feared that the Bengalese, who all speak one language and are moved by a strong spirit of union, might offer resistance to the arbitrary rule of the Government. Our educated men first represented our grievances, as a subject people ought to do, by holding meetings and submitting memorials in the full confidence that justice would be done to them. The Government turned a deaf ear to our petitions, lest the light spread among the masses by the educated classes might affect the English trade seriously in a few years. Some of the educated men found out that there was no use of simply presenting petitions to the Government and began to preach the gospel of self-help as the only remedy for improving the economic condition of India. Their determination is not only not to buy English goods but to cease connection with the English as much as possible. Ever since they have begun to preach to the masses about it, the miserable condition of the Indians has been brought home to them and the spirit of *Swadeshi* has seized their hearts. Their attempts to secure liberty which God has conferred on us are causing a great deal of heart-burning to the English. Knowing fully that until the new spirit is suppressed they cannot prosper and that their course of oppression will be checked, the English have put aside all rules of justice and are trying by hook and crook to put down the Indians. They set one class against another by according exceptional treatment to one class in preference to another. *Swadeshi* preachers are deported without any trial whatever, and the proprietors of newspapers are sent to jail. The English beat the Indians as they beat cattle and do not scruple to flog young boys who resist them a little in self-defence. Their merciless prosecutions are far from being reasonable and, being so, they can never destroy our true independence. Our mother India's hopes and aspirations cannot be blighted, as she can beget ten, nay, even a hundred Bipin Chandra Pals for every Bipin Chandra Pal imprisoned. Therefore, O Indians! if you frankly and reasonably exert yourselves, all obstacles in your way will disappear like mirage. Hold fast to your purpose, put on the armour of truth and God will help you in attaining "human liberty." May the liberal-minded English politicians be moved to mercy towards us!

Ravi,
Cocanada,
Oct. 3rd, 1907.

Social ostracism and boycott.

24. The *Ravi*, of the 3rd October, saying that Surendranath Banerjee recently gave out that the Gurus were asked to excommunicate such of their disciples as would not boycott foreign articles and encourage *Swadeshism*, remarks that Surendranath in his anxiety to remove one evil, namely, the present bad administration of the Government, is introducing another kind of unbearable

form of Government. For, it is easy to accede to any form of bad Government, but nobody will bear social difficulties. It is good to consent to *Swadeshism* and boycott too as long as they do not affect the liberty of action. It is very good to avow not to buy foreign articles, but it is unjust and foolish to waylay those who buy foreign articles and annoy them. There should be no hatred towards foreigners.

Mukhbir-i-Dakhan,
Madras,
Oct. 2nd, 1907.

Retirement of the Manager of the Surgeon-General's office.

25. The *Mukhbir-i-Dakhan*, of the 2nd October, writing about the retirement of Khan Bahadur Ghulam Mahmud Sahib, Manager, Surgeon-General's office, Madras, speaks highly of his abilities and services to the State on the authority of opinions expressed by his superiors. The paper says that it is generally admitted that the department has sustained great loss by the retirement. The paper thinks that non-grant of any further extension to the Manager was due to the want of moral courage in superior officers. It adds that justice demanded that the vacancy thus created should fall to the lot of Muhammad Sibghtullah Sahib Cheedah, who was the Manager's assistant and had been taken on the understanding that he would succeed the Manager, but his claims have been overlooked. Cheedah Sahib is a F.A. and has passed Deputy Collector's Test, is thoroughly acquainted with the work of his department, and has more experience than the officer who has succeeded the Manager. In spite of all, his claims have been overlooked and this confirms the belief that the superior officers lack moral courage and have no regard for the honour of the department.

It goes on to say that similar injustice has been done in the case of Muhammad Abdullah Sahib of the Public Works Department. It hopes that the just Government will direct its attention to this matter and do justice as it has done in the matter of the office of the Police Commissioner when the Commissioner Mr. Agar was not allowed to take in an outsider. Finally the editor hopes that the Government will appoint the Khan Bahadur to the Legislative Council when a vacancy occurs next year.

IV.—NATIVE STATES.

Vivekodayam,
Calicut,
Sept. 1907.

Unjust treatment of the Ezhavas of Travancore.

26. A leader in the *Vivekodayam* for the month of September complains bitterly against the unjust treatment accorded by the Travancore Sirkar in the matter of public appointments to the Ezhavas of Travancore, who form not an insignificant section of the population of the State, and characterises this conduct as unbecoming the pretensions of a civilized Government. The article dwells at length on the subject and instances two recent cases in which two qualified members of the community were refused admission into the Engineering and Medical Departments, respectively, on the flimsy ground that there was no vacancy at the time, nor was there any prospect of one in the near future. One of these has already secured a post in the neighbouring State of Cochin and the other an M.B. and C.M. is also trying to leave the State. It is to be deplored that these men in every way qualified for the posts they had respectively applied for, should have thus been forced to leave the State for want of employment there. The article, in conclusion, hopes that injustice of this kind towards the loyal and industrious subjects of His Highness will not be long perpetuated and encourages the suffering Ezhavas to patiently toil on, fully trusting in the adage "God helps those who help themselves"

Manorama,
Calicut,
Oct. 4th, 1907.

Ezhavas not admitted in the Cochin Police force.

27. A correspondent in the *Manorama*, of the 4th October, invites the attention of the Diwan of Cochin to an order passed by the Superintendent of Police on the petition of an Ezhava subject of the State for being enrolled in the Police force of the Sirkar, to the effect that the applicant is not eligible for enlistment, being an Ezhava by caste. The article alleges that the applicant was directed by the Diwan to present his application

to the Superintendent of Police who in his turn directed him to produce a certificate either from a Magistrate or a Police Inspector and the petition which evoked the abovementioned reply was accompanied by a certificate from the Magistrate of Trichur. A memorial on the subject is in contemplation, and it is hoped that the Diwan will pass favourable orders on it. The article refers incidentally to the reforms initiated by Mr. Rajagopalachari in the matter.

MALAYALI,
Calicut.
Sept. 28th, 1907.

Remarks on the appointment of Mr. Rajagopalachariar as Diwan of Travancore.

28. A leader in the *Malayali*, of the 28th September, referring to the Diwanship of Travancore, states as follows:— . . . . The selection of Mr. P. Rajagopalachariar for the Diwanship by His Highness the Maharaja, shows the great solicitude he has for the welfare and prosperity of his subjects. By making such an unexceptionable selection at the present time, His Highness has shown that he is possessed of statesmanship and wisdom of a very high order. We had pointed out in these columns the desirability of appointing Mr. P. Rajagopalachariar to the Diwanship here in succession to Mr. V. P. Madhava Rao. Unfortunately for Travancore, it was Mr. S. Gopalachariar that was then selected. What a woeful failure his one year's administration of the State turned out to be, we need not say again. We are glad that a good selection has now been made, and the people of Travancore are extremely grateful to their Gracious Sovereign for the graceful manner in which he has done it. We sincerely hope that the new *regimé* in Travancore will prove to be highly successful and beneficent.

VI.—MISCELLANEOUS.

VIKATADUTAN,
Madras,
Sept. 28th, 1907.

The present state of India.

29. The *Vikatadutan*, of the 28th September, publishes in Tamil an article said to have been contributed to the *Nottingham Express* by Sir Henry Cotton. It is as follows:—The unrest that has spread in all parts of India attracts the attention of all. There are various causes for this unrest. Besides, there are new views and aims being manifested. Public opinion is also growing stronger day by day. India is becoming a new country in point of civilization. Therefore, to think of ruling India as if the people were still what they had been in days of old, and as if they were slaves and fools, is foolish and dangerous. To do so will be to add fuel to the fire. As it is, the unrest in India portends danger. But the hope seems to be to subdue the people easily, inasmuch as they are disarmed. Nevertheless, is it necessary to state, that when a country as a whole exhibits a blaze of indignant unrest, it is more dangerous than if the people were armed? Now, everywhere is seen a rise of spirit and an outburst of feeling. Signs of rebellion are also seen. The Government also has begun to use the old Regulation III of 1818. The present policy of the Government will only increase the unrest, and it cannot even be dreamed that peace will thereby be established. How then are matters to be set right? On a careful consideration, it will be found that the cause of the present unrest is not the fact that the people aim at the expulsion of the whitemen, and it is, therefore, necessary to grant to India the privileges and rights given to the colonies. To resort to the cudgel when the people are clamouring for liberty and to say that they are seditious, is wrong. Francis Bacon has said that poverty and dissatisfaction with the Government will incite people to sedition. It is, therefore, better to nip the evil in the bud by removing the cause of the poverty and establishing peace. If only the English do so, there will be no room for unrest in India.

SWADESAMITRAN,
Madras,
Oct. 1st, 1907.

The Indians in South Africa.

30. The *Swadesamitran*, of the 1st October, gives the following Tamil version of an article said to have appeared in the *Times*:—How can Britain quietly allow the Indians in South Africa being oppressed by the whites? If she does so, it is tantamount to her connivance with the African colonies. If the Indians in

the Transvaal be driven out, they will return to India with great heart-burning and tell their people of their trouble in the Transvaal and of the partiality of the British exhibited by their non-interference. Then the Indians will come to hate the British. Already, there is unrest and confusion in India. Several tyrannical measures have been adopted by the Government. At this time, if the heart-burning of the Indians in the Transvaal be added, India is likely to rise against the British Government. Therefore, it is quite necessary that the British should protect the Indians in the colonies.

Mr. Keir-Hardie in Bengal.

31. The same paper observes:—Mr. Keir-Hardie went to Mymensing last Friday. He said that there was no difference between the British administration of that district and the Russian administration. He read the judgments of certain Magistrates and remarked that the Government officials were wrong in saying that *Swadeshism* created tension of feeling between the Muhammadans and the Hindus, but that, on the other hand, it served to create a bond of union between the two classes. Mr. Hardie, on perusing the order of a District Magistrate that the Hindus should not congregate in fairs, went into hysterics of laughter.

The same paper, of the 3rd October, says that the following remarks were made by Mr. Keir-Hardie in his speech at Barisal:—In Europe, there is no regard for men who have no patriotic feeling; but if patriotism is found among the Indians, the officials call it sedition. It is the duty of the Indians to be firm in their patriotism at any cost.

SWADESAMITRAN,
Madras,
Oct. 3rd, 1907.

The Government's remedy for the unrest in India.

32. The *Swadesamitran*, of the 3rd October, writes:—As the Hindus are the people who show most unrest, those among them who are in good position and are respected, are being imprisoned whether rightly or wrongly. The Government hopes to overawe the people by this means. It is with this object that in Bengal the editors of newspapers and men like Sri A. C. Bannerji have been brought to trouble, and that in the Punjab many respectable persons have been prosecuted in the Rawalpindi and the Lahore riot cases, without even the grant of bail though the police were not able to prove any offence against them. The *Durga Puja* is approaching and the Bengalis will then wear new cloths. Now, some of the leaders have been advising the people not to buy foreign cloths but to use only *Swadeshi* cloths. Sri A. C. Bannerji is one of these men. The atrocities committed by the police and the rumours set afloat by them of arrests and warrants are numerous. Is this the way to remedy the unrest? It will be a wise policy to learn from the leaders of the people their real wants and satisfy them. It is a pity that Lord Minto and Mr. Morley are not convinced of this.

SWADESAMITRAN,
Madras,
Oct. 4th, 1907.

Enemies of India among the Indians themselves.

33. The *Swadesamitran*, of the 4th October, observes:—The Englishmen have given us all the petty appointments in the public service, while the higher appointments are conferred on people of their own class. When our men get a Government appointment, they do not care for the good of the people, but try to exercise their full powers directly against them. They sometimes act blindly, taking these appointments to be Indrabhogam (Heavenly bliss), and seek for empty titles consisting of the several letters of the English alphabet, by currying the favour of their superiors. As an example, we shall state here an incident that happened in the Udumalpet District Munsif's Court recently. One R. Subramanya Aiyar went to the Court as a witness in August last. Till then, he had never gone to a Court. As soon as his name was called out, he went and stood in the witness box. He had rather swollen cheeks. The Munsif, as soon as he saw him standing there, asked him if he had a betel cud in his mouth. Subramania Aiyar replied, "No, sir". The Munsif lost his temper and fined the witness five rupees for contempt of Court, for the impertinence of addressing the Court by the word "Sir", in addition to having appeared with a

betel cud in the mouth. The vakil who had cited him as a witness was silent, and the fine was paid.

Babu Bipin Chandra Pal.

34. The same paper publishes some verses on Babu Bipin Chandra Pal, two of which are to the following effect:—The prison, intended for murderers, for wicked thieves and for low people who rob many houses, has, in these days, become the abode of men famed for learning, of the great who hold to the rules of justice and of the firm who fail not in their duty. What then shall be said of the justice of the English rule?

O Chandra, who have accepted the incarceration inflicted by the wrathful foreigners, in order to free from misery the Indians who have lost their greatness in all respects, have been deprived of their rare strength of arm, their wealth and their good Government, and are suffering as a race under slavery; it is only when the Motherland gives birth to sons like you that we shall be liberated from our slavery!

INDIA,
Madras,
Oct. 5th, 1907.

Repression of the press and free speech.

35. The *India*, of the 5th October, writes:—The benign British Government has already exemplified how solid the freedom of the press in India is. It is now demonstrating to us how much freedom of speech will be tolerated. After suppressing the newspapers which were troublesome (to the Government), it has now begun to catch hold of the speakers. It has resolved to oppress such men as Sri Asvini Kumar Bannerji (Barrister), Sri Pencha Gatika Bannerji (Assistant editor of the *Bengalee*), Lalita Mohan Goshal and Sri Leakhat Hussain of Barisal, for seditious speeches. We do not know how many more are to be oppressed thus. Matters have come to such a pass that hereafter persons wishing to express their opinions before public assemblies should be at the mercy of the Police. Freedom of speech has become only a nominal thing under the British rule. The authorities have resolved that their irresponsible rule should be permanent. If we make any endeavour in opposition to it, we are likely to lose not only freedom of speech but freedom of breath also. Let those who have a greater faith in the British justice than in Divine justice, know this well!

NADEGANNADI,
Bangalore,
Oct. 5th, 1907.

The attitude of the Anglo-Indian officials towards the Indians.

36. The *Nadegannadi*, of the 5th October, observes that the estrangement between the British officials and the Indians, on account of the distance at which the former want to keep the latter, is becoming wider and wider day by day owing to the haughty bearing of some of them and the contemptuous spirit with which they look upon the Indians. A few days ago when Mr. Keir-Hardie went to visit the Sirajgunj jail in company with Mr. Choudhury, a Calcutta Barrister, the Superintendent of the Jail offered such strong insults to Mr. Choudhury that Mr. Keir-Hardie felt disgusted and immediately returned with his friend without seeing the jail. It is regrettable that the authorities have yet to realise that, whatever else they may be, pride and prejudice are not the qualities that go to foster friendly relations between the rulers and the ruled.

ERRATA.

On page 483 of the report, in the last line, "incidence" is a misprint for "incidents."

On page 484 of the report, in the 8th line, "he" is a misprint for "the"; and in the 12th line on the same page, "Penel" is a misprint for "Penal."

On the same page, in the 8th line of article No. 25, "sales men" is a misprint for "salesmen."

[Issued, 12th October 1907.]

CONFIDENTIAL.

No. 41 of 1907.

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 12th October 1907.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

VI.—MISCELLANEOUS.

	PAGE
Calcutta—a proclaimed area	508
The Indian National Congress	*ib.*

VERNACULAR PAPERS.

II.—HOME ADMINISTRATION.

(*a*) *Police*—

	PAGE
Robbery on the road to Saidapet	511

(*b*) *Courts*—

The Rawalpindi case	*ib.*
Rawalpindi lawyers	*ib.*

(*c*) *Local and Municipal*—

The butcher trade in Tanjore	*ib.*

(*k*) *General*—

The Sub-Registrar's office at Periyanayakampalayam.	*ib.*
Babu Bipin Chandra Pal	512
Lord Curzon	*ib.*
A lesson to be learnt from the British	*ib.*
Swadeshi lecturer Kona Sitaramma Rao	513
Swadeshi lecturer B. Narayana Rao	*ib.*

V.—PROSPECTS OF THE CROPS AND THE CONDITION OF THE PEOPLE.

	PAGE
Scarcity in Malabar	513
The arecanut palms affected by a disease known as "Mahali"	*ib.*

VI.—MISCELLANEOUS.

The superiority of the intelligent class	*ib.*
Faith in Mr. Morley still?	514
The prospects of the Indians in the Transvaal being driven out	*ib.*
The unrest in Calcutta	*ib.*
Mr. Keir-Hardie on the unrest in Bengal	515
The sin of patriotism	*ib.*
The prospect of famine in India	516
Mr. Keir-Hardie and Babu Bipin Chandra Pal	*ib.*
The stability of the British rule	*ib.*
Compensation to the Bengalis	*ib.*
The Honourable Mr. P. S. Sivaswami Aiyar and the white barristers	517
The Mahammadans and Government appointments	*ib.*
Dasara festival	*ib.*

ENGLISH PAPERS OWNED BY NATIVES.

II.—Home Administration.

(k) General.

The Hindu,
Madras,
Oct. 11th, 1907.

Calcutta—a proclaimed area.

1. The *Hindu*, of the 11th October, writes:—"The acme of administrative repression seems to have been reached in Calcutta. The metropolitan city of India has been put under a ban as regards the holding of public meetings by a notice under section 144 of the Criminal Procedure Code, as our Calcutta correspondent wires to-day. It is difficult to conceive any justification for this extraordinary measure. The events which happened on the day of the Beadon Square meeting now form the subject of inquiry before a Special Commission appointed for the purpose of inquiring into them. Until the result is known, what is the necessity for this punitive measure? . . .

* * * * *

Relief and satisfaction is expressed in other circles at the passing of this order which strengthens the hands of the Police. The result seems to be that the administration in Bengal has definitely descended from the reign of law to Government by executive order. This is truly a melancholy state of things."

VI.—Miscellaneous.

The Hindu,
Madras,
Oct. 9th, 1907.

The Indian National Congress.

2. The *Hindu*, of the 9th October, publishes the following:—"Affairs in Nagpur as regards the holding of the next Congress seem to be still in a most unsettled condition. The telegram which we have received to-day shows that what are called the Moderates and the Nationalists are still at cross purposes, and the prospect of a reconciliation between them seems to be still remote. At this juncture the presence at Nagpur, and intervention, of one or two acknowledged Indian leaders would be of much service and help to unravel the situation, and we do not know why the Secretaries and the members of the All-India Congress Committee seem to feel no responsibility in the matter. Excepting a premature attempt on the part of some members of this Committee to hold the Congress in a place other than Nagpur, we have not heard of any useful work that the Committee has done or is doing in the matter of the Congress arrangements. Until it is clearly demonstrated that the holding of a Congress at Nagpur has become impracticable, it is not right or expedient that another centre should be selected for the holding of the Congress Session. A Bombay telegram in a local contemporary states to-day that the Madras Mahajana Sabha has offered to hold the Congress at Madras, if Nagpur will not do it. We have not heard of any resolution of the Sabha to that effect, and any intimation of such a resolution, if it had been sent in the name of the Sabha, must be deemed to be entirely unauthorised. We think the time has not yet come to take action of the kind indicated on the part of the Mahajana Sabha. The best thing that all those who feel interest in the Congress ought to do in the present circumstances, is to try to compose the differences between the two parties at Nagpur, the breach between whom, from all that we can gather, is by no means of an unbridgeable character."

The Indian Patriot,
Madras,
Oct. 10th, 1907.

The *Indian Patriot*, of the 10th October, contains the following:—"Our attention has been called to a telegram from Bombay, published in the columns of a local contemporary in its yesterday's issue, which has come as a rude surprise on the people of Madras. That telegram, dated 'Bombay, October 7,' states: 'The Madras Mahajana Sabha has sent a telegram to the General Secretaries of the Congress saying that they were prepared to hold the Congress gathering this year in Madras, if Nagpur leaders express inability to hold the Congress there. A meeting of the All-India Congress Committee will be convened and sanction will be asked to hold the Congress gathering in Madras this year.' From the most authentic enquiries we have made, we are in a position to state that the Mahajana Sabha has not passed any such resolution, has not authorised any such message, in fact knows absolutely nothing of the message on which the General Secretaries are probably thinking of acting. It is altogether inexplicable how such a telegram came to be sent at all in the name of the Sabha; and if anybody has done this, he has taken an unwarranted liberty which will certainly not redound to his credit from whatever motive he might have done it. We hope at the next meeting of the Sabha a proper explanation will be forthcoming from those concerned as to this unauthorised bungling which they had no right to create, but which has manifestly resulted from their astonishing indiscretion. It is absurd that any individual should have taken upon himself the responsibility of sending such a message on so important a matter without the Sabha discussing the question and without the public having had an opportunity of considering it. Such injudicious meddling cannot be too severely condemned, and we hope we shall not hear in future of any such message in the name of the 'Mahajana Sabha.'

* * * * *

"The Congress was invited to Nagpur by the people of Nagpur themselves, and the invitation was gratefully accepted; and not once in the history of the Congress has an accepted invitation been withdrawn. Amidst plague, cholera and famine, has the Congress been regularly held year after year, and the local differences in Nagpur cannot be taken to be of so unprecedented a character and more dreadful than plague and famine to cancel an invitation once given. If the Congress is not formally abandoned, the delegates will go to Nagpur and the sin of inhospitality will be on the Central Provinces if Nagpur turns its back on the Congress delegates. Whether it is the Rashtriya Mandal or some other Association that is responsible for the arrangements, is a secondary matter. But in case all parties in Nagpur plead their incapacity to hold the Congress and desire it to be taken out of their hands, then and then alone will it be competent for another province to step in with its invitation. Even then the reasons ought to be gone into as to why the Congress should have become such a hopeless fiasco there, and there must be a reasonable assurance that similar causes are not at work in the province in which the Congress is proposed to be held. Everything considered, the General Secretaries or one of them and, if possible, Messrs. Tilak and Bannerje also should repair to Nagpur immediately to set matters right as far as possible. In any case, if there is a party at Nagpur prepared to hold the Congress, it will be an exceedingly vicious precedent to try to hold it in another province."

THE MADRAS STANDARD,
Madras,
Oct. 11th, 1907.

The *Madras Standard*, of the 11th October, writes:—"The differences that have arisen among Congressmen at Nagpur and the difficulties that lie in the way of carrying on the preparations for the forthcoming session of the Congress in that city have produced quite a babel of opinions, invectives and entreaties in the columns of both Indian and Anglo-Indian journals. The differences and difficulties, however, are by no means new. They were experienced at Calcutta last year, and they did not stand in the way of the last session of the Congress proving a success. The talk of abandoning the holding of the Congress, even for a year, is childish. The Congress has now become one of the permanent institutions of the country. It can only be abandoned when the country has no grievances to speak of or the national voice is given authoritative recognition and is a powerful factor in the administration. Till then the Congress must go on fulfilling the purpose for which it was instituted and has been carried on for so many years. It was evident even to the casual critic of the course that the administration has of late years taken that the practical unanimity of political methods and aims that characterised educated Indians was bound to be a thing of the past. When the most moderate and eminently reasonable proposals of reform that some of the most eminent of living Indians put forth for the consideration of their rulers were not given even a formal hearing and when, not so far back, men of the stamp of Sir Phirozeshah Mehta and Mr. Gokhale were spoken of by the very organs of Anglo-Indian opinion which now vie with one another in saying nice things about them, as viled seditionists, it was in accordance with all that we know of human nature that the more fiery, and less patient, among the younger Congressmen should despair of methods of agitation which produced such meagre results and counsel self-help as the only effective instrument left in our hands for furthering the progress of the country. But the National Congress is the exponent of the views and sentiments of the intelligent and articulate classes of the nation and not of any party however active or enthusiastic it may prove itself to be. The Congress, as such, recognises no parties, whatever party names may be bandied about outside that assembly. For it there is but one cause, that of the country and one method of furthering it, viz., constitutional agitation. It has the interests of that vast mass of humanity, the people of India at its heart and it cannot afford to indulge in doctrinaire politics or waste its energies over party squabbles. The difficulties that have arisen will be smoothened down. We have enough faith in the good sense of our educated countrymen and in the tact, patience, and influence of our leaders to hope that a way will be found out of the difficulties that have unfortunately arisen at Nagpur. But if the worst happens, and no such way can be found, a local obstacle cannot be allowed to stand in the way of the working of a national institution and a less stormy sea must be selected for the ship of the Congress to steer through this year. If Nagpur is found impossible, Madras or some other place must be selected for the holding of the forthcoming session of the Congress. But the Congress must be held in any case and that it will be held we have not the shadow of a doubt.

" To abandon the Congress is in reality to betray the cause of the country. The educated classes do not, as we are so often told by our Anglo-Indian friends, represent only themselves. They voice forth the wants and grievances of the inarticulate masses, the 'dumb millions' in the country, because they are from their birth, breeding and surroundings better able to do so than anybody of foreigners however well disposed or well placed can well be. In spite of the repeated disappointments that the Congress has met with at the hands of the responsible rulers of the country it must go on placing before the Government and the public its views on the needs of the country. It cannot afford to neglect this duty. Perseverance tells in the long run. If we look back on the work of the Congress though one may be disposed to regret the paucity of the direct and tangible results it has produced on the action of the authorities, it is not easy to overvalue its indirect influence. The constitutional agitation the Congress has been carrying on has tended to keep the political atmosphere clean and healthy. It has prevented the bureaucracy from becoming more bureaucratic. It has made it impossible for anybody to ignore altogether the force of the intelligent public opinion it has created and kept up. In the interests both of the masses and of the administration the Congress must not abandon its work, even for a season. If differences arise that must be sunk in the common interests of our common country. As a Calcutta paper wisely observes, 'there is no reason why we should not put aside our differences to accentuate our points of agreement, for purposes of common action, for the benefit of a common country . . . . Prudence and patriotism alike dictate that we should close our ranks, sink our differences and act together in the defence of our common interests. The voice of a united community should, in the present crisis, rise high above the jarring notes of party strife. Party strife has been the ruin of the country. We are, therefore, resolved to bury it (without, of course, forsaking our principles) in the present crisis of our country. And do not the lessons of English political life furnish us with a precedent and an example? Are we to be blamed for following their example and presenting a united front. Do Liberals forsake their principles or blot out their existence when then coalesce with Tories in a similar situation?' A political institution like the Congress would hardly be worth saving if it cannot weather worse storms than the one that threatens it now. We have too much faith in the vitality of the Congress to think that it can suffer even a temporary eclipse or suspension of work. The Congress must, and will, be held this year."

VERNACULAR PAPERS.

II.—HOME ADMINISTRATION.

(a) Police.

JARIDAH-E-ROZGAR,
Madras,
Oct. 5th, 1907.

Robbery on the road to Saidapet.

3. The *Jaridah-e-Rozgar*, of the 5th October, admits that the British Raj is an auspicious one but sometimes, owing to the indifference of certain officers, events occur which remind one of previous rules. With this preface it reports that, on the 23rd September, after 6 o'clock in the evening, a man and woman, proceeding from Madras towards Saidapet, were attacked between Munipullai Choultry and Mr. Raza Khan Bahadur's bungalow by *budmashes*, who, after beating the man and rendering him senseless, carried off whatever he had with him. The police were conspicuous by their absence. It asked the Collector of Chingleput to enquire into the matter.

(b) Courts.

INDIA,
Madras,
Oct. 12th, 1907.

The Rawalpindi case.

4. The *India*, of the 12th October, observes:—From the trial and the acquittal of the accused in the Rawalpindi case, we can draw some useful inferences. It is very clear that the authorities are ready to crush popular leaders like Hamsa Raj for very slight causes. Further, it is clear that the authorities will keep quiet so long as agitation consists merely in effeminate speeches, petitions and other such "moderate" child's play. But when, with true patriotism, we try to promote union among the people, however faultless our methods may be, the authorities get infuriated at once.

ANDHRAPRAKASIKA,
Madras,
Oct. 9th, 1907.

Rawalpindi lawyers.

5. The *Andhraprakasika*, of the 9th October, says that the Rawalpindi lawyers were discharged on the ground that the evidence for the prosecution was false, concocted and untrustworthy. It is humiliating to the prestige of the British Government that they should hastily prosecute and disgrace respectable and peaceful lawyers. They have subjected themselves to the stigma of having instituted a case on concocted evidence. The lawyers were not let on bail either by the Special Magistrate or by the Chief Court. It was improper of the courts not to have released them on bail, though the Government had directed the Public Prosecutor not to oppose their bail applications.

(e) Local and Municipal.

HINDU NÉSAN,
Madras,
Oct. 8th, 1907.

The butcher trade in Tanjore.

6. The *Hindu Nésan*, of the 8th October, states that information has been received from a reliable source that the correspondent who gave the complaint reported upon in article No. 8 on page 424 of the Report, namely, that butchers sell meat in the streets of Tanjore at about 10 A.M. in the morning is false, and remarks that the complaint should not be treated as true until the correspondent proves his allegation.

(k) General.

SWADESAMITRAN,
Madras,
Oct. 12th, 1907.

The Sub-Registrar's office at Periyanayakampalayam.

7. A correspondent to the *Swadesamitran*, of the 12th October, writes that he recently went to the Sub-Registrar's office at Periyanayakampalayam in the Coimbatore district, where his document was not received for registration till 4 P.M. on account of the late attendance of the

Sub-Registrar and his clerk, and of the frivolous objections raised by them regarding the document.

KISTNAPATRIKA,
Masulipatam,
Oct. 6th, 1907.

Babu Bipin Chandra Pal.

8. A correspondent to the *Kistnapatrika*, of the 6th October, writes a Telugu verse on Babu Bipin Chandra Pal, which means:—"He is a philanthropist who devoted all his inherited wealth to the spread of education, and all his learning to enlighten the people; he is a patriot who consecrated his valuable life for the liberation of his mother country and all his thoughts for the amelioration of the condition of his fellow countrymen. Such an exalted personage deserving universal approbation fell a prey to the wrath of the ruling power."

SWARAJ,
Bezwada,
Oct. 5th, 1907.

Lord Curzon.

9. The *Swaraj*, of the 5th October, makes Lord Curzon soliloquize as follows in Telugu verse:—"Oh India! It has been my destiny to leave you. Be happy. Your name in the world will be illustrious. I have established my name in (you) the country, while people often called me a sinner. At first I, a mean man, stepped into India expecting to be there for ever. When I came to you I never thought that your sons would ask me to quit the land. When I was made a Viceroy, I grumbled because I had no titles. But His Majesty, King Edward, supplied the defect by conferring the title of Baron on me. All on a sudden I attained fame. In order to display my glory, I did many a wrong to the Indians. Your sons, poor as they are, excel the British. Knowing this I contrived many plans, which I cannot enumerate. The University Act is quite enough to ruin your sons. Do not think of my actions. Your sons are patriots and they are sure to attain fame in the world. But I was always saying to myself 'the Indians shall not enjoy the comforts enjoyed by the English subjects'. Plague and famine also began their work of destruction. I arranged for a big Darbar and invited the princes to Delhi. They had to sell their elephants and horses and thus they became poor. They had to return grumbling. Lord Kitchener, whose advice I did not take, brought me to my present condition. I divided Bengal without listening to the advice of your sons and got my share of the blame. Oh India! We have taken away mountains of your property. In one minute all my glory was gone. Oh India! I have wronged you and I am now sitting like a lame man in an obscure corner. Does not the moral, namely, that one should excuse any one who takes shelter under him, even though he be a foe, occur to your mind. Accept this my salutation and excuse me. Oh India! The time has just come for your sons to take vengeance. You will attain immense happiness. Your bad time will expire.

A lesson to be learnt from the British.

10. The same paper writes thus:—The chief business of the Anglo-Indian officials is to charge the Indians with sedition and to send them to prison. Sir James Stephen, the framer of section 124A of the Indian Penal Code, said that the sanction of the Governor or the Governor-General must first be obtained before trying a person on a charge of sedition, the object being to check imprudent District officers from applying this section too frequently. No confidence can be placed in the assurances of the English. From a consideration of the difference between section 95 and section 124A of the Indian Penal Code, it is plain that the Indians have to learn a certain lesson from the British. It can be learnt from their actions. The important of them are (1) adoption and application of methods not acceptable to the people; (2) absence of means to check the arbitrary power of the officials; (3) unwillingness of the authorities to punish the writers of newspapers in England and India that revile the Indians. Being swayed by a spirit of patriotism, the English annoy us in every way to raise the British Isles to eminence. The power of patriotism is indescribable. "Oh brethren! If we become possessed of the mighty strength of patriotism, the arbitrary authority exercised by the rulers over us will prove fruitless. We shall attain *Swaraj* and independence. The English possess the priceless gem of patriotism. We must have that gem and become patriotic like them."

KISTNAPATRIKA,
Masulipatam,
Oct. 6th, 1907.

Swadeshi lecturer Kona Sitarama Rao.

11. A correspondent to the *Kistnapatrika*, of the 6th October, says that Kona Sitarama Rao, the Travelling Secretary of the Kistna District Association, recently visited Garagaparru and Lankalakōdēru, where he delivered lectures on the greatness of ancient India, the present poor condition of India, *swadeshism*, boycott and *swaraj*. The audience were impressed with the new ideals presented to them, and they resolved to start a village association at Lankalakōdēru.

KISTNAPATRIKA,
Masulipatam,
Oct. 6th, 1907; and
ANDHRAKESARI,
Rajahmundry,
Oct. 4th, 1907.

Swadeshi lecturer B. Narayana Rao.

12. A correspondent to the *Kistnapatrika*, of the 6th October, says that Mr. B. Narayana Rao, a *Swadeshi* lecturer. recently visited the villages of Chivatam and Thathali and delivered lectures on the ancient glory and the present poor condition of India; while another correspondent to the *Andhrakesari*, of the 4th October, says that the same lecturer delivered lectures at Kāpavaram on *swadeshism*, *swaraj*, 'boycott', 'patriotism' and 'disadvantages of want of education'. In the course of his lectures, he brought home to his audiences that the poverty of India was due to the despotic Government of the country, and said that until the ryots educated themselves, their condition could not be bettered. Moreover, he advised the villagers to open panchayat courts and save the money they are wasting in litigation. A reading-room was established at Thathali and the people resolved to open a night school.

V.—PROSPECTS OF THE CROPS AND THE CONDITION OF THE PEOPLE.

KERALA PATRIKA,
Calicut,
Oct. 12th, 1907.

Scarcity in Malabar.

13. A leader in the *Kerala Patrika*, of the 12th October, observes that though the famine month of *Karkitakam* has passed, there is scarcity still prevailing in the district of Malabar and that the janmis will not help the poor tenants unless a remission of tax is granted by Government. But it may be inferred from the speech recently delivered by His Excellency the Governor at Calicut that Government do not intend to do anything in the matter. In addition to the prevalence of scarcity in the district, cholera has made its appearance in several taluks and plague in Tellicherry. It is to be regretted that despite these facts, Government have not as yet taken any steps to relieve the distress of the poor people. It is hoped that Mr. Francis, the Collector of Malabar, who is believed from certain acts of his to have the welfare of the people at heart, will inquire into these matters and do what is required.

MANORAMA,
Calicut,
Oct. 11th 1907.

The areca-nut palms affected by a disease known as "Mahali."

14. A correspondent to the *Manorama*, of the 11th October, writes to say that areca-nut palms grown at considerable expense and trouble by poor cultivators in the Native State of Cochin are now affected by a sort of disease popularly known as "Mahali." When there is heavy and continuous rain, the roots of the palms appear to get diseased and after some days all the flowers and fruits wither and fall down. When one palm is affected the others in the same garden are also infected and, in some cases, even the cocoanut palms are affected. No remedy seems to have yet been discovered to check the progress of this disease. A warning is given to the cultivators in the neighbouring places in British Malabar to adopt measures in time to check the spread of the malady.

VI.—MISCELLANEOUS.

TANJAI JANA NÉSAN,
Tiruválur,
Sept. 23rd, 1907.

The superiority of the intelligent class.

15. The *Tanjai Jana Nésan*, of the 23rd September, publishes in Tamil the following extract said to be from the *Vande Mataram*:—In all countries, it is the intelligent portion of the population that conducts the administration. The uneducated has never carried and can never carry on the administration. But in India, the British, forgetting this, have been excluding the educated and wise Indians, and now propose to take the wealthy

Zamindars and Princes to their assistance. If these Princes and Zamindars be true sons of Bárata Máta, of noble aspirations and love of freedom, they will not entangle themselves in the net now cast for them, but will bluntly refuse to accept the membership and thus escape the odium of the people. Otherwise there will be a wide breach between the educated class and the aristocracy in India.

SWADESAMITRAN,
Madras,
Oct. 8th, 1907.

Faith in Mr. Morley still?

16. The *Swadesamitran*, of the 8th October, says:—The Provincial Governments have been called upon to report, before the end of March 1908, on the administrative reforms proposed by Lord Minto. The Governor-General will, after receiving the opinion of the Provincial Governments, write his report to the Secretary of State for India about the month of May. Then Mr. Morley will put the proposals before Parliament, whereupon there will be a discussion in that assembly on the reforms. What if there be a discussion? Mr. Morley's predetermined reforms alone will be eventually sanctioned by the Parliament. Public opinion in India is strong that no good whatever will result from these reforms. The Indian papers are of opinion not only that no good will result, but that evil will ensue. Knowing all this, one of our friends in England, Sir William Wedderburn, has published an article in the *India* warning us. He says that the Indians should not be hasty, that there is no ground to think that these reforms have been finally settled by Mr. Morley, that he may change them in some points so as to make them beneficial, and that the Indians should be active and tactful in declaring their opinions. He also says that resolutions should be passed after mature deliberations in committees formed in several localities and in the Congress, with a view to help the Provincial Governments in forming their opinions, and that Indian representatives should wait on Mr. Morley in person, while the reforms are under his consideration, to acquaint him with the Indian views. He adds that memorials signed by hundreds of thousands of people should be submitted to Mr. Morley and the Parliament. There is no doubt that this is said with the best of motives, namely, that we should succeed. The Indians too will do what he counsels them to do; but we doubt if Mr. Morley will change Lord Minto's proposals. It is quite certain that these reforms have been proposed with a view to weaken the educated class, and that Mr. Morley too has such an intention will be seen from many instances.

The prospect of the Indians in the Transvaal being driven out.

17. The same paper writes:—First, an order was issued that all the Indians in the Transvaal should register their names before July last. The Indians have not complied with this order up to date. The Transvaal Government has, therefore, published again an order requiring the Indians to register their names before the 30th November on pain of being deported from that country. We hail the Transvaal Government for issuing such an order! We hope that this order is the harbinger of good times for the Indians in the Transvaal! We say so in the belief that the Transvaal Government will deport the Indians who do not like to register their names and send them back to India. Why should the Indians go to South Africa, if even there they have to earn their livelihood by doing labour under the English? It is better that they remain in their own country and earn less than they can elsewhere. It is no wonder that the Transvaal Government has resolved to deport the Indians, while such men as Lala Lajpat Rai and Ajit Singh, respected by all, have been deported from their very native land of India. But the question is whether the Transvaal Government will deport the Indians to some other country than India. Perhaps they will do so in mischief.

The unrest in Calcutta.

18. The same paper observes:—The unrest in Calcutta has abated a little. In the meanwhile, the Muhammadan patriot, Sri Leakhat Hussain, on being released on bail, made a vehement speech at a meeting in Calcutta. After the close

of the meeting, the students marched in large numbers in the streets, with sticks in their hands, singing national songs. On the night of Friday last a European (Police) Sergeant entered a toddy shop and threatened the inmates, who thereupon broke his left arm with a stick. It is not only the Indian papers, but also the Faringhee papers, that say that the acts of the Police are atrocious.

SWADESAMITRAN,
Madras,
Oct. 8th, 1907.

Mr. Keir-Hardie on the unrest in Bengal.

19. The *Swadesamitran*, of the 8th October, writes:—Mr. Keir-Hardie says about his tour in Bengal as follows:—"While I was in Eastern Bengal, I interviewed Hindu Maharajas, Muhammadan Nawabs, pensioned officers, vakils, common people and agriculturists. The Hindus and the Muhammadans are living amicably together. The Government has bestowed several appointments on the Muhammadans for having advocated the partition. It is by this and at the instigation of certain men that there have been some Hindu-Muhammadan misunderstandings. The cry that sedition has spread in the land is entirely groundless. The present unrest can be got rid of, if the Government will introduce certain administrative reforms and establish one Governorship, one Legislative Council and one High Court for the whole of Bengal. Not knowing this, the English papers, believing Reuter's telegrams, are setting up a meaningless cry!"

The *Jananukulan*, of the 12th October, republishes the above article.

SWADESAMITRAN,
Madras,
Oct. 8th, 1907.

The sin of patriotism.

20. The *Swadesamitran*, of the 8th October, publishes in Tamil the following extract alleged to be from the *Vande Mataram:*—I do not love others so much as I love myself. As Mr. Garfield (the President of the United States of America) has said, first, I must satisfy myself. It is not possible to crush and destroy the natural desire for self-support, self-fame and self-defence, by prosecution and repression. Before enquiring into the rules of justice of foreigners which cannot bind me, I should be firm in the observance of rules of my own Dharmasastra (code of duty), which are suitable to my existence and conducive to my advancement. The Dharmasastras which I respect are of a higher order than the laws and regulations made by a handful of foreign legislators. My great desire is to preach for the good of the whole world, political and historical science, in preference to the established law books which aim at regulating my activities. The Vedas, the Upanishads and the Smritis implore me to free myself. They say that the absence of freedom comprises all the misery in the world. Which am I to obey? Till now I might not have obeyed them (the Vedas, etc.); but that is no reason why I should continue not to obey them still. It is not possible that I should any more be devoid of deep interest in the literature, the philosophy and the religion of my own country. How can it be possible for me to hear the foreign voice forbidding me to proclaim the gospel of the liberty of my own people, while the author of my Dharmasastras is dinning loudly into my ears that "Subjection (being ruled) is misery"? How can I be a traitor to the religion, civilization and philosophy (Vedanta) of my country? Can I move from the path of morality which has existed for generations around me and tell a lie? I am a Hindu! I am a patriot! The laws of my own religion and my ancient Sastras have a better hold on me than the gospel of any foreign country. Why should I be an object of anger? Why should I be suspected and watched? My high ambition and imagination have left in me nothing selfish and derogatory. The patriotic, pure, innocent and noble-minded man does not seek to blow his own trumpet. He preaches truth and self-denial. He does not waste his time in day-dreams as to acquiring a subordinate sovereignty and a big title from a man like himself. He desires prestige for his holy (mother) country. He seeks the honour of his blood-relations (countrymen). He knows that troubles are his lot in life. He is charged with causing unrest in his country. But how can there be any improvement without unrest? If he causes unrest, his aim is the establishment of peace in his country. He may die. He may not reap the benefits

of his sufferings. He may go away without drinking from the vessel of victory. When the splendour of new fame shall dawn, he may possibly have departed without singing sweet songs rising to the very heavens in pitch. He may not be present in the assembly celebrating festivities for the freedom earned by his country. Then his voice may have become silent, and he may have become mingled with the dust. What of all this? Are his thoughts impure? What matters it what the motives of men are when events are guided by the superior power of the Lord of All?

SWADESAMITRAN,
Madras,
Oct. 9th, 1907.

The prospect of famine in India.

21. The *Swadesamitran*, of the 9th October, observes:—There is a prospect of famine in many parts of India. It is said that, as usual, the rains have failed in some parts and that heavy loss has been caused in some parts by floods. The prices have been on the increase, because, as usual, the products of India are being exported to foreign countries. The Europeans and other people in the world purchase necessaries and luxuries wherever they are procurable and transport them to their countries; and the Indians, on account of their necessity to pay the Government revenue in time and of their general poverty, sell the products of their labour for whatever price they may fetch. It is thus that India becomes subject to sufferings. If such a state of things were existing in other countries, their Government would, through pity to the people, prevent exports to foreign lands and import of foreign products into their own countries by the imposition of customs duties. In India, the Government is unwilling to do any such thing and mercilessly allows the people to suffer. In this condition, the poor finding no means of livelihood, therefore, suffer if the season also choses to be freakish. The Government itself has notified that owing to the above causes, there is famine in Eastern and Western Bengal, the United Provinces, the Punjab and Central India; and especially in the Central Provinces. If famine visits some provinces, it is the same as famine in the whole of India; because, inasmuch as the merchants carry away the products in the non-affected parts by railway to the affected parts, the former are practically as bad as the latter. It is said that the Government of India is busily engaged in correspondence with the India Office in London. If the Government of India itself has made public its apprehension of impending famine, how miserable should the condition of the country really be? This Government never readily admits the existence of famine in the country. It is usual for it to admit the fact of a famine only when people lie dead on the roadside through want of food and work.

SWADESAMITRAN,
Madras,
Oct. 9th, 1907.

Mr. Keir-Hardie and Babu Bipin Chandra Pal.

22. The *Swadesamitran*, of the 9th October, states that Mr. Keir-Hardie had an interview with Babu Bipin Chandra Pal in the Presidency Jail for half an hour and addressed the Babu as follows:—"Whatever might happen, you should not let lose your courage in the least. You should not take to heart the physical inconveniences of being shut up in the prison. I admire your manliness and patriotism!"

The *Hindu Nesan* of the 10th October, the *India* of the 12th October, and the *Jananukulan* of the 12th October, republish the above article.

SWADESAMITRAN,
Madras,
Oct. 10th, 1907.

The stability of the British rule.

23. The *Swadesamitran*, of the 10th October, states the following to be Mr. Keir-Hardie's opinion:—If Britain is to subjugate many countries in the world and establish her rule permanently there, she should treat the foreign people with kindness and improve them. If, on the other hand, she wishes to rule them by treading them under her feet, the British rule will dwindle away like a ball of sand.

Compensation to the Bengalis.

24. A correspondent to the same paper writes:—In no other province are there people equal to the Bengalis in boldly pointing out to the Government the sufferings of the people, in preaching to the people in large meetings, in sending young men to foreign countries for industrial education, in finding captial for those lads on their return after training to start business, in establishing industrial

institutions, *Swadeshi* schools and stores and in doing good in several other ways. In no other province are there men more righteous than the Bengalis. Is this all? In no other province do we find men like the Bengalis who take imprisonment awarded by the Government for the above acts with courage and cheerfulness. The benefits arising from the sufferings of the Bengalis will come to us. How are we going to compensate them? In this Presidency our children should be named after the Bengali leaders.

SWADESAMITRAN,
Madras,
Oct. 11th, 1907.

The Hon'ble Mr. P. S. Sivaswami Aiyar and the white Barristers.

25. The *Swadesamitran*, of the 11th October, says:—The European Barristers are envious of the appointment of the Hon'ble Mr. P. S. Sivaswami Aiyar to act as Advocate-General of Madras. They not only complain of what they call the serious injustice of the choice having fallen on an ordinary vakil, in preference to one among them, but intend to send up a protest to the Secretary of State for India. That is, they think that the Barristers are one step superior to the vakils. All these white Barristers put together are not an atom when compared with Mr. Sivaswami Aiyar. He is next only to Sir V. Bhashyam Aiyangar as an expert in Hindu Law. The prestige and income of the white Barristers are not even one-tenth of Mr. Sivaswami Aiyar's in civil suits and appeals. It is well known that beyond their dress the Barristers have no real worth. It is through unnecessary envy that they intend sending up the protest. If the Barristers were superior to the vakils, why did they not protest when the Hon'ble Mr. Sankaran Nair was appointed as Advocate-General? The moment the whites see an Indian raised to a high position, what envy they show!

SWADESAMITRAN,
Madras,
Oct. 12th, 1907.

The Muhammadans and Government appointments.

26. The *Swadesamitran*, of the 12th October, writes:—Mr. Alfred Nandi, the editor of the *Tribune* in the Punjab, is said to have told certain high Government officials at Simla that the Hindus were vexed at the partiality shown by the Government to the Muhammadans; and to this the Government has replied that it has treated all classes impartially. Has Mr. Nandi gone mad? If the Government treated the different classes in India with partiality, would it admit the fact? If to-morrow the Muhammadans feel dissatisfied with the Government and agitate, then it will surely favour the Hindus. This is political diplomacy! and then if the Government treats the Muhammadans with favour, what harm is there? It is well and good, if, somehow, our Muhammadan brethren come to the front and the Hindus should only be glad of it. What if the men whose position is advanced, are Hindus or Muhammadans, provided they are Indians? In no country do wise men depend on Government appointments alone. To advance by independent efforts is manliness. The Hindus need not hereafter care for Government appointments. They may be left to the Muhammadans. There will be a time when the Muhammadans also will dislike them. Then the disabled only will seek for Government appointments. These appointments will lose their present value. Instead of becoming Government officials, our brethren will become servants of the people. At present, no Hindu should raise his voice against the Muhammadans being provided with appointments by the Government. We should be sorry only when foreigners get them.

KISTNAPATRIKA,
Masulipatam,
Oct. 6th, 1907.

Dasara festival.

27. The *Kistnapatrika*, of the 6th October, writes as follows:—Foreign nations celebrate festivals which excite patriotism. The Americans observe the birthday of Washington, the English that of Nelson, and the French the festivals commemorating the great Revolution, and thus they all promote patriotism and national honour. Similarly the natives of this country also must have such national festivals as can enhance their national honour. It is very easy to convert the Dasara into a national festival, for it is observed from the Himalayas to the Cape Comorin. No festival can be conducive to our national regeneration as the Dasara. The main purpose of the Dasara is to instil into

the minds of its observers the lessons of the Mahâbhârata war fought for the uplifting of the country. O, Indians! while there is pure Aryan blood running in your veins, learn the art of war and improve your physical strength, remembering the mighty heroes of Bhârata who saved your country in ancient days. Reflect on the state of your country, when disciples like Arjuna and Bhîma learnt archery from gurus (teachers) like Drona. As all your arts and sciences have degenerated now, remember you are insignificant in the estimation of the world. See how badly your brethren are treated in Natal and America! Mark there are laws prevalent in certain countries, which do not allow you even to step in. Mourn for your bondage in your own mother country. Note that the word Indian has almost come to mean a slave. May all your sorrows, troubles and disappointments make you firm and unflinching! Listen to the stories of the Indian heroes. Read once more your Bhâgavata and Bhârata. Put away the ominous foreign articles from your homes which are bedecked with wreaths of green leaves, etc., presenting a cleanly appearance. Put on *Swadeshi* clothes and sanctify your homes with *Vande Mataram* cries. Enthrone mother India in your hearts, drink the ambrosia of the histories of Râma, Arjuna and such other national heroes, and welcome Vijayalakshmi (goddess of victory). God will certainly help you in your *Swadeshi* war as Sree Krishna helped Arjuna of old.

[Issued, 19th October 1907.]

CONFIDENTIAL.

No. 42 of 1907.

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 19th October 1907.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

II.—HOME ADMINISTRATION.

PAGE

(b) Courts—

Calcutta proclaimed .. 520
The Cocanada riot appeals .. *ib.*

III.—LEGISLATION.

The Seditious Meetings Bill .. 521

VERNACULAR PAPERS.

I.—FOREIGN POLITICS.

PAGE

"Indians in British colonies" .. 524

II.—HOME ADMINISTRATION.

(a) Police—

The Police and the liberty of the people .. *ib.*

(b) Courts—

The judgment of the Magistrate in the Chulai Mission abduction case .. *ib.*
The educational exhibition case .. 525
An injustice .. *ib.*
Conviction without evidence and severe flogging of a small boy .. *ib.*
Criminal charge against Mr. Kemp .. *ib.*

(d) Education—

The students of the Rajahmundry College .. *ib.*

(e) Local and Municipal—

The Madras Corporation and the Kachaleswaran temple tank .. 526

II.—HOME ADMINISTRATION—*cont.*

PAGE

(k) General—

Babu Bipin Chandra Pal .. 526

III.—LEGISLATION.

An Act to prohibit public meetings .. *ib.*
"Another thunderbolt"—Sedition Bill .. 527
The Seditious Meetings Bill .. *ib.*

IV.—NATIVE STATES.

A Sanitary department in Mysore .. 528

VI.—MISCELLANEOUS.

Public meetings prohibited in Calcutta .. *ib.*
The Indians abroad .. 529
Decentralisation .. *ib.*
Remarks on the British administration of India .. 530

ENGLISH PAPERS OWNED BY NATIVES.

II.—Home Administration.

(b) Courts.

The Indian Patriot,
Madras,
Oct. 12th, 1907.

Calcutta proclaimed.

1. The *Indian Patriot*, of the 12th October, comments as follows:—"Under section 144 of the Code of Criminal Procedure, the Chief Presidency Magistrate of Calcutta has placed the citizens of the metropolis of India under a ban of silence for a period of two months. We may at once state that it is our firm belief that a Police Magistrate, whoever he may be, knows his place too well to take upon himself the responsibility of striking the people of Calcutta dumb under a section of the Procedure Code. He must have been simply the authority issuing the order in conformity with the requirements of the law and the responsibility of the initiative must have been with the Bengal Government and the Government of India. A Police Magistrate, it is impossible to conceive, will have the hardihood to push back the metropolis of the Indian Empire by a century behind the times. No one would have expected the Government of India to shelter themselves behind the authority of a Police Magistrate, yet that is what they have chosen to do, in a moment of legal inspiration on which we can hardly congratulate them.

* * * * *

"If the Government of India had thought that the people would be so silly as to hold the Magistrate responsible for the order, then they have gravely misjudged the situation; to deprive the metropolis of the Empire of its freedom of speech is too grave a responsibility for an army of Magistrates to take upon themselves. We are forced to identify the Government with the magisterial order which shows how they are bent upon twisting and torturing laws and regulations for the purposes of repression.

* * * * *

"The publication of newspapers in the whole country can be stopped within thirty minutes under the provisions of the section and according to the application now extended to it. The ultimate result of such mischievous and subversive applications of the law, it is not very difficult to foresee, they are bound to strain the situation further, and if there is wisdom in it, the Government of India are welcome to embrace it; but they will find in the end they have embraced folly and the consequences born of unthinking exercise of power."

The Hindu,
Madras,
Oct. 12th, 1907.

The Cocanada riot appeals.

2. The *Hindu*, of the 12th October, contains the following:—"The judgment of the Sessions Judge of Gódávari, in the Coçanada riot case, acquitting Mr. A. L. Narasimha Rao, B.A., Secretary, National Warehouse, and Venkataramayya, Typist, District Forest Office, will give unqualified satisfaction to that large portion of the public which has believed in their innocence from the very commencement of the criminal proceedings. We have received very authentic accounts from the best and most reliable sources that the case against these two men was a concocted one, that they were guiltless of the offence imputed to them, and that their implication was due to the desire to make political capital out of their alleged participation and leadership in the occurrence. It is very satisfactory to know that their innocence has now been established by judicial finding in appeal of the Sessions Judge, Mr. M. O. Parthasarathy Aiyangar, whose clear and impartial findings must carry conviction to all reasonable minds. It was quite clear from the remarks which the learned Sessions Judge let fall in the course of the argument before him, that there were many weak points in the case for the prosecution which

the Public Prosecutor found it hard to explain. We shall await with interest the full text of the learned Sessions Judge's judgment, but we may briefly refer to his finding in which he has disagreed with the Magistrate that there was nothing to show that the riot was the outcome of political agitation.

* * * *"

The Madras Standard, Madras, Oct. 13th, 1907.

The *Madras Standard*, of the 13th October, contains the following:—". . . . It was incredible that a man of uniform good character could have become suddenly depraved in a day. The theory that the attack on the Cocanada Club was the outcome of political agitation was knocked on the head by the Sessions Judge. The people not being exactly lunatics would see that such an attack could in no way serve to further the cause of political agitation. The Judge has lent the weight of his authority to what was apparent to every impartial mind, that it was the thoughtless—to say the least—attack of Dr. Kemp on a boy that was the sole cause of the attack on the club. The victims of that new disease—Bandematarophobia—and those who suffer from Pal on the brain could alone think otherwise. The Magistrate's judgment was bound to be reversed in the instances where it has undergone that process, by any competent Judge, and, of course, by the present Sessions Judge at Rajahmundry, whose ability, integrity and independence are unquestioned."

III.—LEGISLATION.

The Seditious Meetings Bill.

The Hindu, Madras, Oct. 12th, 1907.

3. The *Hindu*, of the 12th October, has the following:—"It will be seen from the telegram appearing elsewhere from our Simla correspondent that the Government of India has hardly tried to balance itself in its precipitate career of repressive measures. The Public Meetings Ordinance is not to be allowed to lapse, but is to be enacted into law; and six months' operation of the Ordinance in East Bengal has 'convinced' the Government, not of the futility of such measures in putting down public spirit and peaceful agitation, but of the necessity of taking power to extend its operation throughout India."

The Hindu, Madras, Oct. 14th, 1907.

The same paper, of the 14th October, writes as follows:—"The step which the Government of India has taken in introducing a Bill called the 'Prevention of Seditious Meetings Bill' is one of the utmost gravity and no one, who wishes well of the good and peaceful Government of this country under the British Crown, can view it otherwise than with alarm and dismay. The Bill is of a most drastic nature. It withdraws one of the most important of the civil rights of the people. It destroys most effectually their claim to be called the citizens of a free country, living under constitutional Government.

* * * *

"So far as we are able to see, there are no signs that the governing authorities have opened their eyes to the real situation in the country. They are content to take their lessons in administration and the course prescribed to them in dealing with the people, by the Anglo-Indian Press in India and its agents in England. It is the unscrupulous counsel and the mischievous meddling of this class of wire-pullers that seem chiefly to sway the destinies of the people of India. As a remarkable illustration of our observation, we may draw attention to the article published elsewhere of the special correspondent from India of the *London Times* and a leading article of that journal upon it. Both are productions of the most malignant type misrepresenting and attacking the middle, educated classes of India, and it is a singular coincidence that these pestilential productions reached India at the same time as the Prevention of Seditious Bill was published. We are compelled, however, to ascribe to a deeper origin the present Bill to which Mr. Morley has given his sanction as Secretary of State.

* * * *"

THE MADRAS STANDARD,
Madras,
Oct. 15th, 1907.

The *Madras Standard*, of the 15th October, contains the following:—"The new measure to be introduced into the next meeting of the Imperial Legislative Council, which is defined as 'a Bill to make better provision for the prevention of meetings likely to promote sedition or to cause a disturbance of public tranquillity,' marks a most important stage in the campaign of repression now in progress. No one, not even its authors, can foresee the consequences of enacting a law of the kind in a country like India which has no Parliamentary or other recognised public institutions to speak out the national mind.

* * * * *

"Any public meeting, however peaceful and constitutional, can be brought within the operation of this clause. Perhaps, no political subject can be discussed without bringing the organisers and the participators in the proclaimed area within the clutches of the law. It is true that the Act will be enforced only in the 'proclaimed areas.' But those who have followed the course of events during the last six or seven months need not be told that any place may be transformed in the twinkling of an eye, at the executive fiat, into a proclaimed area if any one has committed or supposed to have committed any indiscretion in speech or writing in that area.

* * * * * "

THE HINDU,
Madras,
Oct. 16th, 1907.

The *Hindu*, of the 16th October, comments as follows:—"The prevention of Sedition Bill cuts at the root of freedom of discussion in the country. As the Arms Act has in no small degree contributed to the physical degeneracy of the people, this new Bill will aim a sure and deadly blow at intellectual freedom and progress.

* * * * *

"The Government of India is extremely ill-advised in thinking that a measure of this kind will kill the new spirit in the land. The consequence will be that the new spirit will burrow beneath the surface and work in subterranean channels. It will spread in illegitimate directions, and its effects are bound to be quite otherwise than, and the reverse of beneficial to, what the authors of the *Seditious Meetings Bill* fondly anticipate."

THE INDIAN PATRIOT,
Madras,
Oct. 16th, 1907.

The *Indian Patriot*, of the 16th October, writes as follows:—"The fact is undeniable that the authorities do not lack legal provisions at present to cope with breaches of the peace or with the spread of sedition. Their object in going in for new regulations is simply to make their repressive policy ascendant, to withdraw from the people the few rights they possess already, to infuse terror into them and make it impossible for them to claim those privileges, which they have now come to feel as indispensable for their progress and prosperity as a nation. The existing law allows them scope enough to press forward; the bureaucracy is bent upon narrowing this scope as far as it can be accomplished. That is the only significance it is possible for us to attach to the policy now so thoughtlessly adopted by the Government. That being so, of what good is it to criticise the principles or the details of the Bill in the press, on the platform, or in the Council Chamber? All our criticisms will only remain an unheeded cry in the wilderness. And from all that we know of the process of legislation in India, the Bill now proposed is not going to be different from the law that will emerge out of the Supreme Legislative Council. And we may rest assured from past experience and the precedents we have had that, should there even be any flaw, or any defect, it will be cured by a validating Bill, so that let there be no doubt whatever that what the bureaucrats will, is the law in India.

"The question that suggests itself to us in the face of the new law is, what is the course left open to us in the present juncture? Should our non-official members continue to be connected with a Council which is a veritable mockery of a Legislative Chamber, and consent to be eternally an abject minority, and however obnoxious and repugnant may be the measures enacted by it? May it not be a more dignified course to resign their seats in a body, proceed to England, and place before the British public the whole situation?

* * * * * * "

The Madras Standard,
Madras,
Oct. 17th, 1907.

The *Madras Standard*, of the 17th October, remarks:—" . . . . No one in India of any section or party has felt the need of this measure. It is introduced, unless we are much mistaken, in obedience to the wishes of a class of critics and lookers-on who are mere birds of passage and who have no stakes in the country. These people and their brethren in England have of late been dictating and directing the policy of the Government. Their ascendancy in the councils of the Empire is fraught with serious consequences to the country at large. If the Government persevere in this policy of ignoring Indian public opinion, it will surely deepen the existing discontent which may spread to the classes who are not now seriously affected by it. What surprises us most is this, that with such a policy still animating the Government they should wonder that there is so much discontent in the country. The best and the most effective method of removing all the causes of discontent is by bringing the policy of Government into line with enlightened and responsible Indian public opinion."

VERNACULAR PAPERS.

I.—FOREIGN POLITICS.

ANDHRAKESARI,
Rajahmundry,
Oct. 11th, 1907.

“Indians in British colonies.”

4. Referring to the miserable condition of the British Indians in the colonies, the *Andhrakesari*, of the 11th October, remarks that the Transvaal Government passed their orders affecting the Indians, with the approval of the Home Government only. If the Indians were to be persistent in their opposition, the Transvaal Government may perhaps employ military force to deport them. Administering one kind of justice to whitemen and another to blackmen under the British Government in India prevails all over the world. It is no wonder that the Transvaal Government should expel the Indians for the convenience and comfort of the whitemen, when Mr. Morley himself deported Lala Lajpat Rai and Ajit Singh for the convenience and comfort of the bureaucrats. Can there be a stronger stimulus to self-help and self-exertion than the expulsion of the Indians from the Transvaal? May this incident awaken the Indians to a sense of their duty!

II.—HOME ADMINISTRATION.

(*a*) *Police.*

SWADESAMITRAN,
Madras,
Oct. 17th, 1907.

The Police and the liberty of the people.

5. The *Swadesamitran*, of the 17th October, observes:—In England and other countries having Parliaments, the people have the scope to protect their rights, themselves. The Ministers of the Sovereign are selected from the Parliament, which is composed of the representatives of the people. The officials are, therefore, respectful towards and stand in awe of the people. In these countries, the people are not subject to the tyranny of the Police and the Magistrates, as in India. In India, the Government seeks the assistance of the Police and the Magistrates in repressing the people, and therefore enlarges their powers. The Legislative Councils exist only in name, and that is on account of the official majority predominating among the members constituting them. An Act is about to be passed to prohibit public meetings, which is likely to enlarge the already extensive powers of the Police and the Magistrates. It has practically come to this, that a police constable on Rs. 9 will be able to rule the people.

(*b*) *Courts.*

INDIAN LAW GAZETTE,
Madras,
September 1907.

The judgment of the Magistrate in the Chulai Mission abduction case.

6. The *Indian Law Gazette*, for September, observes:—Though Mr. Clarke, the Magistrate who disposed of the case of abduction brought against the Chulai Mission, has established his reputation that he invariably dispenses impartial justice, we cannot make up our mind to say that in this case the judgment is a just one. We are prepared to prove that there has been a failure of justice in the discharge of the accused. The important point in issue in this case was the age of the girl Jagadambal. In Hindu families, the horoscope is the proof of age. The prosecution filed the horoscope of Jagadambal which had been written twelve years ago by her deceased grandfather, and proved his handwriting by means of a witness who identified it. This witness was fully cross-examined by the counsel for the defence and was not shaken. Jagadambal too, in her deposition, stated that there was a written horoscope of hers. It is surprising, therefore, that the Magistrate has observed in his judgment that the prosecution had failed to prove that the horoscope had been written twelve years before by the grandfather of Jagadambal. We, therefore, say that this finding of the court is unjust. Further, we condemn the acceptance of the evidence

of the English doctors and the rejection of the opinion of the native doctors by the Magistrate. The judgment could be taken to be just, if the Magistrate, instead of discharging the accused as innocent, had done so, giving them the benefit of doubt.

The educational exhibition case.

7. The same paper says :—We have read several times the long judgment in this case. The prosecution has failed to establish that Nallasami Pillai (the accused) threw a stone at Muhammad Sheriff which hit his eye. The evidence to support this fact was that of a constable and of Mr. Dawes. The Chief Presidency Magistrate has stated in his judgment that the evidence of the constable did not sufficiently warrant the charge. The other witness was believed, avowedly for the sole reason that he was a Christian. Do not Christians on oath forswear themselves? How many Christians have been convicted and sentenced for perjury? Even this witness stated merely that he saw the accused raising his hand, but not picking up a stone. How could it be possible for any one from a distance to identify the person who raised his hand in an agitated crowd? Therefore we conclude that no legal charge was established against Nallasami Pillai. It would have been better if the Magistrate had acquitted Nallasami Pillai giving him the benefit of doubt.

An injustice.

8. The same paper observes :—The nazir of the District Munsif's Court at Párvatípuram took leave for two months. In his place one of the copyists of the court has been appointed, the claims of several competent clerks having been overlooked. The attention of the Government should be paid to this injustice.

Conviction without evidence and severe flogging of a small boy.

Dravida Dipam,
Madras,
Oct. 15th, 1907.

9. The *Dravida Dipam*, of the 15th October, writes :—Information has been received from Nokhali that an English gentleman complained to the police that a handkerchief had been wrested away from him, while on a walk, by a boy who had immediately run away. After the lapse of some months, a boy belonging to a respectable family was arrested. Two Muhammadan knaves were set up as witnesses. These witnesses too did not state that the handkerchief had been taken from the Englishman, nor did the complainant dare to accuse this boy. With no more evidence than this, Mr. Dunlop, the Magistrate, awarded 20 stripes to the boy. The Magistrate, the District Superintendent of Police and the Civil Surgeon were present when this cruel sentence was passed. The boy swooned before he was flogged. But the brutal English officials had no mercy. They sprinkled water on his face and treated him otherwise to recover from the swoon. He was then made to stand up, bound and stripped of his clothes; whereupon the stripes were administered on his back—Alas! Not one stripe—not two stripes—but twenty stripes. Ah! What injustice!

Criminal charge against Dr. Kemp.

Andhrakesari,
Rajahmundry.
Oct. 11th, 1907.

10. Adverting to the judgment in the criminal case against Dr. Kemp, the *Andhrakesari*, of the 11th October, remarks that if the *Vande Mataram* cry had provoked him he ought to have handed over the complainant to the police. Can there be a more serious offence than that the boy should be cruelly beaten till he bled and fell down unconscious, and that he should be dragged to the police station in that condition? The offence of this cruel violence, which has shocked the Cocanada public, ended with a fine of Rs. 30, but its evil consequences to the public are still lasting.

(*d*) *Education.*

The students of the Rajahmundry College.

Swadesamitran,
Madras,
Oct. 18th, 1907.

11. The *Swadesamitran*, of the 18th October, writes :—The parents and guardians of the students of the Rajahmundry College who were punished by the Government have just now sent a memorial praying for the revision of its order directing their punishment. The reason for the delay

of six months in sending up this memorial is not apparent. Were they waiting for Mr. Logan vacating his office! How well it would have been, if the memorial had been submitted immediately after the event! It ought to have been considered along with the report of Mr. Hunter, the Principal of the College. But it matters not. The fury of the Government should have also abated, and, therefore, the Government should now at least, not be obstinate, and should consider the points pressed by the guardians in the memorial. If the Government does so, it is likely that it will cancel or modify the order issued in a high-handed manner, on the report of Mr. Hunter. Can we hope that the Government will do so? It ought to have punished the students lightly and transferred Mr. Hunter. If it had done so, it would have earned a reputation for impartial justice.

(*e*) *Local and Municipal.*

SWADESAMITRAN,
Madras,
Oct. 16th, 1907.

The Madras Corporation and the Kachaleswaran temple tank.

12. The *Swadesamitran*, of the 16th October, states that a memorial has been addressed to the Corporation of Madras that if it (the Corporation) should fill up the Kachaleswaran temple tank in opposition to the prayer in the memorial, a civil suit would be brought against it. This paper recommends a careful consideration of the memorial on the part of the Corporation.

(*k*) *General.*

DESABHIMANI,
Bezwada and Guntúr,
Oct. 5th, 1907.

Babu Bipin Chandra Pal.

13. A correspondent to the *Desabhimani*, of the 5th October, writes about Babu Bipin Chandra Pal in Telugu verse thus:—Babu Bipin Chandra Pal, who has no other thought than that of doing good to the public, who fears not to denounce the mistakes committed by the Government, who speaks in a fascinating manner looking down upon the police, who has not experienced any defeat in the battle-field of politics,—is happy and never thinks of his suffering though remaining in prison.

True it is that there is some good in all earthly difficulties. God has kindly chosen this excellent place for Pal with a view to give him rest, as nobody will take rest wilfully.

Pal's good reputation will be everlasting like the Sun and the Moon and shine like the Star Dhruva. May the husband of Goddess Lakshmi confer health and wealth on Pal in great abundance! May he infuse into him a spirit of boldness and patience!

III.—LEGISLATION.

SWADESAMITRAN,
Madras,
Oct. 14th and 18th,
1907.

An Act to prohibit public meetings.

14. The *Swadesamitran*, of the 14th and the 18th October, writes:—A Bill "for the prohibition of seditious meetings" has been introduced into the Viceregal Legislative Council. Surely, this is one of the several advantages derived from the administrative efforts of Lord Minto and Mr. Morley! When we ponder over the provisions of this suggested piece of legislation deeply, we shall find that, in any area proclaimed under it, it will become next to impossible for the people to meet together in any considerable numbers for any purpose—religious as well as political. What an eccentric measure! Are such acts calculated to inspire the people with love towards their British rulers? Fear may arise in their minds indeed; but, an ascendancy based upon fear cannot stand long. Of course, the Indians will in all probability memorialize the Government against the contemplated Act. But certainly the Government, in all probability, will not take any notice of their views and will carry the measure through. Does not the Government know that the people will strongly object to this Bill? It does. But we think that it is determined not only to do harm to the people, but to discredit them at the same time. One thing alone remains to be done, and that is to pass an Act that the Indian newspapers, whether

published in English or in a Vernacular, should be conducted in consonance with the views of the Magistrates! Mr. Morley, in his budget speech in the Parliament, said that despotism cannot exist side by side with freedom of speech and the Press, that the only endeavour to harmonize the two is made by the British in India, and that it was doubtful how far such an endeavour would be successful. The present Bill and the oppression to which the people of India have been subject for the past one year show clearly that in Mr. Morley's opinion this endeavour has no chance of success. Thus, freedom or peace to India under the British rule has become a dream. If the Indians be content with their slavish lot, they may enjoy peace such as that which is enjoyed by a flock of sheep under a shepherd's rule. But if they agitate for privileges not voluntarily accorded by the British, they are very likely to be crushed like mosquitoes. We do not know what evils yet are in store!

SASILEKHA,
Madras,
Oct. 15th, 1907.

"Another thunderbolt" — Sedition Bill.

15. Referring to the Sedition Meetings Bill now under the consideration of the Government, the *Sasilekha*, of the 15th October, says:—One thunderbolt after another —charge of sedition against the *Punjabee*, deportation of Lala Lajpat Rai and Ajit Singh, Public Meetings Ordinance in Bengal and the Punjab, press-prosecutions, and devolution of powers on the local Governments to prosecute newspaper proprietors—has fallen on the Indians and immersed them in great sorrow. Never have the Government in the last one hundred years introduced such cruel measures as they have done during the past six months. The progress made in a century has been checked within a brief period of time. The representatives of the people in the Supreme Legislative Council, such as the Hon'ble Mr. Gokhale and the Hon'ble Mr Nawab Saiyid Muhammad Sahib have no opportunity to express their opinions on the said Bill. There seems to be no reason to hurry on such an important measure. We are sorry that the Government should be actuated by the fear that sedition is rife in India and that seditionists are taking steps to subvert the Government. The writings of the Anglo-Indian Press and the advice of the bureaucrats are welcome to Mr. Morley and Lord Minto, whereas the representations of the Indian people do not appeal to them at all. What can we do then but pray that such bad impressions of the Government would vanish and a bright day would dawn on India?

NADEGANNADI,
Bangalore,
Oct. 19th, 1907.

The Seditious Meetings Bill.

16. Commenting on the Seditious Meetings Bill, the *Nadegannadi*, of the 19th October, observes that the Government of India have recently devised a novel and infamous method of curbing the nationalist spirit, namely, by taking away from the people the freedom of public speech. The present tug of strife between the Government and the people began with the partition of Bengal. The Government employed various methods of oppressing the people through the police. But the love of independence among the people has ever since been growing steadily in proportion to the severity of the repression used. Unfortunately the responsible persons at the head of affairs of the Government of India, namely, Mr. Morley and Lord Minto, have their one foot in the grave. Mr. Morley in his closing years of life can have little interest in visiting India to know personally how things stand. Lord Minto's declining age has made him too feeble to meet the present situation. Hence this recourse to strange and ridiculous methods of legislation. The effect of this new measure is to take away from the people the liberty of discussing political subjects even in private houses, at a gathering of more than 20 persons. The police are empowered to enter private houses at any time and disperse such gatherings. The members of such gatherings are further subject to a penalty of six months' imprisonment. It is extremely difficult to see how meetings in private houses could affect the Government or whence the Government acquired authority to pass such a measure or how it can enforce it. The power of speech is the only weapon now in the hands of the Indians. In European countries, freedom of speech was obtained at a very heavy cost. Public

criticisms can only tend to better the Government. The scheme for suppressing even private political meetings is impracticable; it will only estrange the feelings of the people towards Government still further. Our English bureaucrats seem to be unmindful of the fact that even the worst tyrant during the 500 centuries past has not succeeded in depriving his subjects of the liberty of speech. Great consternation prevails all over the country owing to this new measure. The putting of still more unrestrained authority into the hands of the police may prove a fresh source of disaffection against the Government and may lead to untold calamities. The results of this foolish measure are awaited with anxious suspense.

IV.—NATIVE STATES.

VRITTANTA CHINTAMONY,
Mysore,
Oct. 16th, 1907.

A Sanitary department in Mysore.

17. The *Vrittanta Chintamony*, of the 16th October, observes that a Sanitary department has been organised in the province of Mysore by the present Diwan. But one regrettable feature of his reform measures is that in spite of the heavy additional expenditure the organisation entailed, the whole province is in as insanitary a condition as ever. The reason being that the reforms instead of being mainly directed towards improving the subordinate staff, the improvement of the source of water-supply, the construction of proper drainage and the frequent removal of filth from the neighbourhood of houses, they consist only in the entertainment and promotion of a few more of the Diwan's personal favourites in the department. Notable among these new comers are Mr. Palpu and Mr. B. Krishna Rao, who are both outsiders to the province and draw salaries much higher than those of corresponding grades in the British service. The former among these was even granted a scholarship by the State for some special branch of study in England. It is most unfortunate that even where deserving and qualified native subjects of His Highness can be found to hold high posts, their claims are too frequently overlooked, and the prosperity of the native subjects of His Highness is thus very much hampered by admitting outsiders into the State service. The present Diwan is herein pursuing a line of policy loudly condemned by Lord Curzon himself and the Government of India. It is hoped, therefore, that His Highness the Maharaja will personally inquire into the grievances of his native subjects, order that the new comers should receive no more than the salaries of their respective grades, making their services only temporary, to last until the natives of the province qualify themselves for these high posts with the help of Government scholarships.

VI.—MISCELLANEOUS.

SWADESAMITRAN,
Madras,
Oct. 14th, 1907.

Public meetings prohibited in Calcutta.

18. The *Swadesamitran*, of the 14th October, says:—A police order has been issued prohibiting public meetings in Calcutta. This order will have to be renewed at the end of two months. If the people disobey the order, the police will prevent the holding of meetings. There will be rioting. It is not known how long the administration is to go on in this manner. Throughout the country the minds of the people have been disturbed. The rulers suspect the people—especially their leaders. The Government, apprehending that the leaders are inciting the people to rise and that secret consultations are being held, has increased the establishments of the Intelligence Department, and are receiving confidential information through it. The police have no time now to attend to their legitimate duties, and it has become their business to watch and suppress petty riots. The Government officials also do not attend to important matters tending to the prosperity of the country, and are always thinking of means to restrict the privileges of the people. How long is it possible for this struggle between the Government and the subjects to continue? It is surprising that Government officials in India think of gaining the confidence of the people

by repression. It is still more surprising that such a person as Mr. Morley, reputed for his learning and wisdom, should entertain the same hope. The faith of the people in the Government is possible only if satisfaction and peace are given to their minds, but not if they are repressed through the police. Mr. Morley, hoping to satisfy the people by reforms, has proposed to establish a new Advisory Council and to add the Zamindars and the Muhammadans to the Legislative Councils. This hope has not been realized. The people have taken these reforms to be stratagems to decrease the small privileges they have. As the partition of Bengal is the prime cause of all this evil, Mr. Morley should try to cancel it. Then he should reconsider the proposed reforms and in fact enlarge the privileges of the representatives of the people. The Government should cease suspecting the people and should earn their confidence by treating them with regard. Lala Lajpat Rai, Sirdar Ajit Singh and the newspaper editors now imprisoned should be set at liberty. Mr. Morley and Lord Minto should tell the people to forget the past and to have faith and confidence in the administrators. They should also introduce suitable reforms. The present state of affairs neither tends to the stability of the British rule, nor is creditable to it.

DRAVIDA DIPAM,
Madras,
Oct. 18th, 1907.

The Indians abroad.

19. The *Dravida Dipam*, of the 18th October, observes:—The Indians are slighted everywhere. They are subject to foreigners in their own land through needy circumstances; the troubles to which they are subject in foreign countries are still greater. The Indian coolies who have gone to Washington in America were recently treated very unjustly in several ways by the natives of that place. They have not treated the coolies from China and Japan in the same way. "A weak man's wife is the sister-in-law of all!"

SWADESAMITRAN,
Madras,
Oct. 19th, 1907.

Decentralisation.

20. The *Swadesamitran*, of the 19th October, says:—It is well known that Mr. Morley has now put forward a scheme for decentralising the administration of this country, *i.e.*, of depriving the Government of India of certain of the powers which it now wields and giving correspondingly enlarged powers to the Local Governments and to the District officials. A Commission has been appointed to investigate the advisability of this scheme, and in this Commission Mr. R. C. Dutt is a member—the only Indian member. Just as, generally in all matters affecting the public, the Government officials and the leaders of the people differ in their opinions, so in regard to this subject of decentralisation, the two are widely divergent in their views. What the English officials say is this: that the District officials should be invested with larger powers than they at present have, so that they may be enabled to do whatever appears to them to be conducive to the good of the people, without the necessity of previous sanction from higher authorities. But representative Indians think otherwise. They say that the official suggestion, if carried out, will result only in greater hardship to the people and not greater good; and we have no doubt that this latter view is the correct one. The truth is that the powers of the officials should be curbed more and more rather than enlarged. But it may be asked, how, then, shall the administration be carried on? We answer by giving the powers taken away from the officials into the hands of the representatives of the people. The independence of the Municipalities and the District Boards should be placed upon a sounder basis than at present and should be freed from official interference. Further, the Collector and other heads of departments in each district should be made to consult with the popular leaders once a year. Under the present system, the District officials are grossly ignorant of the condition of the country. It is this ignorance on their part that leads often to troubles. If the English officials were but aware of the true state of the country, many of the mistakes into which they have fallen would have been obviated. This absence of a right understanding of what is going on in the country is not confined to the District officials alone, but it extends up to the Governor-General himself. The only remedy for this evil is to make it possible for the officials in the lower ranks to be able to freely get the benefit of the advice of the people.

In Mysore, Travancore and Pudukkóttai, there are Representative Assemblies to which the State officials express their views and intentions and which are allowed to make suggestions and recommendations freely. Has not this arrangement been fruitful of much good in these States? Why should a similar arrangement be not thought likely to be of benefit in the districts of British India?

BHARATA BANDHU, Oct. 12th, 1907.

Remarks on the British administration of India.

21. A correspondent to the *Bharata Bandhu*, of the 12th October, says that it has become an open secret since the partition of Bengal that the people of India have almost lost their faith in the justice of British administration. A King, who does not consider all the subjects as his own, the prosperity of his dominions as the common property of his subjects, and himself as the guardian and protector of his subjects, will be deemed everywhere as an incarnation, in fact, of injustice. The public were not before aware that the British administrative policy entertained any invidious distinction between Englishmen and Indians; but now, owing either to the virtuous deeds of India (*i.e.*, the happiness in store for India) or to the oppressive deeds done by Englishmen, every one here has become acquainted with the mode of British administration. It is, perhaps, the characteristic of the British administration not to appoint Indians to high and responsible posts under Government, though there are many among them amply qualified for such posts by ability, respectability and education. The Indians who advocate liberty become at once disloyal, while the Englishmen who oppress the Indians in every way are regarded as the loyal subjects of the British Crown. This has encouraged the latter, who in former days had carried on their high-handedness indirectly and clandestinely to oppress Indians openly and boldly. The oppression of Indians by the Englishmen who live upon India must be due either to the national characteristic of the English or to the powerlessness of the Indians. The correspondent remarks that *Swadeshism* and boycott are the only two weapons left with the people of India with which to fight out their cause and win their object; and observes that the statement may be made on oath that Mr. Morley, the Liberal Statesman, has not done as much good as Curzon, but that he has done greater injury. The correspondent concludes with a warning to the people not to confide in the governing authorities who put on a deceitful appearance and pose as their guardians. "Is not a cobra, though it wears a precious stone on its head, a deadly thing? Beware of this."

[Issued, 26th October 1907.]

CONFIDENTIAL. **No. 43 of 1907.**

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 26th October 1907.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

II.—HOME ADMINISTRATION.

PAGE
(*e*) *Local and Municipal*—
The Madras Corporation and its Executive 532
(*k*) *General*—
Mr. Morley on India .. .. *ib.*

III.—LEGISLATION.

The Seditious Meetings Bill 533

VERNACULAR PAPERS.

II.—HOME ADMINISTRATION.

PAGE
(*e*) *Local and Municipal*—
The market at Dindigul 535
Plague measures .. .. *ib.*
(*h*) *Railways*—
Separate first and second class compartments for Europeans and Natives .. .. *ib.*
(*k*) *General*—
Swadeshi lecturer Kona Sitarama Rao 536
Swadeshi lecturer B. Narayana Rao .. .. .. *ib.*
" New movement " .. .. *ib.*

III.—LEGISLATION.

" Sedition Acts " 537

III.—LEGISLATION—*cont.*

PAGE
" Seditious Meetings Bill " 537
Remarks on the Seditious Meetings Bill .. .. .. *ib.*

IV.—NATIVE STATES.

Mr. Mitchell, the Principal of the Trevandrum College .. 538
The Representative Assembly of Mysore .. .. .. *ib.*

VI.—MISCELLANEOUS.

The Seditious Meetings Bill 539
The Government's policy of " Divide and Rule " 541
The Boycott anniversary at Triplicane 542
Mr. Morley's speech in London .. .. *ib.*
The successful Indian Civil Service candidates in England on the British rule in India 543
A parallel between Russia and India .. .. *ib.*

ENGLISH PAPERS OWNED BY NATIVES.

II.—Home Administration.

(e) Local and Municipal.

THE INDIAN PATRIOT,
Madras,
Oct. 25th, 1907.

The Madras Corporation and its Executive.

1. The *Indian Patriot*, of the 25th October, observes:—"The acting President of the Madras Corporation has created a mild sensation by the new method he has discovered for the simplification of business at the meetings of the Corporation. On the very first day he had to preside at a meeting of the Corporation he adopted the unprecedented course of ruling out of order three propositions of which previous notice had been given and which had been printed on the Agenda paper. These propositions had been placed on the Agenda paper by the order of the permanent President; and if it had not been competent for the Commissioners to discuss them, we believe the permanent President would not have left the responsibility of saying so to his successor . . . . The extraordinary procedure adopted by the acting President cannot, of course, be permitted to go unchallenged and unrectified.

* * * * *

"It is not an individual question, but one that concerns the very rights and functions of the Corporation; and we believe the members—European and Indian—will take it up as such and either force the President to withdraw the rulings or take up the matter to higher authorities. It has been announced that a motion will be made before the High Court; and if it can be made in the name of the entire body of Corporators, it will not only carry greater weight, but will not appear in the light of an individual grievance. Inasmuch as the rights of the Corporation have been infringed by the official President, the members in their corporate capacity are bound to take action. The provisions of the Madras Municipal Act are emphatic on the question now raised by the ruling of the acting President, and there is absolutely no reason for anybody, however dense of understanding he may be, to commit a mistake.

* * * * *"

(k) General.

THE INDIAN PATRIOT,
Madras,
Oct. 23rd, 1907.

Mr. Morley on India.

2. The *Indian Patriot*, of the 23rd October, writes:—". . . . We quite approve of, though we do not place much faith in, Mr. Morley's declaration that 'it would be the height of folly not to try to rally the Moderates to the cause of good government.' But the faith of the Moderates has been as much shaken as that of any extreme section. The Moderates have not been enabled to exercise any influence over the policy of the Government; they have not even been taken into its confidence. If the Government were so inclined, it could have easily enlisted the influence of the Moderates of its side; it could have invited the leaders of moderate opinion to confer with it as to the most effective means of allaying unrest. But instead of this, the most repressive methods are employed so as to exasperate all, and the Moderates have lost the confidence of the Extremists without gaining that of the Government.

* * * * *"

III.—LEGISLATION.

The Seditious Meetings Bill.

THE LIBERAL,
Madras,
Oct. 20th, 1907.

3. The *Liberal*, of the 20th October, has the following:—"We rejoice that Lord Minto's Government is pursuing the policy of active repression with a vengeance. If, after passing the Seditious Meetings Bill, a Gagging Bill to suppress all seditious, *i.e.*, Indian newspapers and to confiscate their printing presses is introduced and passed in spite of vehement protests of Messrs. R. B. Ghose and Gokhale in the Imperial Legislative Council, the cup of our tribulation will be full . . .

* * * * *

"The Arms Act, the Seditious Meetings Act, and the Press Act would be the tripod of our national degradation and humiliation. When Lala Lajpat Rai was deported, some of us compared such a piece of administrative folly to the Russian method of administration. Hereafter we fear that it would be a positive insult to the Russians, the new allies of our rulers, to compare them to the British Indian or Anglo-Indian methods of piling up insults upon a fallen nation. Some of the highest offices in the Russian provinces are thrown open to the subjects of the Czar in Asia.

* * * * *

"If public meetings are prohibited, secret meetings will be held under the plea of gratifying our religious whims and fancies. Speakers at such secret meetings will be irresponsible and indulge in wild speculations and mad enterprises. The nihilist and anarchist organisations have sprung up in the West, solely as a result of the policy of oppression and repression. If there is no safety-valve through which all irresponsible gas and wild talk would escape without causing any permanent injury, men will hatch political chimeras in their brains and make insane efforts to translate their ideas into practice. Woe unto such a nation which affords no such safety-valve!

"If the present policy of repression is pursued for a few years more, the Congress or political meetings will not be held so as to enable the half-educated Police officers to give a garbled or mutilated version of the speeches delivered. We fear that the result will be that no meetings will be held in public; the country will be honey-combed with secret political associations wherein quixotical ideas of the Extremists will have full sway. Could it be the serious desire of our rulers to convert peaceful and law-abiding India into a Russia and an Ireland combined?

* * * * *"

THE INDIAN PATRIOT,
Madras,
Oct. 22nd, 1907.

The *Indian Patriot*, of the 22nd October, contains the following:—"The Prevention of Public Meetings Bill, the moment it is passed into law and is applied to any local area, will have the immediate effect of dissolving all political associations within that area. No political association worth the name has on its rolls less than twenty members, and since every meeting at which a political question is to be discussed will fall within the purview of the law every political association will have to go out of existence. The meetings of these associations, although not open to the public, will nevertheless be treated as public meetings according to the provisions of the Act, and since within a proclaimed area no public meeting can be held except such as may be permitted by the local authorities, all the associations will have to wind up their business so long as the provisions of the Act apply to the area within which they are situated. So, by the legislation that is now being forged, the immediate disestablishment of all political associations in any given province may be effected by a literal stroke of the pen. It is not simply a question of public meetings, but a question affecting the existence of all associations whose avowed object is that of making representations on political questions and educating the people in regard to political affairs. If the Government believe that it is essential for ruling India that the people should not simply be disarmed but should be held dumb and mute, no better legislation can be thought of than the proposed one which at one stroke abolishes freedom of speech and disestablishes all political associations in the land.

* * * * *"

THE MADRAS STANDARD,
Madras,
Oct. 23rd, 1907.

The *Madras Standard*, of the 23rd October, writes:—". . . . It does not at all matter much what the people of India think of it; once a Bill is before the Council the prestige of the officialdom in India requires that it should be passed without any material change. What has been the practice under ordinary circumstances must be the more so in times of heat and excitement. It unfortunately dawned upon the Government of India and the local Governments consisting mainly of a score of high English officials that all the trouble in India is due to the freedom of speech allowed to the people and that the best and the most effective way of stamping out the evil is by carrying through the Imperial Legislative Council, and giving almost instantaneous effect to, a Gagging Act. Has not Mr. Morley, the present Secretary of State for India,—Radical of Radicals,—said that free speech is inconsistent with personal and despotic rule? The hint is not to be lost. Seldom has such light emanated from the Indian Minister; and when once the idea has been freely promulgated in Parliament it should be acted upon as suggesting the nearest way to bring India back to the stage from which she set out fifty or sixty years ago.

* * * * *"

THE INDIAN PATRIOT,
Madras,
Oct. 26th, 1907.

The *Indian Patriot*, of the 26th October, comments as follows:—". . . . Nor is it a material modification that the notice of meetings required has been reduced from seven to three days. If it is possible to hold a meeting only on obtaining permission, notice of it is a secondary matter. As regards the limitation of the period of the law to three years, we have absolutely no guarantee that it shall not be re-enacted at the end of the three years. If to avoid an Ordinance expiring in six months, a permanent law is undertaken, its present duration to three years may be extended to another period with less trouble than was felt at the time the legislation was first undertaken. All these changes therefore are immaterial changes and the experience we have had of British Indian legislation makes it exceedingly difficult for us to attach any importance to them. The withdrawal of freedom of speech is the most essential point with which we are concerned and so long as that is a statutory fact, British Government in India should be recognized as having recklessly and wilfully embarked on a treacherous sea of stress and storm, of dangerous rocks, visible and invisible, and undercurrents as insidious as they are imperceptible."

THE HINDU,
Madras,
Oct. 26th, 1907.

The *Hindu*, of the 26th October, remarks:—". . . . The principle of the opposition to the measure has been to a large extent admitted by the Government by giving the concessions which they have given in the amended Bill, and it is difficult to see why they should persist in pushing through so unconstitutional a piece of legislation. So far as the areas proclaimed under the Act are concerned, the disabilities under which the people in them would labour under the amended provisions are substantially the same as under the original Bill. The term 'public meeting' has lost none of its comprehensiveness and the expression 'political subject' is still retained. Although, therefore, the life of the Act is shortened to three years, its provisions are none the less a violent encroachment of the constitutional rights of free citizens. Mr. Morley has definitely made a pronouncement in his last speech that 'those responsible for the Government of India were of opinion that the situation was not dangerous,' and he 'refused to be hurried into repression by the argument that Orientals do not understand toleration.' What are the reasons, then, which could now justify the enactment of a law whose repressive character, as admitted by Sir Harvey Adamson, is of considerable potency?"

VERNACULAR PAPERS.

II.—HOME ADMINISTRATION.

(e) *Local and Municipal.*

VIKATADUTAN,
Madras,
Oct. 26th, 1907.

The market at Dindigul.

4. The *Vikatadutan*, of the 26th October, observes:—Some Rowthars of Végambúr and Dindigul are collecting taxes on skins at the market for the benefit of their mosque in addition to the taxes prescribed by the Government. The rate at which they levy the tax is four or five rupees per cart-load and two or three annas per head-load of skins; and in this way they collect 50 or 60 rupees on each market day. They seek the assistance of the Police in threatening the individuals who grudge to pay their demands by charging them with possession of stolen hides, and extort from them on the next market day about 20 or 30 rupees and utilize the money for their mosque. Further, the Rowthars agree to pay 9 rupees for a pair of skins and, after taking them to the tannery, pay only 7 rupees to the owner and utilize the balance of 2 rupees for the benefit of the mosque. In this transaction they bribe the Police for their help. The authorities connected with the market do not take notice of all this. The attention of Government is drawn to these atrocities.

NADEGANNADI,
Bangalore,
Oct. 26th, 1907.

Plague measures.

5. The *Nadegannadi*, of the 26th October, observes that the plague broke out in Japan as early as 1899 and since then the total number of deaths from plague has been only 516, whilst in India, during the last 12 years, hundreds of thousands have been swept away by the same epidemic. The reason is obvious. In Japan they take all possible preventive measures and in this they spare neither pains nor money. In the city of Tokio alone there were 15 cases of plague in a certain year, and 3,20,000 rupees were expended on preventive measures. If our Government also had followed the liberal policy of Japan, there could be no doubt that the ravages of this deadly epidemic would have been effectually checked. But our Government is most reluctant to spend anything for the benefit of the poor.

(h) *Railways.*

THE AFTAB-E-DACCAN,
Madras,
Oct. 9th, 1907.

Separate first and second class compartments for Europeans and Natives.

6. The *Aftab-e-Daccan*, of the 9th October, on the authority of a correspondent, writes that two British officers of the Indian Army were travelling in a first class compartment, which they vacated to go to the refreshment-room at a station, and left their servants in the carriage and on their return they found that a Native vakil of the High Court was in it and so they went and took seats in a second class compartment. On being questioned by the High Court vakil, they said that they did not care to sit with a native and that was why they had seated their servants there, and added that if the vakil thought it an insult he might take the lesson for future guidance. The vakil replied that it was no insult to sit with the servants, who were his "brothers"; he would consider it an insult rather to have sat with the British officers. The *Aftab-e-Daccan*, with reference to the above, observes that, to avoid such occurrences, other railway companies should copy the Regulations of the Oudh-Rohilkhand Railway, under which both Europeans and Natives have got separate first and second class compartments.

(*k*) *General.*

KISTNAPATRIKA,
Masulipatam,
Oct. 20th, 1907.

Swadeshi lecturer Kona Sitarama Rao.

7. The *Kistnapatrika*, of the 20th October, says that Mr. Kona Sitarama Rao, the Travelling Secretary of the Kistna District Association, visited Narsapur, Peda Miram, Vendra, Mahadevapatnam and Gollalakoderu from 22nd September to 10th October and delivered lectures on topics such as the "Improvement of the country", "Necessity of education", "National education", "Meaning of *Vande Mataram*", "*Swadeshism*", "Boycott", "Poverty of India", "Ancient glory of India", "Present poor condition of India", "Ideal of *Swaraj*", "Decay of Commerce and Industries" and "Formation of Village Associations." In the course of his lectures he said that there was no use of depending on foreigners for the amelioration of the miserable condition of the people, that they must put forth their energy in boycotting foreign articles, establishing village associations and strengthening the spirit of union to attain the ideal of *Swaraj*. It was resolved to start village associations at Vendra and Gollalakoderu.

Swadeshi lecturer B. Narayana Rao.

8. The same paper says that Mr. B. Narayana Rao, the *Swadeshi* lecturer appointed by the Kistna *Swadeshi* Association, visited Srungavruksham, where he addressed, on the 6th October 1907, a crowded audience, under the chairmanship of Mr. Thoyyeti Lakshminarasimha Sastri, on the ancient greatness and the present miserable condition of India, and said that God has given the instrument of boycott to secure the progress of the country. He added that boycott was the sword for cutting the thorny bushes that are spread by mutual animosity and selfishness and union, the trident for paving the way to seize the fortress of *Swaraj*.

The next day, while dwelling on the advantages of panchayat courts and the injustice of the Faringhis, he remarked that boycott was the only sword to cut all evils with and that it was the very weapon used by the English and the Americans during the sixteenth and eighteenth centuries in checking the poverty of their countries.

"New movement."

9. A correspondent to the same paper observes as follows:—The new spirit is not of recent creation. It is the spirit that pervades the whole Universe and we are inspired with it. Every movement in the world begins with a theory evolved in the mind. Logicians, philosophers and poets influence the people to action. The new movement has spread far and wide. Just as barren trees put on green shoots when moisture-laden wind blows, so, under the influence of the new spirit, our minds, though they may be dull, form new ideas. The weak become strong, cowards are transformed into heroes, joy takes the place of sorrow, the miser is metamorphosed into a philanthropist, the selfish assume the role of self-sacrificers, and enemies turn friends. Our native land is the deity, *Swadeshism* is the religion, and anti-*Swadeshism* is atheism.

Just as a knowledge of the requirements of the people who are going to reside in a house is essential in building it, so, in building the Indian Empire. a knowledge of its past history is absolutely necessary. The builders of our empire have to suffer more than any other empire-builders for our nation consists of as many races and creeds as there are in the whole world. Sri Krishna Deva Rayalu, who began the work of building the Indian Empire at the beginning of the sixteenth century, came to the conclusion that religious toleration was the key-note of success and treated all creeds alike. The politicians, who would expel the Government that rules the country arbitrarily without conferring any rights on the subjects, have to explain why the Sudras should not boycott Brahmans and Vaisyas, who are more cruel in respect of religious and social matters. If not, they will do well to keep quiet giving up *Vande Mataram* cries. If Hindus attempt at *Swaraj* and want the help of non-Brahmans in attaining it, all the old methods must undergo a thorough reform.

It is very difficult to formulate rules as to our future ideals, aspirations and methods. We may, however, indicate them in a way. We must have primarily knowledge, truth, knowledge of the soul, and equality. These four reduce themselves in practice to freedom, brotherhood and love.

III.—LEGISLATION.

KISTNAPATRIKA, *Masulipatam*, Oct. 20th, 1907.

"Sedition Acts."

10. The *Kistnapatrika*, of the 20th October, writes as follows:—It is a fact known to our readers that the despotic rulers are constantly making use of many weapons to put down the spirit that is prevailing at present. *Swadeshi* lecturers have been sent to prison. Repressive measures have been introduced one after another. Just as the wind helps fire, so did all these repressive methods increase the flame of *Swadeshism*. A spirit of union, self-sacrifice and daringness is growing day by day. The newspapers are multiplying and are venturing to assume a bold tone. Even in small villages *Swadeshi* meetings are conducted. Thus punishments have proved futile and the hopes of the arbitrary Government have become baffled. What course is there hereafter? How to put down the *Swadeshi* movement? Lord Minto has thought of passing a new Act from the heights of Simla. It is in the form of a Bill. If it becomes law, what doubt is there of its becoming law? Is not the will of an arbitrary Government law?—it is sure to put an end completely to the freedom of speech.

Oh Sedition Bill! We have been longing for your arrival. It is no joke except with your help we cannot realise our ends. The history of nations proclaims that liberty comes only after you. Till we have you Kalakoota (poison) we cannot gain Amrita (ambrosia). If God favours us, if we are law-abiding, if it is true that our Mother India gave birth to such saints as Vyasa, if our ancients possessed the magic-power of penance, if we once occupied the highest place among the civilised nations, if there is aryan blood in us, and if we have faith in our Vedas and Vedangas, we shall not be injured by you. If at all you cause us injury, it will be only for a while. Moreover, listen, I shall narrate to you the advantages you give us and the injury you inflict on the Government. Wherever twenty persons assemble together there you proclaim the arbitrary nature of the Government and the thorough dependence of the natives. You dispel the delusion of the natives that they have enjoyed peace and safety under the English Government. You take the place of Babu Bipin Chandra Pal. You work silently. Everybody can read your silent influence from the face of his neighbour. The heroism of our Indians is all wasted in speeches. You put a stop to the freedom of speech but induce them to practical work. The Government is passing the cruel Act with the object of destroying our freedom and of depriving us of the strength God has conferred on us. We need not be sorry on that account. The Government is not waging war with us. They have set themselves against God himself, who has created the spirit of patriotism in us.

Oh Sedition Act! You are working for our good. You are welcome. You are the harbinger of *Swaraj*. May you make our people bold, heroic and patriotic! May you impartially spread yourself throughout the country!

ANDHRAPRAKASIKA, *Madras*, Oct. 23rd, 1907.

"Seditious Meetings Bill."

11. Adverting to the Seditious Meetings Bill, the *Andhraprakasika*, of the 23rd October, remarks that such an undesirable attempt should be stopped and that the Government should note that that provoking measure would add to the misery of an already discontented people, just as ghee poured over fire makes it burn ablaze all the more.

MANORAMA, *Calicut*, Oct. 23rd, 1907.

Remarks on the Seditious Meetings Bill.

12. A leader in the *Manorama*, of the 23rd October, referring to the Seditious Meetings Bill now before the Viceroy's Legislative Council, says that it can aptly be styled "The Indians' Liberty-destroying Bill." The Bill now referred to the Select Committee is in its usual course

sure to be passed within a week or two, unless some divine power induces the Viceroy to veto it. When passed, it will not only stand on an equal footing with the old Regulation of 1818 by which a citizen can be deported without any semblance of a trial, but will also prove to be an extremely keen-edged weapon to destroy the privilege of public speech and writing—a characteristic advantage of the British administration. After detailing the object, reasons and scope of the proposed Bill, the article dilates upon the pernicious consequences that will necessarily follow the passing of the Bill, and remarks that it is particularly sorry to contemplate the contempt other nations will have for the English when they become aware of the kind of enactment by the aid of which the most civilized British Government intend to carry on the administration of India. There will be hardly any, even among those Indians blessed with common sense, who will be influenced by the speeches and writings of a few perverse and thoughtless persons to question the justice of British administration or to attack the administrators. The mass will certainly not do it. Existing laws amply help the Government to deal with the few ignorant fools. No prudent head of administration who has any love for British justice should venture by introducing such retrograde legislation to jeopardise and tarnish the fair name of British Government, reported to be the abode of justice and liberty. It is the height of misfortune of Indians that Mr. Morely and Lord Minto, renowned for their deep learning and calm judgment, are casting away their good names, being caught in the meshes of unscrupulous advices. There should be a limit even for misunderstanding and there should be a fear for the abuse of justice and administrative policy with which, the article humbly says, the present administrators of India will be charged, should the proposed Bill be passed; and it concludes with a prayer to the Almighty God to save the Viceroy and the Secretary of State from the misunderstanding caused by the evil advice of some selfish and unscrupulous ministers and to bless Indians with prosperity.

Referring to the same subject, a leader in the *Kerala Patrika*, of the 26th October, criticises strongly the action of the Government of India, and remarks that the proposed legislation will only tend to increase the existing discontent. The protest meetings now being organised against passing the Bill will not, says the article, produce any effect. It also notices the wire despatched by Mr. Keir Hardie requesting His Majesty the King-Emperor to interfere and prevent the passing of the pernicious legislation, and remarks, in conclusion, that Indians, if they want any good from the English, must appeal to His Majesty the King-Emperor.

IV.—NATIVE STATES.

SWADESAMITRAN,
Madras,
Oct. 26th, 1907.

Mr. Mitchell, the Principal of the Trevandrum College.

13. The *Swadesamitran*, of the 26th October, draws the attention of the Maharaja of Travancore to the conduct of Mr. Mitchell, the Principal of the Trevandrum College, in having prevented his students from presenting an address to Mr. R. C. Dutt, by threatening to use the powers vested in him under the new University Regulations in order to debar them from appearing for the University examinations. This paper suggests that the same treatment may perhaps be extended in the case of an address which the students may propose to present to the Maharaja.

NADEGANNADI,
Bangalore,
Oct. 26th, 1907.

The Representative Assembly of Mysore.

14. The *Nadegannadi*, of the 26th October, commenting on the Diwan's address to the Representative Assembly of Mysore, observes that the administration report of the current year makes it clear that the financial outlook is far from satisfactory. Whilst the previous year (1906–07) showed a balance of nearly three lakhs of rupees over the expenditure, the current year shows no surplus whatever. This is attributed to the decrease in the income from the mines and the Cauvery Power Scheme and the abolition of the Excise duty on (*supari*) areca-nut, which entailed a loss of

3½ lakhs of revenue. This deficiency is sought to be met by a reduction in the cost of the administration. The policy of retrenchment is reasonable enough. But it is carried out in a very unfair manner. The subordinate staff in the various departments is reduced and numerous low-paid officials are thrown out of employ, whilst at the same time the salaries of the higher officials are increased. Again, the Diwan observed that the main features of the financial policy in the future would be (1) the adoption of measures for improving the revenue, (2) measures for reducing the cost of administration, and (3) the accumulation of a balance in the treasury. But as the strength of every Government lies in the prosperity of its subjects and as the prosperity of the latter is obviously dependent upon the facilities for commerce and agriculture provided by the State, no wise politician would hold that the financial position of the State would be strengthened by the accumulation of surpluses, especially in a country where irrigation and other public works of extreme importance have been deferred solely for want of funds. Besides there is no guarantee that the funds so accumulated will not be expended on some futile scheme. And, probably there is no country in the world which accumulates money simply to keep it unused. The present Diwan is, therefore, assuredly venturing on a dangerous line of policy. Again, the Marikanvé water works and such other schemes will not materially improve the condition of the ryots unless they are duly followed up by the Government with measures for the extension of cultivation. The people have to be educated in the improved methods of fruit-growing introduced by Mr. Paul, the Australian planter, referred to in the address. Sericulture would form a most flourishing industry in the State giving labour to thousands of people. But, here again, it is practical work, namely, the establishment of a silk-weaving factory and not merely eloquent addresses that will go to revive the industry. Nearly, 50,000 rupees have to be annually expended on the newly-organised Veterinary department. But the Veterinary Surgeons, with all their knowledge of medicine, cannot relieve the pangs of hunger and prevent the cattle mortality resulting from scarcity of fodder. The area of the State forests is being steadily increased year after year with a view to increase the forest revenue and probably the maximum revenue that is intended to be derived from the forests will not be reached until the whole province is converted into one huge forest. The co-operative societies, now 15 in number, receive no encouragement from the Government in the shape of advances. The construction of a tramway in Shimoga has been of very little use. The unceasing ravages of the plague are another source of affliction. It is regrettable that the Administration Report lays no stress on the abovementioned grievances and the way to remedy them.

VI.—MISCELLANEOUS.

SWADESAMITRAN,
Madras,
Oct. 21st, 1907.

The Seditious Meetings Bill.

15. The *Swadesamitran*, of the 21st October, observes:—The object of the Indian Government in introducing the Seditious Meetings Bill is to put an end to sedition—that is, what the Government considers to be sedition—in India, by bringing public meetings under the control of the Police. It is not known whether this object of the Government will be realized. The Government admits that sedition has increased in spite of the Ordinance of the Governor-General having been in force for six months. That being so, we do not see how it is expected that sedition will disappear hereafter. Will the sorrow and discontent in the minds of the people be diminished by forcibly preventing the expression of that sorrow and discontent? It is well known that, in that case, they will be smouldering within the mind. How is it consistent for the English, who ceaselessly proclaim that they rule India for the good of the Indians, to prevent them from expressing what they feel? If the people do not give vent to their opinions in meetings, how can the Government come to know of them? The freedom of the Press, through which they can be known, has now been curtailed, as is evidenced by the several recent Press prosecutions; and opinions cannot be so well expressed in newspapers as by speeches. The prevention of public meetings will close the chief means for

the training of the people. If the Government does not train the people and understand their views, how can it be said to have their good as its aim? If the people express their grievances freely from time to time and the Government redress them half way at least, their hatred will be checked. It is usual for the English to the talk always disparagingly of the Russian and Turkish administrations and their policy of gagging the people. Now these administrations will be in a position to condemn England; and so far from praising England, the world will scorn her for having allowed herself, after a century and a half of her rule over the Indians, to adopt the policy of gagging their mouths in order to continue that rule.

The *Dravida Dipam*, of the 22nd October, writes on the same subject as follows:—The Seditious Meetings Bill clearly empowers any Police officer to disperse any meeting of more than twenty people; whether on marriage and other occasions or in coffee hotels, and imprison the members thereof, should he think that there is sedition in their talk. It is clear to many intelligent men that, unless the powers of the Police are curbed, the mischief and injury caused by them will not come to an end. Now, however, that the very administration of the country has been suddenly entrusted to them, what atrocity will not be committed by them? But it is said as a solace that this Act will not be put in force throughout the country, but will be restricted to areas where the authorities think that it should be enforced. It appears that the Government hopes to terrify the people by the passing of an Act in this matter. Is the Government reasonable in thinking that such a law will quell the spirit of patriotism among the people? The means it adopts for this purpose will only tend to increase that spirit; and it is not aware of this fact.

The *Swadesamitran*, of the 24th October, says:—Mr. Keir-Hardie has said that the Indians are about to be gagged and placed at the mercy of the most corrupt Police in the world, and that the Emperor or the Members of the Cabinet should interfere and not allow the Bill to pass into an Act. He was perfectly right in having telegraphed this opinion. What he says is entirely true. Sir Mehta, the President of the Bombay Presidency Association, has sent up a petition to the Government, condemning this Bill. Inasmuch as he has done so, what will the Government do but forthwith throw out the Bill? Though the Government has frequently slapped the leaders of the people on the cheek and trampled down public opinion, this Prince of the Moderates, Sir Mehta, and men like him have not yet got rid of their mania for petitioning! What cares the lion if the fox howls? Public opinion is not worth a straw to the English gentlemen! Why, then, should paper and ink be wasted in writing petitions? If the Indian Members in the Legislative Council be true sons of Bhárata Máta, the moment the Bill is passed, they should tender their resignation and come away!

The *Swadesamitran*, of the 26th October, observes:—The Select Committee appointed to consider the provisions of the Seditious Meetings Bill have suggested certain amendments. Important as are these amendments, the Bill as a whole is nothing but poison. What was originally the poison of a black cobra has now been converted into that of an ordinary cobra. All the same it is poison baneful to life. To pass an Act which tends to place the people's rights at the mercy of the caprice of petty Police officers, is unbecoming to the British rule in any country. The Moderates as well as the Extremists denounce this measure as bad. Mr. Morley said that it would be wise to make the Moderates stand round and support the Government. Are the Moderates lunatics? How can they support a Government passing such an Act?

The *India*, of the 26th October, publishes a cartoon representing the people of Bhárata as an elephant in rut, which after shaking off the fetters of timidity, slavery and laziness from its legs raises its trunk to pluck the fruit of *Swaraj* hanging down from the tree of patriotism, and the Government officials as trying to check the elephant by binding its legs by the Public Meetings Act which is like the fibre of the lotus stem.

The same paper writes:—Our benign Government has provided, in the beneficent Bill called the "Seditious Meetings Prohibition Bill," that all congregations of more than twenty persons, whether in a public place or in a private residence, shall be public meetings, and that the permission of the police is necessary for such congregations. In our country there are innumerable undivided families, each consisting of more than twenty members. It cannot be easily understood whether the permission of the police be necessary or not for the members of each of such families to sit together for meals! If the Government be kind enough to enlighten us on this point, we, the uncivilized boors of this country, shall feel much obliged. Meanwhile, we warn the members of big families to be careful. Further, we will never admit that the aim of this Bill is to prohibit seditious meetings. There are already several provisions in the statute book for this purpose The Government wants to prohibit public meetings altogether. Our Moderate papers are a little surprised at the Government attempting to get the Bill passed into law, at such short notice and at Simla, and quote the instance of Lord Northbrook, a former Viceroy, who was censured by Lord Cranborne, the then Secretary of State for India, for having passed an Act in the Simla Sessions in 1875. We do not know when these Moderate papers will realize that the Government officials carry on the administration in their own fashion without any principle of justice. Where is the rule that the Government officials are bound to get a Bill passed into an Act, only after it is discussed by the Indian members, and that they should recognize the inconvenience which the Indian members have to undergo in order to attend the Simla Sessions? There are Indian members of Council only as puppets for the pastime of the Government and for no special purpose. If it be convenient to the Governmet, it will allow the puppets to talk and will listen to them laughing. If it be not convenient, it will carry out its aims without any such fun. The people have no voice to question the authorities, who, being irresponsible, are able to do what they please!

SWADESAMITRAN,
Madras,
Oct. 22nd, 1907.

The Government's policy of "Divide and Rule."

16. The *Swadesamitran*, of the 22nd October, says:—It was hoped in the beginning that the Indians would, under the British rule, become a nation, forgetting their internal differences. Though the Indians are divided into several classes owing to differences in race and religion, yet under the rule of Britain, because that rule is common and gives rise to common grievances and aspirations, because the English language is common, and because railways and other means of communication have been provided, the diversity of the Indian races and religions is yielding place to a feeling of unity. It is possible to imagine that, because this is the direct result of the British rule, the British rulers of India will feel proud of this result. They once did feel so. But the present-day Englishmen, including the greatest and most learned of them, are being dominated by jealousy and hatred. As a proof of this may be adduced the administrative reforms in contemplation, which in the main, are nothing but an endeavour to perpetuate the already existing division of the Indians by race and religion. The chief aim of the reforms is to separate the Hindus from the Muhammadans. The Muhammadans were once the rulers of India and still retain a sort of pride and influence. But inasmuch as they have lagged behind the Hindus in point of education, civilization, etc., they look forward to the Government for help to advance themselves, and therefore show great submission to the Government officials, and in order to please them, act to the prejudice of the Hindus. The Government also, with a view to keep the Hindus under control, pretends to support the Muhammadans; and without detriment to its own interests, it does all possible good to the Muhammadans at the cost of the Hindus. It is, therefore, established that the Government aims at separating the Muhammadans from the Hindus. The evil does not stop here. The suggestions now made in regard to the election of members to the Legislative Councils are to extend to local bodies as well; so that in future in Municipal Councils and District Boards there will be Panchama members, Christian

members, East Indian members, artizan members, agricultural members, trade members and so on, and it will be easy for the Collector and other English officials to control them by the policy of "Divide and Rule."

SWADESAMITRAN,
Madras,
Oct. 22nd, 1907.

The Boycott anniversary at Triplicane.

17. The *Swadesamitran*, of the 22nd October, gives the following purport of Sri G. Subrahmanya Aiyar's speech at the Boycott anniversary celebrated at Triplicane by the *Swadésivastu Prachárini Sabha*:—The British Government once promised to protect us as their own subjects and give us all privileges. But now, they adopt measures to wrest away from us even the existing privileges. Many of our patriots have been imprisoned. The newspapers are being tyrannized over. Under the Act to be passed, we cannot hold a public meeting of more than twenty persons. If more than twenty people congregate in a marriage house, the Police can arrest them. The Indians in South Africa are being trampled under the feet of, and dishonoured by, the whites. We have neither heard of nor seen any country but India, where 30 crores of people have been enslaved by a small community of foreigners. We should, therefore, adopt all measures for ridding ourselves of this lot of slavery. Be firm to the vow you have taken to-day to boycott foreign goods and to patronize indigenous articles.

SWADESAMITRAN,
Madras,
Oct. 23rd, 1907.

Mr. Morley's speech in London.

18. The *Swadesamitran*, of the 23rd October, commenting on Mr. Morley's recent speech in London, observes:—Mr. Morley has resolved to remove the dissatisfaction of the people towards the Government by passing despotic enactments and not by granting them the necessary privileges. He will not allow measures tending to our *Swaraj* to pass during his regimé. If the people agitate, it is certain he will beat them with iron rods. He declared that he had decided to reform the Councils of India so as to show that the Indians are equally capable of taking part in administrative work along with Englishmen. Nevertheless, he is not going to alter his resolution to curtail the people's privileges and to rule them by intimidation. Mr. Morley concludes that the proposed reforms of the Legislative Councils and the appointment of the two Indian members to the India Council should calm the people by inspiring them with the belief that they have attained their salvation under the British rule. Whether this will come to pass or whether evils unforeseen by wise men of the present day will arise, remains to be seen.

The same paper, of the 26th October, says:—We have as yet not received the full text of Mr. Morley's speech. But the telegraphic summary of it, which has reached these shores, clearly shows what he secretly thinks in regard to the administration of this land. In spite of his great learning and knowledge, we can swear that when he speaks on Indian matters, he detaches his conscience and puts it on one side. We will take two of his statements and examine their soundness. The first is that "Some people are angry with me because I do not give them the moon in the sky"—that is, in other words that the Indians are asking for an impossibility. We say that the Indians ask not for "the moon in the sky" but only for the moon upon the earth for the moon which the Anglo-Indians do possess and enjoy. In plain language, they demand administrative privileges. Mr. Morley is not unaware of this fact; nay, it is a fact even admitted by him once. But why have his notions been altered? We can assign no reason, but the misfortune of India. We cannot but remark that this is a phenomenon intimately connected with the very office of the Secretary of State for India. Mr. Morley's other statement which we shall examine is that he does not understand definitely what advantages the Indians are aiming at which their rulers have not already decided to give them. Our contention is that, since during the last five decades we have taken great strides in education and worldly wisdom, we are entitled to be invested at least with *Swaraj* under Britain's guidance, though not with *Swaraj* absolute. This our rulers have been extremely reluctant to confer upon us, and they have therefore been imputing to us a want of fitness to hold the privileges which we demand. This is in effect what Lord Curzon used to say during his Viceroyalty. If Lord Curzon was simply of opinion that we had not reached a suitable stage in our development, Mr. Morley looks upon us all now as mere children crying for the moon in the sky. Alas that in relation to India all the party spirit in Parliament should be cast to the winds!

The *India*, of the same date, observes:—Although we may dismiss most of Mr. Morley's statements with the remark that though they all are right from his point of view, we should never forget that our "good" differs from his "good", we cannot but be grieved that he has expressed it as his opinion that, in view of the endeavours made by the Extremists, they (the rulers of India) should try to bring the Moderates over to their side. For a variety of reasons, the Moderates are very apt to entangle themselves in the trap set by the foreigners. We have some fear that these blind men may succumb to the trickery of the foreigners and thus become a stumbling block in the path of our progress. But it is little to us what is to be the lot of this party or that, for is it not certain that nobody can any longer impose upon the whole of the Bhárata nation? That is a great consolation to us.

SWADESAMITRAN,
Madras,
Oct. 25th, 1907.

The successful Indian Civil Service candidates in England on the British rule in India.

19. The *Swadesamitran*, of the 25th October, writes:—This year 80 candidates have passed the Indian Civil Service examination in England. But none of them is willing to come out to India. Some of them say, "Why should I thrust my head into a nest of wasps and struggle? I cannot go to India. I shall be content to go somewhere else." Others say, "I will not go to India. If I rise to a high position in India and act justly and in favour of the public, the Government of India will give me no promotion. I cannot make up my mind to curry the favour of the Government by such cruel acts as deportation and whipping Indian students who are like me." Therefore, even in the opinion of the students in England, the treatment accorded to the Indians by their Government appears to be very tyrannical; and the students refuse to be tools in the hands of the Government in such cruelties. They think that service under the Indian Government involves injustice and is beset with danger. On the other hand, the Indian students—who are the sons of Bhárata—read day and night, praying to God that they may get Government appointments and that thus they may be fortunate enough to be kicked by the booted feet of the whites, whereby to attain salvation!

INDIA,
Madras,
Oct. 26th, 1907.

A parallel between Russia and India.

20. The *India*, of the 26th October, says:—In Russia, where the people have no voice, the irresponsible officials made a show of giving the people a Parliament called the 'Duma,' last year. As soon as the members of this Parliament began to expose the unjust actions of the officials, the latter dissolved it. A second 'Duma' assembled, which also the officials forcibly dissolved on the 16th June last. A third 'Duma' will assemble in November and its fate will be seen later on. But one thing is certain. The people of Russia will not put up with their *Swadeshi* tyranny for ever. Several of the lovers of despotism themselves evince a dislike of the official hypocrisy which pretends to have the good of the people at heart. The Russian authorities made a last attempt to gain the stability of their unjust rule. This attempt consisted in splitting the people into two parties and weakening one of them by showing undue favour to the other. A correspondent from Russia to the *London Times* writes that this last attempt has failed. The Russians would not be duped by the officials as our foolish Muhammadan brothers in East Bengal have allowed themselves to be. The English papers condemn with fury these small attempts made by the Russian authorities. But, as pointed out by an English newspaper editor, these papers look on with joy while Russian novelties are being introduced into India by the officials in this country!

[Issued, 2nd November 1907.]

what Lord Canning used to say during his Viceroyalty. If Lord Curzon was [illegible] of opinion that we had not reached a suitable stage in our development [illegible] crying for the moon [illegible] spirit in [illegible] should be [illegible].

[illegible] the same date, observes:— [illegible] though they all are right [illegible] should never [illegible] Englishmen [illegible] the [illegible] of [illegible] "That is a great consolation."

The [illegible] of the 25th [illegible] Civil Service [illegible] willing to [illegible] India. Some of them [illegible] cannot [illegible] will be content to go [illegible] in a high [illegible] and [illegible] by such cruel and [illegible] who are like us." [illegible] the opinion of the [illegible] by their Government [illegible] They think that serving [illegible] Indian Government [illegible] with danger [illegible] that they [illegible] Government appointments [illegible] that they may be [illegible] by the [illegible] in [illegible] situation [illegible]

The [illegible] of the 25th October [illegible] called [illegible] this Parliament began [illegible] the latter dissolved [illegible] dissolved [illegible] the [illegible] of Russia will [illegible] of the [illegible] which [illegible] the Russian authorities [illegible] This attempt [illegible] and applauding one of the [illegible] the Hindus [illegible] within [illegible] with [illegible] painted [illegible] while [illegible] in the country [illegible]

CONFIDENTIAL.

No. 44 of 1907.

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 2nd November 1907.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

II.—Home Administration.

(*k*) *General—*

	PAGE
The Indians and higher appointments	546
Government and Lala Lajpat Rai	*ib.*

III.—Legislation.

Seditious Meetings Act	*ib.*

VI.—Miscellaneous.

The Kistna District Association	549
The Viceroy's reception meeting	*ib.*

VERNACULAR PAPERS.

II.—Home Administration.

(*b*) *Courts—*

	PAGE
Six stripes to a boy of seven years	551

(*d*) *Education—*

School books for girls in India	*ib.*

(*g*) *Forests—*

Miserliness of the Government	*ib.*

(*k*) *General—*

British diplomacy	*ib.*
Evil thoughts of the British	552
Birth-rights	*ib.*
Swadeshi lecturer Kona Sitarama Rao	553
" Lala Lajpat Rai "	*ib.*
Swadeshi lecturer B. Narayana Rao	*ib.*

III.—Legislation.

" A Gagging Act "	*ib.*
The police rule	*ib.*

IV.—Native States.

	PAGE
The Mines Regulations	554
Mr. Walker's services in Hyderabad	*ib.*

VI.—Miscellaneous.

Seditious public meetings	*ib.*
The Moderates and the Government	556
Mr. Wedderburn's counsel to the rulers of India	557
Who are the Moderates ?	*ib.*
The British Cabinet towards India	558
Mr. Keir-Hardie in India	559
Are not the Indians fit to have *Swaraj* ?	*ib.*
Is the British rule a " benign " rule ?	560
Robbery is going on in India !	*ib.*
Lala Lajpat Rai and the *Daily Express*	*ib.*
Mr. R. C. Dutt in Travancore	*ib.*
The Nagpur students	*ib.*
The Seditious Meetings Bill	561
Sedition in India	*ib.*

ENGLISH PAPERS OWNED BY NATIVES.

II.—HOME ADMINISTRATION.

(*k*) *General.*

THE HINDU,
Madras,
Nov. 1st, 1907.

The Indians and higher appointments.

1. The *Hindu*, of the 1st November, writes:—

"* * * * *

"If Indians are fairly associated with Europeans in the higher administrative offices, there will be much less room than now, for the frightful misconceptions and ignorance which dominate the policy of the Government. The vague groping in the dark after the causes of the present unrest and discontent which marks the utterances and actions of the alien rulers, from the Secretary of State downwards, will then disappear."

THE INDIAN PATRIOT,
Madras,
Nov. 2nd, 1907.

Government and Lala Lajpat Rai.

2. Referring to Government's refusal to allow certain Solicitors to correspond with Lala Lajpat Rai, the *Indian Patriot*, of the 2nd November, remarks in its leading column as follows:—" . . . . The defence of the Government is that 'they do not consider it desirable to facilitate third parties in encouraging prisoners to engage in litigation.' A more perverse, insulting and contemptuous reply the Government could not have framed, and it shows the malice that underlies the action of the Government. When a man is nefariously maligned under such circumstances that he cannot be aware of the fact and when his son, father, brother, wife, and friends desire that he shall be informed of the same with a view to enable him to set the law in motion against his unscrupulous maligners, their hands are tied, and the man who has been deprived of his liberty in a most arbitrary manner is made to suffer the ignominy of these unscrupulous accusations in ignorance of what is said of him. And yet the Government have the hardihood to say that they have done this, because they do not think it desirable to facilitate third parties in encouraging prisoners to engage in litigation. Their excuse is as mean as their high-handedness is patent. They believe they have the right to ruin a man in body, mind and reputation, without the slightest warrant whatsoever, and yet indulge in Machiavellian excuses of a most harrowing kind. All along they have been content with hitting below the belt, but their action in regard to these two instances, brought to public notice by the Hon'ble Mr. Gokhale is infinitely more dishonourable than hitting below the belt."

III.—LEGISLATION.

THE INDIAN PATRIOT,
Madras,
Oct. 29th, 1907.

Seditious Meetings Act.

3. The *Indian Patriot*, of the 29th October, remarks:—"We have now got to recognise that the Government is desperate. The Government has realised that though the internal disunions here are security enough for India's subjection to England in the present form, offering as they do a vast field for the exercise of the Machiavellian genius of the Britisher to create schisms, to accentuate differences and to promote class hatred; yet they are not sufficient guarantee for the unimpaired continuity of the despotic sway of the Government over the country. The Government has also felt that the masses who have begun to show signs of awakening and whose self-consciousness stands a great chance of being intensified by the 'irresponsible agitators' should be again precipitated into lethargy, as of yore by the followers of the crescent, by the application of that panacea for all evils, viz., coercion, and by the gagging of the mouths of the persons who articulate the aspirations and voice the grievances of the downtrodden people. We have got to understand that the Prevention of Seditious Meetings Act is but a prelude to the

suppression of the Press—a worthy climax to the series of retrogade measures which we have seen inaugurated under a Liberal *regimé* on the false plea of securing peace to the law-abiding subjects of the Crown, but really to retard, nay, prevent the process of social and political solidarity which Governments are only instruments to help in realising . . . .”

THE INDIAN PATRIOT, *Madras*, Oct. 30th, 1907.

A nationalist writes to the same paper of the 30th October:—“ ‘It is a doomed world; gone all that made men free; fast going the obedience that made men slaves.’ No more do we witness the degrading spectacle of men casting off their self-respect and cringing in abject servility before the Sircar. The arrogance of the Engineer, whose craving for money is gratified by his subordinates and overlooked by his superiors, is best put down by meting out unto him the fittest penalty that takes the form of an extra judicial whipping, stoning or belabouring. The proud Police official whose anxiety to prevent disorder only disturbs what little order there be, is treated as no better than the meanest man in the street. When Governments, instead of maintaining an attitude of impartiality and acting as common parents towards their subjects, begin to make themselves a party and lean to a side, they decide their own destiny and very soon discover the handwriting on the wall. No wonder, then, that under such a Government people soon learn to rate the officials at their worth and disobey the laws that are obviously not meant for their common good. When the primary rights of man are infringed and the peace and privacy of the home invaded by the myrmidons of the law, it will not be fair to blame the people if they seek to set at nought the authority of both by ceasing to respect the former and beginning to somewhat roughly handle the latter.

* * * * *”

THE INDIAN PATRIOT, *Madras*, Nov. 1st, 1907.

The same paper, of the 1st November, writes:—“The public meeting of the citizens of Madras, held yesterday evening, to protest against the enactment of the ‘Seditious’ Meetings Bill marks a notable departure in the attitude of that large section of the Madras public which has been eminent for its moderation and sobriety. The Mahajana Sabha has been the recognised premier political association of this Presidency, and has never been accused of favouring extremist views. Its prominent members have been in the forefront of public activity in Madras, and they occupy a distinguished place in the estimation of the people and the Government of this Presidency. The President of the Sabha is no other than the Hon’ble Nawab Saiyid Muhammad and its Vice-Presidents are Diwan Bahadur Krishnasawmi Rao and Mr. V. Krishnasawmi Aiyar. That at a public meeting held under the auspices of that body a resolution such as the one that was passed yesterday should have been placed before the meeting by the convenors is the most significant sign of the times. The resolution declared that the citizens of Madras were convinced that the enactment of the Bill would prove disastrous to the interests of the country and refrained from making any representations to the Government since they believed such a course would prove futile. It is not an idle surmise that the enactment of the Bill would prove disastrous to the interests of the country, for the conviction rests on the lessons of universal history. Such a legislation is the forerunner of difficulties, which everywhere in the world, have radically changed the aspect of things. But that is a matter which may be laid aside for the present, since the future will reveal the statesmanship of those who are responsible for the present legislation. But the latter part of the resolution passed yesterday, in which it was declared that the people deliberately refrained from making any representations to the Government, must furnish food for reflection for all those who, like Mr. Morley, may feel the necessity of rallying men of moderate views on the side of the Government . . . .”

THE NATIONALIST, *Madras*, Nov. 1st, 1907.

Referring to the Madras protest meeting against the Seditious Meetings Bill, the *Nationalist*, of the 1st November, observes:—

“ . . . . But one redeeming feature, however, was the nature of the resolution. ‘That the citizens of Madras in public meeting assembled are convinced that the enactment of the Seditious Meetings Bill will prove disastrous to the interests of the country and while protesting against it refrain from making any representation to the Government, since they believe such a course will prove futile.' For the first time the Sabah has acknowledged the futility of making petitions or representations to the Government. This is a distinct advance in the right direction. But they might have added something more to this resolution and commended to the universal acceptance of our countrymen a more extended form of boycott, if the resolution was to be really effective. The public will, then, feel and realise their responsibility in the matter. What is really wanted is organised work. Will the Mahajana Sabha organise a body of earnest workers to go about and preach *Swadeshism* to the masses and thus educate the will of the people? If they earnestly attempt to do it, it will prove a very effective protest against the Seditious Meetings Bill."

THE HINDU,
Madras,
Nov. 2nd, 1907.

The *Hindu*, of the 2nd November, writes:—

"* * * * *

There is no sedition in the land worth speaking of. Our Anglo-Indian bureaucrats do not really seem to know what sedition is. As Mr. Keir-Hardie said in Mysore yesterday, what is called sedition in India is patriotism in England. The bureaucrats in India are fighting with a phantom created by their own imagination, and Mr. Morley, the Secretary of State, has fallen an easy victim to the mischievous misrepresentations that have been wafted from India as regards the condition of the people.

* * * * *

"We cannot congratulate the Government upon enacting this piece of legislation for reasons which have been already dwelt upon at length in these columns. It embodies a grave infringement of important popular rights. Its enactment without any proved necessity is an insult to the educated Indians, to whom, indeed, the mover of the Bill has the effrontery to ascribe its origin.

* * * * *

"His Excellency graciously observed that he thinks it is not too much to hope that the leaders of Indian thought will give assistance in its arduous task to the Government of India. 'I can assure my Honourable Colleagues, the Hon'ble Mr. Gokhale and the Hon'ble Dr. Rash Behary Ghose, that a heavy responsibility rests upon the shoulders of Indian reformers, for it is upon their support and upon their influence with their fellow-countrymen that British administrators should largely be able to rely.' Exactly so, but the measure of the influence of Indian leaders with their fellow-countrymen will largely depend upon the extent of the confidence of the Government in those leaders and of their ability to influence the Government for the country's good. The enactment of a law of the oppressive and liberty-destroying character of the Seditious Meetings Act, without adequate grounds, as the Viceroy's speech itself shows, and in the teeth of the most earnest and well-reasoned protests of such honored leaders of the Indian community as the Hon'ble Mr. Gokhale and the Hon'ble Dr. Rash Behary Ghose, shows that the confidence of the Government in Indian leaders is conspicuously lacking."

THE MADRAS
STANDARD,
Madras,
Nov. 3rd, 1907.

The *Madras Standard*, of the 3rd November, in its leader entitled "The Gagging Bill passed," writes:—

". . . . . But the passing of the Seditious Meetings Bill in the teeth of the most strenuous opposition of the people and against the most earnest and closely-reasoned protests of their representatives in the Viceroy's Council marks a definite stage. It inaugurates a new policy of distrust, coercion and repression. Hitherto free expression of opinion and of grievances has been permitted, and opinions and grievances bearing on the condition of India were truly but constitutionally expressed. But on the 1st of November 1907, it has been decreed by Lord Minto and his official colleagues that hereafter freedom of speech must, for all practical purposes, be accounted a crime.

* * * * *"

VI.—MISCELLANEOUS.

THE INDIAN PATRIOT, *Madras*, Oct. 23rd, 1907.

4. The following appears in the *Indian Patriot*, of the 23rd October :—

"MASULIPATAM.

"DISTRICT ASSOCIATION.

"**The Kistna Patrika.**

"[*From our own correspondent.*]

"MASULIPATAM, *October 21st.*

The Kistna District Association.

"Masulipatam is the capital of the Kistna district, a town of long distances, but somewhat thinly populated. It is an isolated town; and the Governor of the Presidency is expected to open the Railway connecting it with Bezwada on the 3rd January 1908.

"Masulipatam has a District Association which once had a large number of members on its rolls, but the strength is fast dwindling. It is, however, gratifying to note that the good work done by it is increasing in inverse ratio to its falling strength. The association has a weekly Telugu organ of its own, named the *Kistna Patrika*. The paper was started six years ago as a fortnightly and was made a weekly on the 1st March 1907. It gives abundant work to the Telugu Translator with the Government of Madras, and the officials are anxious to book the editors and the proprietors at the earliest opportunity.

"The Kistna Association has appointed a travelling Secretary on a pay of Rs. 50 a month for the purpose of touring round the district, organising the associations and preaching *Swadeshi*, boycott, and national education. There are at present two other gentlemen touring in the district at their own expense and doing missionary work, educating the masses, all dogged by the Police. The association does not believe in the efficacy of prayers and petitions, and advocates boycott as the only effective measure that will bring the erring bureaucrats to their senses".

THE HINDU, *Madras*, Oct. 31st 1907.

The Viceroy's reception meeting.

5. The *Hindu*, of the 31st October, publishes the following letter from its Cocanada correspondent, dated the 29th idem :—" . . . . The townsmen have thus no opportunity given them to receive His Excellency and show their abiding loyalty to the august representative of the Crown. I have to-day wired to you the report of yesterday's meeting which was not marked with that vivacity which invariably was prominent at similar meetings held in the town for receiving His Excellency the Governor; and this is due to the prevailing feeling that no reception is called for as His Excellency merely passes by without giving an opportunity to the townsmen for presenting even an address of welcome, and that there was no event warranting the commemoration of His Excellency's visit. On the other hand, the town that merited in His Excellency's consideration, the stigma of a punitive Police would, it is said, present a sorry spectacle to impartial observers, should it decide to mark His Excellency's private entry and departure by any signal act of commemoration, puffed up by the maudlin sentiment that even the private entry and departure hallowed the place and must be considered as a unique honour. Whatever the value of these observations, it is a pity that His Excellency who, from all that is officially reported and unofficially printed in Anglo-Indian papers, cannot be considered to be ignorant of the version that Cocanada was the sole seat of disaffection in the Madras Presidency, should not have thought it desirable or necessary to know the actual situation at first hand and see things in their true light even when the advantage that Cocanada enjoys as a seaport town accidentally gives His Excellency an opportunity of coming here. If His Excellency, as the responsible representative of His Majesty the King-Emperor, does not condescend to ascertain the facts on the spot when an opportunity presents itself, of what value can His Excellency's visit be to the

town, and where is the need for commemorating it? If an address of welcome be at least allowed, it would gratify His Majesty's subjects here. His Excellency's stay for three hours should permit of some public engagements as, for instance, an address of welcome by the citizens, and the presentation of *sanad* by His Excellency to Diwan Bahadur D. Seshagiri Rao Garu. It is earnestly hoped that His Excellency will be pleased to accede to the request of the townsmen that they might be granted an opportunity of presenting an address of welcome and loyalty. His Excellency will find this town as quiet and as loyal and law-abiding as any other portion of His Majesty's dominions; and if this visit be accompanied by the withdrawal of the needless burden of the punitive Police and the unmerited slur that goes with it, the loyal people will be too glad to mark his visit and suitably commemorate it. Else anything that might be done would smack of official suggestion."

VERNACULAR PAPERS.

II.—HOME ADMINISTRATION.

(b) Courts.

SWADESAMITRAN,
Madras,
Nov. 1st, 1907.

Six stripes to a boy of seven years.

6. The *Swadesamitran*, of the 1st November, says:—In Mymensing a boy of six or seven years of age was arrested and tried before the Magistrate on a charge of throwing a stone at a police constable. The Magistrate at first awarded thirty stripes to the boy. But on the representation of the Civil Surgeon that the boy could not bear thirty stripes, the Magistrate reduced the punishment to six stripes. The counsel for the boy prayed for the postponement of the execution of the sentence pending appeal. But the Magistrate did not pay any heed to this request and carried out the sentence according to rule. Had the Magistrate any children? Probably not!

(d) Education.

YATHARTHA VACHANI,
Kumbakonam,
Oct. 19th, 1907.

Schoolbooks for girls in India.

7. The *Yathartha Vachani*, of the 19th October, points out the desirability of prescribing for school-going Indian girls books different from those prescribed for the boys, in view of the fact that the life of a woman as compared with that of a man in this country is quite different from what it is in other countries.

(g) Forests.

SWARAJ,
Bezwada,
Oct. 21st, 1907.

Miserliness of the Government.

8. The *Swaraj*, of the 21st October, observes as follows:—The Government has monopolised the manufacture and sale of salt, opium and arrack. Are they to have the monopoly of all the ways open to money-making, simply because they happen to be the rulers? It is beneath the dignity of a ruling power to interfere in trivial matters. It is sure to cause inconvenience to the subjects and bring disgrace to the rulers.

It is difficult to procure firewood as it is to get other articles from the forest and to graze cattle there. Hitherto there was only a charge of five annas. The Government began to store firewood in the forests and sell it at the rate of Re. 1-2-0 per ton. Not content with it, they have raised the price, as if they were in need of funds, to an anna and a quarter per maund. The inconvenience and extreme suffering caused to the poor people by such an action of the Government are indescribable as firewood is one of the necessaries of life. The Government interference in such trivial matters shows how miserly they are.

(k) General.

SWARAJ,
Bezwada,
Oct. 21st, 1907.

British diplomacy.

9. The *Swaraj*, of the 21st October, writes as follows:—It is an undoubted fact that the British are actuated by selfish motives. They have openly declared that they are born to do mischief to the Indians and that the Indians are born to serve them. Five-eights of the population of this country are Hindus, two-eighths Muhammadans, and the rest Christians and Parsis. The British are under the impression that the Muhammadans are strong and heroic. It is well known that the Muhammadans are short-sighted and are easily cajoled. The term "Indians" applies to all those born in India. Knowing fully that it is impossible for the English to do mischief as long as the Hindus and the

Muhammadans are united, the Anglo-Indian officials try to win over the Muhammadans by bestowing petty appointments on them. They cannot get any more rights than such petty appointments. They are blinded by those trivial concessions; they cannot understand the diplomacy of the British. If they open their eyes and question themselves whether the English are not treating the Muhammadan rulers with oppression, they can escape being duped by the machinations of the Anglo-Indian officials.

The English expelled the Muhammadan Emperor from his royal palace at Delhi, stating that he ought not to reside there. Are not our Muhammadan brethren aware of the fate that overtook Suraja Daulah, Hyder Ali, Tippu Sultan and the Nawab of Arcot? It must be clear to them how the Nizam of Hyderabad exercises his ruling power. There can never be friendship between whitemen and blackmen. The English have subjugated the Indians by force of authority. The English do not know what it is to do good and what it is to delight in other's fortunes. People of such vicious habits are not to be trusted. Oh Muhammadan brethren! Why do you destroy Hindu temples and do evil to Hindus? If the Anglo-Indian officials utter sweet words and confer appointments carrying two hundred rupees per mensem, do not suppose you have gained all the human rights which the whitemen are enjoying in the world. Just as any injury done to a member of the body affects the whole body, any calamity happening to any one of us who are the members of the body—India will affect all of us. What is evil to the Hindus is evil to the Muhammadans and *vice versâ*.

SWARAJ,
Bezwada,
Oct. 21st, 1907.

Evil thoughts of the British.

10. The *Swaraj*, of the 21st October, remarks as follows:—Among the hard-hearted Englishmen that come to India, the person who comes out as Viceroy is the most important individual. The life of the Indians rests at the end of his pen. He passed an Ordinance five months ago that public meetings should not be held without the permission from the Government. Now there are many undivided families in India. If the members of such families exceed twenty, they too cannot gossip about the present miserable condition of India. If, unable to suppress their heart-burning, they should discuss political questions, they would all have to go to prison. The Indians must not even whisper about the mischief, etc., caused by the English in India.

If the Seditious Meetings Bill becomes law, it is better for all the Indians to die than to live. Can there be a worse grievance than this? Brethren! This is not the time for reposing confidence in the British. Try to get your rights. If any method of doing good to our country is discussed in public meetings, the Government will try to undo the same. And so our well-wishers must do their work secretly. In America and certain other countries, the patriots band themselves into secret societies and consider the measures for helping the people in times of difficulty. No other way suggests itself to our mind than that of forming such secret societies here and there and doing work. As such societies require members who are enlightened, such distinctions of caste as Brahman, Sudra, barber, etc., must not be allowed to influence them.

KISTNAPATRIKA,
Masulipatam,
Oct. 27th, 1907.

Birth-rights.

11. The *Kistnapatrika*, of the 27th October, remarks as follows:—We have till now believed that the people in India as in England possessed three rights under the sovereignty of Britain, viz., the "right of personal freedom", "right of freedom of discussion" and "right of public meetings". A, B, C, D, etc., of our town have the right of way over the high road. All of them have the right to sit in the Robertson Square. Every one of them has the right to criticise the actions of the Government. Then why should they not meet together and discuss them? They must not meet together to oppose the lawful authority of the Government. If they meet with the intention of forcibly subverting the British Government, then their assembly can be said to be an unlawful one. If a riot ensue and the people attack one another, they can be said to form an unlawful assembly. If some persons assemble together

lawfully, for a lawful purpose, their assembly cannot become an unlawful one for the simple reason that certain other persons, who do not like their views, may be disposed to create disturbances. A meeting convened for a lawful purpose cannot become an unlawful one either on the order of the Secretary of State for India or on the order of any other officer. Some far-sighted persons may declare that meetings may cause some disturbance and that it is good, therefore, not to hold them, but such meetings do not become unlawful though held against their advice.

KISTNAPATRIKA,
Masulipatam,
Oct. 27th, 1907.

Swadeshi lecturer Kona Sitarama Rao.

12. The *Kistnapatrika*, of the 27th October, says that Mr. Kona Sitarama Rao, the Travelling Secretary of the Kistna District Association, visited the village of Narasayapallem on the 3rd August, where, in the course of his address to the villagers, he observed that the chief cause of the people's poverty was the Government neglecting to spread education among the agricultural classes. They spend annas 6-3 per head on education, whereas they spend in their native country Rs. 5-8-0 per head.

"Lala Lajpat Rai".

13. A correspondent to the same paper writes a Telugu verse which signifies as follows:—The *Civil and Military Gazette* has spoiled the reputation of the press. Sir Ibbetson as Governor has planned many a scheme. Lord Minto as Viceroy has exhibited many infirmities of old age. Morley as Secretary of State has pursued a wrong course of action. We did not care for all these. Lala Lajpat Rai—lion among men!—we grieve, for you were unjustly deported.

Swadeshi lecturer B. Narayana Rao.

14. The same paper says that Mr. Bodi Narayana Rao recently visited the villages of Kumudavalli, Garagaparru and Yaudgandi, where he delivered lectures on topics such as "Patriotism", "Boycott", "Panchayat Courts", "Ideal of *Swaraj*", "Ancient glory of India" and the "Misconduct of the Government officials", in the course of which he remarked that if the villagers were able to obtain knowledge and understand the laws of Government, they would not be in the miserable condition they are now in.

III.—LEGISLATION.

ANDHRAKESARI,
Rajahmundry,
Oct. 25th, 1907.

"A Gagging Act."

15. The *Andhrakesari*, of the 25th October, writes as follows:—From what we see of the Bill, it seems to be harmful not only to the ruled but also to the rulers. It is the very incarnation of the mischief of bureaucracy. If the Bill becomes law—Is there any doubt of its becoming law?—any assembly of more than twenty persons, whatever its purpose may be, is sure to fall under the ken of the police and pass through many troubles. What doubt is there that the police will not freely parade in our temples and private houses? There will be no longer Harikadhas (Divine stories) and Puranic recitation meetings. It is not possible to enumerate all the mischiefs resulting from it. The Act is intended to gag the mouths of the educated people who try to enlighten their fellow-subjects that are groping in darkness without the light of education. Therefore the only means to preserve their rights is the boycott of foreign goods and nothing else.

KISTNAPATRIKA,
Masulipatam,
Oct. 27th, 1907.

The police rule.

16. The *Kistnapatrika*, of the 27th October, writes:—Such a strange Act as the "Seditious Meetings Act" does not seem to be in force, even in such despotic kingdoms as Russia. Perhaps an Act will be passed hereafter prohibiting discussions in books and newspapers of political questions and such other subjects as may be distasteful to any section of the people. As the questions bearing on *Swadeshism*, national education and boycott are distasteful both to the Government and a section of our people, we cannot discuss them in meetings hereafter when the Bill becomes law. Can this new Act suppress the

aspirations of the natives inspired by God? Can the Government conduct their despotic administration, disregarding the power of the people. If the Government is for the good of the people, if the laws are for the good of the world, and if the power of the people is really the foundation of empires, which Government, which laws, and which empires can flourish steadily by disregarding the people, by neglecting their welfare and by suppressing their power? What is the reason to suppose that this Act can effect what deportation and imprisonment have failed to accomplish? Anger can beget anger alone and not contentment. What does history teach? What was the result of Austria's anger but the freedom of Italy? What was the result of the anger of England but the freedom of America? What was the result of Spain's anger but the freedom of Cuba? Are not historical facts records of divine decrees?

IV.—NATIVE STATES.

NADEGANNADI,
Bangalore City,
Nov. 2nd, 1907.

The Mines Regulations.

17. The *Nadegannadi*, of the 2nd November, observes that the Mines Regulations were passed in Mysore last year in spite of the most emphatic protests of the people against that oppressive measure. And now, in the Representative Assembly of this year, the representative of the mining industry in the province urges that the regulations should be extended to the whole of the district of Kolar. The Diwan has promised to consider over the matter, and it is probable that he will grant the request. The protests of the people in the past have all been of no avail It is true that the European officers residing within that area are subject to the regulations equally with the Indians, but it is unfortunate that the regulations should be made to operate only on the poor Indian coolies and the Indian merchants. It is regrettable that the Government should be so exceedingly callous to the interests of its own native subjects.

MUKHBIR-E-DAKHAN,
Madras,
Oct. 30th, 1907.

Mr. Walker's services in Hyderabad.

18. The *Mukhbir-e-Dakhan*, of the 30th October, writes a long article on Mr. Walker's career in Hyderabad, of which the following is a gist:—Mr. Walker's services, far from benefitting the State of Hyderabad, have thrown a strain on its exchequer by introducing new schemes which profit only the European officers of the Hyderabad State. The departments in which natives are at the head have been left alone. Mr. Walker has sanctioned an additional allotment of seven lakhs of rupees for the Educational Department with the sole object of appointing a European as the Director of Public Education, but this will never be done. The Judicial Department which requires a thorough overhauling has been left untouched. The only saving he has enacted for the State lies in the reduction of the salaries of other poorly-paid subordinates. Mr. Walker has done away with the irregular forces of His Highness the Nizam, the maintenance of which was, as a matter of fact, quite unnecessary for the maintenance of public peace and tranquillity. The recent increase in the revenue is the result of good crop this year and is not due to the efforts of Mr. Walker. Mr. Walker, in short, has not introduced any such measures as would tend to the improvement of the financial status of Hyderabad. The currency of Hyderabad, which is spoken of as one of the most important reforms effected by Mr. Walker, is really a farce. In consideration of the above facts, the *Mukhbir* thinks that Mr. Hydari's superior talents and wide experience in matters financial render him quite eligible for Mr. Walker's post and hopes that a gentleman like the Hon'ble Mr. Bayley will not contravene the terms of the treaty and recommend any European for an appointment in the Hyderabad State.

VI.—MISCELLANEOUS.

TANJAI JANA NESAN,
Tiruvâlur,
Oct. 26th, 1907.

Seditious public meetings.

19. The *Tanjai Jana Nesan*, of the 26th October, writes:—The people's prosperity is the king's, and their ruin is also his. What shall we say of the wisdom of the officials who tyrannise over the editors of newspapers and speakers for

stating this for the betterment of the condition of the country? The Government has on hand a Bill called "the Prevention of Seditious Meetings Bill", which causes only surprise and vexation to every one who, with goodwill towards the British Government, desire peace under it. The Bill takes away from the people the right of reforming the country. Though in name the object of the Bill is the prevention of seditious meetings, still its clauses show a different intention. Any congregation of more than twenty people to discuss politics, religion, education or any other subject will be a public meeting under this Bill. Permission to hold any meeting is to be obtained from the Police Commissioner or Superintendent seven days previously. The power of the already intoxicated police will be enhanced by this enactment. It will gag the mouths of the people in administrative matters. What a wonderful Act! We do not understand what became of Mr. Morley's intellect, famous for its historical, philosophical and political acumen, in connection with this Bill. If it is necessary to prevent sedition, why should not an Act similar to "the Riots Act" of 1714 under the reign of George I be passed? Has Mr. Morley forgotten Indian history? If so, he must read it again.

The ***Desabhimani***, of the 30th October, writes, in English, on the same subject as follows:—"The power of speech is a special gift conferred by God upon man and the right to use it is therefore the birth-right of every human being. Although pride, envy and other evil passions have at times induced one man or a set of men to restrain others in the exercise of this faculty, yet history fails to record a single instance in which such restraint continued to be placed upon a civilized people with anything approaching permanent success. But it would seem that our Government seek to vary this record and leave to the future historian the striking example of an attempt successfully carried out by a single stroke of the pen at gagging the mouths of three hundred millions of people inhabiting a vast country like ours. For, we seriously ask: What else does this measure mean but the total deprivation of our liberty of speech? It may be easily said in answer that only political speeches and political meetings are sought to be restrained. But we again ask: Eschew politics from a nation's thought, word and action; what is left behind? Little or nothing. It is all very easy for those who are not affected, to say with a light heart and an easy conscience that no harm but good will be done to the people by preventing political meetings and political speeches, and the country will gain by not wasting away its energy in vain outpourings. But we ask: If it is such a great boon, why not first confer it upon your own people and in your own land? The Indian has been branded as loquacious; but the Englishman is known all over the world for his reticence and therefore it will be less difficult to force the law of silence upon the latter than upon the former. The path being thus smoother and the fruit being so valuable, why is not the experiment attempted at home first of all? The answer is plain enough. The people of England will not allow such a law to endure even for a moment, as they will certainly see through the whole farce and refuse to be led away by the hollow professions of interested politicians. If such is really the case, does not common fairness—not to speak of the Christian charity with its golden rule of 'doing unto others as you would others should do unto you'—demand that a people, so useful, good and grateful as we are, deserve to be treated with due regard to the ordinary rights of citizens, instead of being consigned at the choice of the 'man on the spot,' to the despicable position of 'dumb-driven cattle'?

"But, apart from the charity or morality of the affair, there is yet another aspect of it which, we venture to think, our rulers cannot afford to lose sight of. We have known what is called a safety-valve in steam-engines, which is a contrivance for letting out the extra steam and thereby avoid danger by explosion. We consider that in the body-politic a corresponding purpose is served by public meetings and political speeches. Sit on or remove the safety-valve from an engine, the result is plain enough; the engine will burst. Deprive the people of the right of free meeting and of free speech, the inevitable consequence we shudder to think of. We would, therefore, implore our rulers to set their minds free from all bias and passion and bestow a moment's calm consideration on the matter. If only they do so, if they but extricate themselves from the heat and confusion of the hour, and, summoning to their aid the teachings of history and the results of their own experience, take a prudent and logical view of the situation, they cannot fail to recognise the absurdity of the whole matter and realize to their chagrin how their action is fatal to the very object they seek to achieve and how the measure they now attempt to pass into law is immensely calculated to defeat its own purpose.

"For, who but a madman can believe that the sense of liberty, 'the eternal spirit of the chainless mind' to which a nation has awakened can be 'cribbed, cabined and confined' by fetters forged on the legislative anvil? If history teaches a truth more prominently than any other, it is that the spirit of freedom in a country is strengthened and not subdued by pressure applied to it from all directions by the governing authority. Hence that alone is wise statesmanship which attempts, not to suppress or curb the growing spirit of nationalism, but to harness it and turn it to purposes of useful activity. But this result, kindness alone and not cruelty can accomplish.

"Taking as we do this view of the matter, we make bold to assert that if the word 'sedition' has a meaning of its own in the language, apart from the conventional interpretation that our law-makers may choose to thrust upon it, and if that meaning signifies any word or act which has the effect of throwing the sovereign power into disrepute in the eyes of its subjects and widening the gulf between the rulers and the ruled, the persons who have sought to introduce this kind of law are, before anybody else, guilty of that crime."

The *Swadesamitran*, of the 1st November, says on the same subject:—To-day the Sedition Bill, as amended by the Select Committee, will be passed in the Viceroy's Council at Simla. The Hon'ble Dr. Rash Bihari Ghose and the Hon'ble Mr. Gokhale will oppose the Bill to their best. They will propose further amendments also. Unless the Government approves of these amendments, they will not be embodied in the enactment. The official majority in the Council will join together and reject these amendments as unnecessary. We cannot say whether the protest memorials and resolutions sent up from various parts of the country will be taken into consideration. The Government of India has no regard for public opinion. Our rulers think that we have not the capacity to advise them in political matters. They aim at suppressing the people by repression and never care for their support. They are of opinion that the police are their support. The Government will not now feel that the police are only mercinary and that people are the real workers for the good of the country. We may say that by the passing of such an Act the confidence of the people in the Government will be shaken much more than it has already been.

SWADESAMITRAN,
Madras,
Oct. 28th, 1907.

The Moderates and the Government.

20. The *Swadesamitran*, of the 28th October, observes:—Mr. Morley said that the Government should enlist the Moderates on its side. The Government of India is also of the same opinion. But will the Moderates go to the side of the Government? And what ground is there to think that they will do so? Sir Harvey Adamson said in Simla that certain reforms had been made with a view to make the Extremists turn into Moderates, and that it was surprising that no such effect was produced. Who are the Moderates? They are men like Sir P. Mehta, Mr. Gokhale, Mr. Surendranath Bannerjee and Mr. Mudholkar. It is not known how the Government came to believe that these people will be satisfied with the proposed Advisory Councils and other legislative reforms. The Moderates have expressed their opinion neither in words nor in writing. Nor do we know that these proposals have greatly pleased Mr. Krishnaswami Aiyar and

other Moderates in Madras. The Advisory Councils are totally useless. The independent rulers of Mysore, Baroda, etc., who will become members of these Councils, will deem it dishonourable rather than otherwise to do so. Through these Councils the Government can neither know the people's wishes nor communicate its wishes to the people. The Princes may, out of fear of their Residents, keep silent or speak in favour of the Government. The Madras Moderates too are of the same opinion. Nor are the Moderates in favour of the other reforms. They believe that the object of these reforms is, by showing favour to the Muhammadans, to separate them from the Hindus and to retard political agitation among the latter. Neither the Moderates nor the Extremists perceive any good resulting from these reforms. That being so, on what grounds will the Moderates co-operate with a Government anxious to pass such a pernicious piece of legislation as the Public Meetings Bill, and thereby curtail the privileges of the people, and give room for the Police to interfere with their private and religious meetings? We doubt it much. We cannot make up our mind to believe that the Moderates, though they may not do good to the country, will support legislation tending to the great harm of the country. If, in spite of the protest of Dr. Ghose and Mr. Gokhale, the present Bill is passed, will their faith in the Government decrease or increase? If they meet the Extremists, how will they talk to them in praise of the Government? We have to think that the hopes of Mr. Morley and Lord Minto are vain.

Mr. Wedderburn's counsel to the Rulers of India.

SWADESAMITRAN,
Madras,
Oct. 29th, 1907.

21. The *Swadesamitran*, of the 29th October, writes:—There are many Englishmen and Anglo-Indians, both in Parliament and out of it, who have the welfare of India at heart. Sir William Wedderburn may be said to be the foremost among them. He has written in the *London Daily News*, comparing the state of India at present with what it was ten years ago. He has compared the state of the British rule in India then and now, not in a general way, but quoting specific instances. He shows that the steps taken by the Government now are quite different from what it took when there was unrest in Poona in connection with the plague. Then the Government never sought, as it does now, the aid of the Police and the military force to quiet the discontent of the people, but took their leaders into its confidence. The Government now tries to prevent public meetings, and imprisons and deports the leaders of the people. He says that the Anglo-Indian papers, engaged as they constantly are in attempts to create racial ill-feeling between the rulers and the ruled, are the cause of all the evil. We accept Sir William Wedderburn's view. His conclusion is very humorous, but contains much truth. He says that the Administrator of India is like a man sitting on the back of an elephant, that he should control the animal by his skill, that, though he utilises its strength to advantage, he should be very careful, and that, if he wants to sit on its back long, he should not tie explosives to its tail. Ah! What a warning! Will the British Government pay heed to it?

Who are the Moderates?

SWADESAMITRAN,
Madras,
Oct. 31st, 1907.

22. The *Swadesamitran*, of the 31st October, writes:—Like Mr. Morley, Lord Cromer says that the Government should extend its patronage to the Moderates. Lord Cromer says that the way to rule India will be for those responsible for that rule to subdue the Extremists mercilessly, to introduce the reforms advocated by the Moderates, and to do what seems to them to be their duty. He has just now returned to England after governing Egypt for a long time. He has also some experience of India. He was the Financial Member of the Supreme Council in this country during the Viceroyalty of Lord Ripon. He was then thought to have been favourably disposed to the Indians. Did we not once think that Mr. Morley also was so disposed? Some wise Englishmen talk in one way in ordinary times, and, when they have to act with respect to India, talk in a different and a crooked fashion. If it is to be the policy of the British Government to subdue mercilessly the Extremists and to take the Moderates to the side of the Government, is it not necessary to distinguish the one from

the other? The difference between the Extremists and the Moderates is not as instinctively perceptible to the human mind as the difference between sin and sinlessness. Nor do the laws passed by the Government draw a line between these two parties. At present, the British officials dislike the Extremists; and therefore some abject men among ourselves also dislike them. The Moderates are praised by the Government officials. Sir P. Mehta, Mr. Gokhale and others do not talk now, and the Government, taking them, therefore, to be Moderates, cajoles them in its papers. If only they express what they feel about the proposed Advisory Councils and the proposed reforms regarding the Legislative Councils, and if they say a word of disapproval, they also will become Extremists. Certain zamindars and other worshippers of the whites in the towns of Lahore, Lucknow, Calcutta and other administrative centres, and certain Muhammadan gentlemen say that the Indians, through the favour of the whites, are in need of nothing, and that the proposals of Lord Minto and Mr. Morley are, as it were, Divine charters; and we think that these persons would be taken as true Moderates. When Mr. Morley and Lord Cromer say that the Moderates should be taken to the side of the Government, we think that such men are meant and not men like Sir P. Mehta. We do not think that, however moderate the latter may be in their speech, they will ever join the Government in working evil to the country. If they did so, the people would denounce them as the enemies of the country and disown their leadership. Therefore, even among the Moderates, there are two sets, namely, Moderates agreeing with the Government and Moderates differing from the Government and standing aloof from the new party of Extremists. It is not possible that this party of Moderates of a dual character will continue long to be moderate. One-half will become Government Moderates like Nawab Salimulla and the other half Extremists. There will be, besides these two sets, a third having only the good of their country as its aim and not caring for the likes and dislikes of the Government.

The British Cabinet towards India.

23. The same paper observes:—There may be a justification for a large portion of the British public not evincing interest in Indian matters. We may take it that they do not care for matters relating to countries other than their own, as they have no gain in caring for them. But the British Prime Minister himself does not care to know the real state of India and what is beneficial to her people. Just as the Prime Minister does not, the other Members of the Cabinet also do not pay any attention to questions relating to India. It is possible for them to say that they have no time to devote to Indian questions that there is a separate Minister for the purpose and that his attention is sufficient. Nevertheless, it is necessary that the British Ministers should know fully about this dependency, which they got hold of in the east as a treasure-trove. But in spite of the new policy adopted by the officials in India and the great unrest in the country from May last, and the frequent interpellations on the subject in Parliament, the Prime Minister, Sir Henry Campbell Bannerman, does not appear to have paid the least attention to matters relating to this country at present. He made only one or two statements about India in a recent speech of his. But these statements too are not correct. He said that from the way the Government of India was carrying on the administration in accordance with the aims of Mr. Morley, he expected that the people of India would enjoy more liberty and privileges, as he wished in the case of the people of other countries in the British Empire. What greater ignorance is there than this? It is hardly necessary to state that the administration of India in consonance with Mr. Morley's aims will only lead to a result the very reverse of what the Prime Minister hopes. Does it not show that Sir Henry Campbell Bannerman is unaware of the cruel repressive measures now adopted by the Government of India in ruling this country? The India Government has almost completed its architecture of repression, and there only remains a crowning superstructure. This crowning structure

is the new Bill to prevent public meetings. It seems that Mr. Bannerman will never know this. His predecessor, the Conservative Prime Minister, Mr. Balfour, openly said that he would not learn anything about India. Sir Bannerman, however, pretends to know about Indian matters, though it does not appear that he pays any great attention to them. It is thus that, while those at the helm of the Indian administration know very little of it, the officials in this country turn the wheel at their whim and fancy!

Swadesamitran,
Madras,
Nov. 1st, 1907.

Mr. Keir-Hardie in India.

24. The *Swadesamitran*, of the 1st November, writes:—The Englishmen in India have accused Mr. Keir-Hardie in various ways. In his tour the English officials have treated him with disrespect, though as he is a member of Parliament, they were unable to insult him openly. The Anglo-Indian papers and the non-official Anglo-Indians have been evincing as much disrespect to him as possible. If the Government itself should set a watch over him, what should others not do? But as a Member of Parliament he has got great influence. His party in Parliament consists of about 100 members. Though Mr. Morley and others dislike him much at heart, they should ostensibly respect him for his party at least. It may be said that the disregard and the apathy shown towards him by the officials and the Government in India will not pass unnoticed. The chief enemies of India at present are none else than the Englishmen, who pluck out our bowels and eat them. It is by the machinations of these that the mind of Mr. Morley too has been poisoned.

Swadesamitran,
Madras,
Nov. 2nd, 1907.

Are not the Indians fit to have *Swaraj?*

25. The *Swadesamitran*, of the 2nd November, says:—It is not only the Englishmen, but some among ourselves, who say that we are not fit to have *Swaraj*, since we are now subject to foreigners. Why are we not fit? It is said, because there are differences of caste among us, because we are wanting in certain high qualities necessary to fit us to carry on the administration, and because we have been subject to foreign rule for a long time. Now, as to the last cause, it is not true that we have been subject to foreign rule for a long time, inasmuch as the administration was in the hands of the Hindus during the Muhammadan rule, though the Emperor alone was a Muhammadan. During the last days of the Moghuls, *i.e.*, in the seventeenth century, the Hindus rose against the Muhammadan rule and established their independence. However, as there was no union between the Hindu princes who thus became independent, the English wrested from them the rule of the country. Even now, many Hindu and Muhammadan kings carry on *Swaraj*. Before the Muhammadan rule, the Hindus had their *Swaraj*: and India was not filled with forests and mountains inhabited by wild beasts. Therefore, it is not true that the Indians are unfit for *Swaraj* by nature. Next, as to the second cause, even admitting that we do not possess certain high qualities which are requisite for *Swaraj*, the reason why we do not possess those qualities being our subjection to foreign rule, we must have *Swaraj* to acquire those qualities. Then, as to the first cause, the caste differences existed in India even when she was in the zenith of her prosperity. No country has ever been in such a prosperous condition as that in which India was in the days of the Emperors Asoka, Vikramáditya, Bhoja and Akbar. Did not caste differences exist in those days? Does history tell us that these sovereigns tyrannized over other religionists? Not at all. The Hindu and Muhammadan rulers always treated other religions with forbearance. Even now, do caste differences play any prominent part in the Hindu and Muhammadan dominions? Does the Hindu Raja of Mysore tyrannize over the Muhammadans there? Does the Hindu Raja of Travancore tyrannize over the Christians there? Does the Muhammadan Prince of Hyderabad tyrannize over the Hindus there? It may possibly be said that the British are checking the Hindu and Muhammadan rulers. Though it is not correct to ascribe the absence of religious persecution in the Native States solely to the control exercised by the British, nobody says that the British should entirely give up their supremacy in this land when we get the *Swaraj* we talk of. Therefore, it is not true that men of other religions than Hinduism will be persecuted when the Hindus get *Swaraj*.

INDIA,
Madras,
Nov. 2nd, 1907.

Is the British rule a "benign" rule?

26. The *India*, of the 2nd November, observes:—Some people grin, saying that the British rule is benign. Is it so? We say, no The Indians work hard, and others enjoy the benefits of their work. *Swadeshism* is being crushed. The people are killed by exorbitant taxation. Famine is the cry of the day. Russian methods of administration prevail. The Indians in South Africa are treated as worse than slaves, thieves and prisoners. Are these the signs of a benign rule? The English are experts in removing bagfulls of wealth to their country, but know not to remove our grievances!

Robbery is going on in India!

27. A correspondent to the same paper writes:—Though, in days of yore, several foreign nations invaded India to divide the wealth of Bharata, still much evil did not accrue to the country from their invasions. However much the wealth might have been robbed by the Muhammadans, it did not go out of the country, but remained therein. The English, however, have drained the wealth of India by duping us with the show of civilization. That is why India is troubled by famine. The famine which India suffers from is dearth of money and not dearth of corn. However much may be realized by way of agricultural produce after a good deal of labour, the whole of it has to be sold and sacrificed to pay the Government revenue; and the people are suffering from hunger. We need not even dream that the Government will ever pay heed to this. The Congress has pointed this out times without number and has become disgusted. If the rulers and the ruled were of one race, would the former show such apathy? The people of this country are poorer than the poor of England. If all those who come to this land go back with bags of Indian money, how can the country dependent on such men prosper? Why should famine exist in British India alone, while the Native States like Travancore are free from it? The cause is that India, being under a foreign rule, is being robbed of her wealth completely.

NADEGANNADI,
Bangalore City,
Nov. 2nd, 1907.

Lala Lajpat Rai and the *Daily Express.*

28. The *Nadegannadi*, of the 2nd November, observes that though Mr. Morley had expressly declared in the House of Parliament that Lala Lajpat Rai would be allowed the privilege of communicating with his friends and relations, yet when the other day some of his relations wished to bring a civil action for defamation against the *Daily Express* on behalf of Lala Lajpat Rai and for that purpose wanted to obtain a power-of-attorney from him, the authorities did not allow them to communicate with him. Mr. Gokhale saw that this action of Government was an attempt of the authorities to save their own kith and kin at home from the clutches of the law. The public are anxiously awaiting the reply to the question put by him concerning this in the Viceregal Council.

Mr. R. C. Dutt in Travancore.

29. The above paper observes that when Mr. R. C. Dutt arrived in Travancore, the student community of the province organized a meeting in order to present him with an address, but a certain European officer stood in their way. The intolerable predominance of the Englishman in every sphere of Indian activity has been one great cause of discontent in this country.

The Nagpur students.

30. The same paper reports that a few days ago, when an Inspector of Schools visited a certain school at Nagpur, the students greeted him with shouts of *Bande Mataram*. The Inspector, enraged at this, handed them over to the Police, and it is understood that they will be proceeded against for some offence. Will these Englishmen, mad with excitement over trifles, be able to carry out the administration of this country any longer? Does not this punishment of juveniles for innocent shouts of *Bande Mataram* reflect great discredit on the British sense of justice and their administrative capacity as well? The practice of punishing young boys is assuredly fraught with the greatest danger; and it is strange that the higher authorities made no effort to put down the high-handedness of the subordinate officials.

SWADESHABHIMANI,
Mangalore,
Nov. 1st, 1907.

The Seditious Meetings Bill.

31. The *Swadeshabhimani*, of the 1st November, in the course of commenting on the Seditious Meetings Bill, observes:—Will this new measure have the desired effect? Most probably not; for, sedition is like a sore on the body of the nation. So long as this is confined to a particular spot and so long as there is an outlet for the discharge of the poisonous fluids produced within, the danger from the sore may not be much. But the closing of the outlet will lead to the poisoning of the whole system. And the outlet for sedition is the freedom of speech and if this should be obstructed, sedition may make its way through dangerous untraceable channels. The people are in a distressful mood owing to scarcity and pestilence throughout the country, and the only result of this new measure will be that the Extremists will gain more adherents in the future. Many more desperadoes will come to the front, and these will openly defy the law in defence of popular rights. This new measure is very much like pouring oil upon the fire for quenching it. If the authorities should remove the causes of discontent, there would be no need for this mode of legislation. If they would not remove those causes, not even this legislation would improve the situation. Still, we may welcome this measure from another point of view. It may after all be a blessing in disguise. It may turn us from vain talk to practical work.

Referring to the same subject the *Mysore Star*, of the 28th October, observes:—One important peculiarity of the new Bill is that it does not define the word "Sedition." Again, the authorities have failed to see the danger of adding to the already extensive powers of the Police. Even in the absence of this legislation, the people of the Punjab have been subjected to untold miseries by the Police. With this new weapon in their hands, how much more mischief they will be capable of doing, it is difficult to foretell. Nobody can have any objection to the suppression of real sedition. But there is not the least guarantee that in its application it will extend only so far. As the proverb goes that "the dying man sees the messengers of Death everywhere," so, the ever-suspecting Police might see sedition everywhere. The history of the Police is not wanting in instances of this. Besides, it is ridiculous to expect that increased repression will improve the situation. On the other hand, the feelings between the rulers and the ruled may become altogether irreconcilable and most untoward results may follow. Mr. Keir-Hardie must have been mindful of this when he said that it would be well if His Majesty at least would veto this new measure. Indian public opinion is unanimously against it. But the authorities will have their own way in this as in every thing else. It is regrettable that they have undertaken a measure which will cause the spirit of opposition among the people to grow even stronger than it was before.

BHARATA BANDHU,
Oct. 26th, 1907.

Sedition in India.

32. A leader in the *Bharata Bandhu*, of the 26th October, referring to the present confused state of India, says, that owing to the respect and regard which Government have for the jabbers of certain Europeans quite hostile to the aims and aspirations of the Indians and of the Anglo-Indian press blind, being possessed with envy, even the lawful acts of the Indians are suspected as seditious. This "Sedition" is the upshot of the vile expedient hit upon by the administrators of India for gagging the mouth of enlightened Indians from exposing the unlawful and high-handed measures, lest such exposure should stand in the way of the accomplishment of their evil intentions. The papers that expatiate openly and freely on right and wrong and the respectable men, whose speech lies within the bounds of liberty, can easily be caught in this toil of sedition and injured. The Aryans (the noble) will not even meditate any harm against their all-powerful Sovereign, but their aim is to persuade Government not to swerve from the path of rectitude for fear of the loss of their glory. The act of Government characterised by impropriety and implied fear is being criticized even by the weaker sex with revilement and contempt. The article, after dwelling at some length on the subject, makes the following statement for the information of the governing authorities in

India:—"The Indians are not the slaves of the English. They are the Aryan (noble) children of mother India. It will not be conducive to the welfare of the English to think of trampling them under their feet rather than of governing them in an improved manner. Although the English believe that it was their sword that conquered India, that sword had only followed (?) the heart blood of the Indians. It is mere foolishness on the part of the English, then, to assume independence in India—that is to oppress the Indians. The fragrance of the holy knowledge of the Indians is now being wafted all over India. Oppression will not, consequently, meet with success in future in India. The impression of the English that Indians are such fools as will kiss the shoes with which they are kicked is an unadulterated mistake. The real feelings of the English have begun to come to light in different ways. The prevention of meetings, speeches and writings in the papers will not be of any great effect in the future. In view of the present state of affairs, the administrators of India will not attain their object by punishing Indians for sedition. It will in the end become dangerous, if this offence of 'Sedition' is further extended. The chief duty of a Government is to conciliate its subjects; and this should be accomplished in a legal manner. The expedient of 'Sedition' will not lend to its attainment. For that purpose, the subjects should, in the first place, be treated kindly. They should be trusted and given liberties." The article concludes with the apostrophe: "Oh You! Expedient of sedition! You will not in future be powerful. Do not think that Indians, in future, will always be asleep."

ERRATUM.

On page 540 of the report, in line 5, *omit* the word "the" before "talk."

[Issued, 9th November 1907.]

CONFIDENTIAL. **No. 45 of 1907.**

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 9th November 1907.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

III.—LEGISLATION. PAGE

The Seditious Meetings Act 564

VI.—MISCELLANEOUS.

Liberty for India .. .. .. *ib.*

VERNACULAR PAPERS.

II.—HOME ADMINISTRATION. PAGE

(*a*) *Police*—

Remarks about certain Police officials of Cannanore and Talipparamba 565
Daring theft .. .. .. *ib.*

(*b*) *Courts*—

The Rawalpindi rape case .. .. .. *ib.*
The Magistrates and bail .. .. .. *ib.*

(*d*) *Education*—

A National College for Masulipatam 566

(*h*) *Railways*—

The Erode railway station .. .. .. *ib.*
The South Indian Railway .. .. .. *ib.*

(*j*) *Salt and Abkári*—

Hardship suffered by tappers tapping for sweet toddy .. *ib.*

(*k*) *General*—

Vande Mataram .. .. .. *ib.*
"Mr. Morley's speech" at Arbroath 567
A "false philanthropist" .. .. .. *ib.*

II.—HOME ADMINISTRATION—*cont.* PAGE

(*k*) *General*—cont.

Our prayer 567
No honour in times of danger 568

III.—LEGISLATION.

A dialogue .. .. .. *ib.*
"Is it sedition?" .. .. .. *ib.*
"A Gagging Act" 569

IV.—NATIVE STATES.

The Chief Judgeship of Mysore .. .. .. *ib.*

VI.—MISCELLANEOUS.

The Seditious Meetings Bill .. .. .. *ib.*
Interpellations in the Supreme Legislative Council regarding Lala Lajpat Rai 570
The history of sedition in India 571
Mr. Kingsford's promotion 572
Another pet wife in Sultan Bull's harem .. .. .. *ib.*
Sir Adamson on the Cocanada riots .. .. .. *ib.*
The Moderates' prayer in the Christian form .. .. *ib.*
Remarks about the present state of Indian politics 573

ENGLISH PAPERS OWNED BY NATIVES.

III.—Legislation.

The Madras Standard,
Madras,
Nov. 5th, 1907.

The Seditious Meetings Act.

1. The *Madras Standard*, of the 5th November, remarks as follows:—"Sir Harvey Adamson and his admirers may fancy that Sir Harvey's defence of the Public Meetings Prevention Act was conclusive and convincing. In fact, he says, that he has 'proved' the necessity for the measure and 'showed' that it is reasonable. He has said a great deal against the educated classes and has proved to his satisfaction that the silence of the Moderates is culpable. With these points we deal elsewhere, and in subsequent issues we shall have more to say about them. But here we may refer to one set of 'instances' given by Sir Harvey Adamson to justify the measure. In the course of his enumeration of these instances, he said: 'In Madras, which until the present year had been free from political disturbances, platform oratory of an inflammatory nature was carried on almost daily in the latter part of April and the beginning of May. The result was the outbreak of students at Rajahmundry, the serious riots at Cocanada, in which the Club was wrecked, and a disturbance at Rajahmundry, which necessitated the despatch of troops to that place.' No Madrasee need be told anything here about the 'outbreak of students at Rajahmundry' and 'the serious riots at Cocanada in which the Club was wrecked and a disturbance at Rajahmundry which necessitated the despatch of troops to that place.' These statements will fairly take the breath away from a Madrasee. But they are deliberately made by a high official. After this is it any wonder that the public dread the consequences of the passing of the new Act? The 'disturbance at Rajahmundry' and the 'outbreak' of students there are occurrences which will forthwith bring the Act into operation. Plainly, we may tell Sir Harvey, that if we had any doubt about the possibility of the Act being not enforced unless under the gravest circumstances, his speech has completely removed it. It is designed to become an ordinary law of the land."

The Indian Patriot,
Madras,
Nov. 6th, 1907.

The *Indian Patriot*, of the 6th November, writes:—

"* * * * * If, therefore, Honourable Members did not run up to Simla as soon as the Government resolved to introduce the Bill, it was from a sheer sense of despair. We did not desire that any Honourable Indian Member should assist in a legislation so repugnant to the instincts and traditions of the British race; and we should have preferred to see the measure passed on the exclusive responsibility of the official members. The attitude of the public meeting that was held in Madras is more or less the attitude of the whole country. That attitude is now perfectly justified by what Sir Harvey Adamson has said. We said that we did not desire to make any representation to Government, because we knew it would be futile; but we guarded ourselves against a presumption of acquiescence by declaring our protest . . . ."

VI.—Miscellaneous.

The Indian Patriot,
Madras,
Nov. 5th, 1907.

Liberty for India.

2. The *Indian Patriot*, of the 5th November, contains the following:—"We fully understand the import of the latest speech of the Indian Secretary and of the latest outburst of the British democracy—India will only have liberty when she has the strength, physical and moral, to wrench it from the selfish grasp of the ruling country."

VERNACULAR PAPERS.

II.—HOME ADMINISTRATION.

(a) *Police.*

MANORAMA,
Calicut,
Nov. 8th, 1907.

Remarks about certain Police officials of Cannanore and Talipparamba.

3. An editorial note in the *Manorama*, of the 8th November, remarks that various complaints against some Police officers of Cannanore and Talipparamba in North Malabar are being ventilated in the columns of several papers, and states that the retention of unworthy hands will compromise the credit of the worthy officer Mr. Maccarison, and that it is essential for the credit of the administration and the well-being of the people that the unfit persons should be eliminated without any delay. The immediate extraction of a shaky tooth is indispensable for the safety of the rest. The article, in conclusion, deems it necessary to take an account of the crime occurrences in both the divisions and the cases detected there.

JARIDAH-E-ROZGAR,
Madras,
Nov. 2nd, 1907.

Daring theft.

4. The *Jaridah-e-Rozgar*, of the 2nd November, as an instance of the carelessness and negligence of the police, records an incident of daring theft committed by seven burglars near the beach. One Mr. P. Narainsawmy Naidu, of Messrs. Alfred Young & Co., was proceeding to Georgetown in a jutka with his wife and was waylaid and the jewels on the person of his wife were removed, and when a police constable came to their rescue he was severely handled by the burglars, who are still at large. The police are on their track.

(b) *Courts.*

SWADESAMITRAN,
Madras,
Nov. 4th, 1907.

The Rawalpindi rape case.

5. The *Swadesamitran*, of the 4th November, observes:—Mr. Moore, a Farringhee, was tried by the Punjab Chief Court on a charge of rape committed by him at Rawalpindi on a Hindu girl travelling by railway. As all the jurors in this case were Farringhees, a unanimous verdict was pronounced by them that Mr. Moore was not guilty; and the Judge agreeing with them acquitted the accused. Hearing this the whole of Lahore and Rawalpindi have become enraged. Although the girl's father, the maternal uncle of her husband, and several others had given evidence as to her good character and the respectability of her family, such a judgment was pronounced in opposition to popular opinion. How can justice be expected if Farringhee jurors are empanelled in a case against a Farringhee?

The *India*, of the 9th November, republishes the above article.

SWADESAMITRAN,
Madras,
Nov. 9th, 1907.

The Magistrates and bail.

6 The *Swadesamitran*, of the 9th November, writes:—The Magistrate, Mr. Kingsford, refused to let on bail the editor and the manager of the *Sandhya*. The High Court, on appeal, granted the bail. The Magistrates have now discovered a new method, namely, to refuse bail to innocent men arrested and imprisoned. Thus it is possible to keep in prison even an innocent man, against whom no charge can be made out. It is thus that the Rawalpindi vakils were detained in custody for four months and then discharged at leisure. It is also thus that the Magistrate refused bail to some persons who had been arrested in connection with the recent riots at Calcutta. If the Judges themselves entertain feelings of dislike and hatred towards the litigants appearing before them, what can they not do? Alas that even the famous British justice and morality should have come to this end!

(*d*) *Education.*

KISTNAPATRIKA,
Masulipatam,
Oct. 30th, 1907.

A National College for Masulipatam.

7. The *Kistnapatrika*, of the 30th October, says:—All impartial, learned men are agreed on the point that the education that is imparted in our public schools and colleges established by the Government, is affecting the strength and wealth of our people and has failed to show them ways of leading an independent life which is essential for all virtues. To raise the questien whether or not national education is necessary for the amelioration of our country is something like the false reasoning of a mad man who questions whether it is necessary to feed a man to keep his body and soul together. Listen to the voice of mother India, work for her mission, and be worthy of the name of the Aryans. Make up your minds to aid the National College to be established at Masulipatam. Here a verse is added meaning: Education is the root of national prosperity. To entrust the foreigners with it is like allowing the lamp to be taken after the thieves and then groping in the darkness.

(*h*) *Railways.*

SWADESAMITRAN,
Madras,
Nov. 7th, 1907.

The Erode railway station.

8. A correspondent of the *Swadesamitran*, of the 7th November, suggests the desirability of the enlargement of the waiting-room for 3rd-class passengers at the Erode railway station on the Madras Railway side, because now these passengers have to rest on the roads and elsewhere. He also points out the necessity of extending the platform on that side, in view of the fact that the people in the passenger train leaving Madras in the morning, have to be kept shut up on a line away from the platform till the mail train arriving at about the same time leaves the station, which it does after a delay of forty minutes.

SWADESAMITRAN,
Madras,
Nov. 9th, 1907.

The South Indian Railway.

9. A correspondent of the *Swadesamitran*, of the 9th November, points out the necessity of starting the "Madura Express", leaving Egmore at 9-25 P.M., from the Beach station, and of stopping the same train both in the down and in the up journey at Auduthorai, and in the up journey at Kuttalam.

(*j*) *Salt and Abkári.*

KERALA SANCHARI,
Calicut,
Nov. 6th, 1907.

Hardship suffered by tappers tapping for sweet toddy.

10. A correspondent in the *Kerala Sanchari*, of the 6th November. deplores the revival by Government from last year of the old system of requiring applications for the issue of licenses for tapping for sweet toddy. The avowed object of this rule is to restrict the number of trees and not to put the helpless class of tappers to any expense whatever or to bring in any profit to Government. Nevertheless the rule is being turned by the officers immediately concerned in the issue of licenses, into a veritable source of hardship to the poor tappers whom the Government want to help as far as possible. It is alleged that a sort of compulsory fee is being levied as a *mamul* by the officers receiving the application for licenses as well as by those who deliver them to the tappers How can Government carry out their object when the ministerial officers, whose bounden duty is to act honestly, frustrate their good intention by harrassing the tappers in various ways. Not even one out of a hundred can be found among the officers of the Abkári department possessing the moral back bone and ability to repress these acts of high-handedness by representing them to the superior officers. The responsible authorities are looked to, to redress this evil.

(*k*) *General.*

ANDHRAKESARI,
Rajahmundry,
Nov. 1st, 1907.

Vande Mataram.

11. A correspondent to the *Andhrakesari*, of the 1st November, writes some Telugu verses under the head of *Vande Mataram*, one of which runs as follows:—This is the time for showing courage and boldness. Oh inhabitants of Rajahmundry! Of all gifts, the gift of money to our college is the only true gift.

Another is-Oh, mother country! Do not be sorry that your sons are put to all kinds of inconceivable difficulties. Do not constantly brood over your ancient fortune. Do not pine for the loss of your distinguished sons. Do not be dejected that your wealth has gone to foreign countries. Your sons can, with the help of God, gradually gain knowledge and attain *Swaraj* by adopting the vow of boycotting foreign goods.

ANDHRAKESARI,
Rajahmundry,
Nov. 1st, 1907.

"Mr. Morley's speech" at Arbroath.

12. The *Andhrakesari*, of the 1st November, writes as follows:—Mr. Morley says that *Swaraj* will suit Canada but not India. Was not discontent in Canada a hundred times more than what now prevails in India, perplexing the British policy there? After attaining *Swaraj* has it not been helping the British Government in many ways? When the British were in distress in Transvaal, did not Canada sacrifice its blood for the sake of its mother country? Will India fail to be friendly to England as Canada, if it attains *Swaraj?* It is ludicrous that Mr. Morley should say now and then that India must be under the despotic rule of the bureaucrats. Mr. Morley's theory is that as the Canadians are white men, they shall have patriotism, liberty, and *Swaraj;* but as the Indians are black men loyalty, servitude and submission to despotic rule shall be their supreme duties. The English are men, because there are no distinctions of caste or religion in England. The Indians observe distinctions of caste and religion and are like sheep and tigers. So it is the highest duty of the Englishmen to confine them in cages. Therefore India cannot but be placed under the despotic rule of England. This is the fate of the Indians, written on their foreheads by Brahma, the creator. Ha! What a theory this is!

KISTNAPATRIKA,
Masulipatam,
Oct. 30th, 1907.

A "false philanthropist."

13. The *Kistnapatrika*, of the 30th October, writes as follows.—Mr. Morley has begun the policy of repression prompted perhaps by a sense of duty and mercy! It is only his kindness that has deported Ajit Singh and Lala Lajpat Rai! It is only his high sense of duty that has prohibited meetings in the Punjab and Bengal! It is only his mercy that makes the Indian Government more and more despotic!

It appears that the saint Morley thinks it his duty to put down the new spirit. 'Enough! Enough of your philosophy, you false sage! Your kindness is cruelty to us. Your sense of duty aims at pressing us down. Why would your heart feel uneasy for our miserable condition? Do not interfere with others' rights and incur evil.'

SWARAJ,
Bezwada,
Oct. 28th, 1907.

Our prayer.

14. The *Swaraj*, of the 28th October, writes as follows:—Our people are taken in by the arguments of the Moderate party who are hopeful of obtaining *Swaraj* and who are bent upon securing Government service always. To disabuse the minds of the people on this point, we have been preaching that the people can attain *Swaraj* only if they make up their minds not to enter Government service. Persons getting fat salaries may not be disposed to give up their appointments. Those who are on small salaries may resign their appointments. What do we mean by persons getting small salaries? We do not mean petty taluk clerks but Collectors, Tahsildars, Revenue Inspectors and headmen of villages who collect crores of rupees, which are carried away by the British every year. By giving up Government service we might be able to accomplish what we cannot do either by war or by exertion for a thousand years. As an example, all the village officials in some ten villages where patriotism prevails—karnams, munsifs, totis, talayaris—must resign their posts. They need not fear that others might get in when they should give up their apppintments, for there will be only two or three persons that are qualified for their work in every village. The officials so resigning their appointments on our advice may, if they are Brahmans, live on alms and the others may cultivate their lands themselves or work for cooly. The Kistna District Association should work for this purpose and preach to the Moderates that the people in the whole of India must adopt the course suggested and attain *Swaraj* without having any disputes with the British and encourage union and patriotism everywhere.

SWARAJ,
Bezwada,
Oct. 28th, 1907.

No honour in times of danger.

15. The *Swaraj*, of the 28th October, observes as follows :—One must maintain one's character even at the risk of one's life. Sense of honour does not mean the hiding of secret parts of the body. It means something else. It means the attainment of that freedom which makes people heroic, which gives delight even to the poor, and which makes one to take up arms to save life, wealth and reputation. It is not an easy task to attain that freedom. It may involve the sacrifice of life itself. Gladstone, too, said that those who are in bondage without liberty are not fit to get freedom. A ruler of people truly deserves the name of "king" if he possesses the wealth of people's affection. True we have a ruler that is a mere doll in the hands of his own people unable to secure the affection of the Indians, but we have not a competent king who can alleviate our misery. The truth is that India is nominally under the rule of an Emperor, but really under the wheels of a despotic Government propelled by the avarice of the English people. As the British possessed the wealth of freedom, they beheaded Charles I and dethroned Charles II, when they interfered with the freedom of the people. It is a fact well-known to the world that the Boers of Africa who repeatedly defeated the British and caused them much trouble, are now enjoying self-government. There are many examples to establish that people must not care for honour in times of danger. When the English conquered India and began to establish their ascendency, they intended to exercise their despotic rule by means of ourselves, and they gave us education. That education taught us political science and the methods of guarding our interests. They are thus our teachers. They might disregard, it is said, their own monarch in establishing their rights and behave like seditionists. But the honest attempts of the Indians to gain self-government which they are justly entitled to have are termed seditious.

Oh, brethren, inhabiting India! If there is Aryan blood running in your veins, if patriotism is truly implanted in your hearts, if you are real Indians following your scriptures, and if the desire for *Swaraj* has truly taken hold of your hearts, give up your fascination and regard for the British and begin to do what has been said above with enthusiasm, boldness, courage, knowledge, strength and herosim. Though self-government has to be attained with strength, we do not advise you to dethrone rulers as the English did, and we do not advise you to rebel against your rulers. By saying so do not consider that we dissuade you from sacrificing yourselves when it is necessary to exhibit your patriotism.

III.—LEGISLATION.

KISTNAPATRIKA,
Masulipatam,
Oct. 30th, 1907.

A dialogue.

16. The *Kistnapatrika*, of the 30th October, writes as follows in the form of a dialogue :—It would have been well and good had there been a provision in the "Bill" prohibiting every educated man from coming out of his house without a foreign leather muzzle tied to his mouth, so that he may not utter even a single word. It would be still better, if the Government should have the monopoly of manufacturing those muzzles and get them done through European merchants, allowing them a large profit. For, it is but proper that it should be so done to enable them to make up their losses on account of boycott of foreign goods. Further, the scope of the Indian Arms Act must be enlarged. The definition of the word "arms" in it is not comprehensive enough. Crow-bars, spades, chisels and implements used in agriculture, smithery, etc., must be included under the term "arms", for, if a disturbance should happen, they might cause mischief.

"Is it sedition?"

17. Mr. V. Suryanarayana Rao, B.A., B.L., observes as follows in the *Kistnapatrika*, of the 30th October :—It is the duty of the people to discuss the changes that are to be introduced in the Government for the welfare of the people. This is the natural right of every man. It is horrible to attempt to suppress this right. The Government of this country is not in the hands of the representatives of the people as in America, France, etc. So, it is extremely unjust

to deprive the people of this right. It is not at all a matter to be decided by a Judge. It needs no evidence. It does not contain any points requiring proof. The question of introducing changes in the Government "must be determined by all the people through their representatives and not by a Court, a Governor, a State Secretary, a king, or a section of the people."

According to the Prevention of Seditious Meetings Act to be passed, there can be no private place or conversation. On the plea of suspicion, the police may enter any place at any moment and make our life unbearable. As far as possible, a peaceful policy must be adopted. It is my opinion that when powerful people stoop to unjust actions in the name of law, with the sole intention of strengthening their despotic government, the weak will use their keen sense and seek for means to guard themselves against all danger. By such unjust actions the Government themselves will be endangered in the long run.

Desabhimani,
Bezwada and Guntur,
Nov. 2nd, 1907.

A Gagging Act.

18. Describing the prevention of Seditious Meetings Act as the Gagging Act, the *Desabhimani*, of the 2nd November, remarks. Had Mr. Gokhale and Dr. Rash Behari Ghose had an audience with unprejudiced minds, the Bill would not have passed into law. When the other members attended the meeting predisposed to do what they actually did, their lectures were to them something like the blowing of a horn before deaf persons.

IV.—Native States.

Vrittanta Chintamony,
Mysore,
Nov. 6th, 1907.

The Chief Judgeship of Mysore.

19. Referring to an article in the *Hindu* to the effect that the Mysore Government has asked the Madras Government for a loan of the services of Mr. M. O. Parthasarathy Aiyangar for the place of the Chief Judgeship of Mysore, the *Vrittanta Chintamony*, of the 6th November, strongly criticising the policy of introducing outsiders into the State service, observes as follows:—Mr. Nanjundaya, who has been acting as Chief Judge during the last six months, has the highest academical qualifications in Arts as well as Law, and that he has risen to his present eminent position from the lowest rung of the official ladder, and that these qualifications together with his intimate knowledge of the ways, manners and customs of the people of the province make him eminently fitted for the position he now holds. Besides, the entertainment of outsiders into the service, when even abler and better qualified natives are available, will so damp the spirit of many an earnest and zealous worker in the department that the department itself is bound to suffer. It is hoped, therefore, that His Highness the Maharaja as well as the Resident will prevent any injustice being done to the native subjects of the State.

VI.—Miscellaneous.

Swadesamitran,
Madras,
Nov. 4th, 1907.

The Seditious Meetings Bill.

20. The *Swadesamitran*, of the 4th November, observes:—A telegram has been received that the Sedition Bill has passed into law in the Viceroy's Council. Mr. Gokhale and Dr. Ghosh evinced great ability in their speeches against this Bill, but to no effect. The official majority prevailed and the Bill has become law. The English papers are sorry that it is to be in force only for three years and not permanently. In spite of all the specious arguments employed by the Government and its supporters in defence of its action, there can be no doubt that this new Act will crush and extinguish the people's rights.

The same paper, of the 6th November, says:—Sir Harvey Adamson, the Home Member of the Viceregal Council, who introduced the Seditious Meetings Bill, said that the responsibility for this measure rested, not with the Government but entirely with the Moderates, inasmuch as the spirit of sedition which had been prevalent in the country for a long time would have disappeared if they had only come forward boldly to condemn it. But

Mr. Gokhale did not let this statement go unchallenged. He proved that sedition in the real sense did not exist in India; and that for any disturbance that was noticeable the Government itself was answerable, not only as having caused it in the first instance, but as having done nothing to check such Anglo-Indian papers as the *Englishman* and the *Civil and Military Gazette* in their attempts to aggravate the situation by their mischievous writings. Mr. Gokhale also remarked that this attitude on the part of the rulers tended to increase the number and influence of the Extremists, amongst whom the unrest is most keen, and that the only remedy for this state of affairs was for the Government to shape its policy in accordance with popular wishes.

The *India*, of the 9th November, refers to this Act as the Act for promoting secret sedition and writes about it as follows:—The Act to prevent seditious public meetings has received the assent of the Government. It is only, if sedition is manifested in public speeches, that it can be easily punished. Therefore, since the Government tries to prevent public meetings altogether, persons inclined seditiously will make their endeavours in secret. To prevent that will be impossible even for the God Brahma. By this enactment no good, but evil, will accrue to the Government.

A correspondent of the *Suryodaya Prakasika* (4th November) in an article headed "A New Measure to gag the mouths of the Indians", comments on "The Prevention of Seditious Meetings Bill" as follows:—This cruel and oppressive measure does away with the popular right of discussing political subjects in public meetings as well as the right of appealing to the Government for a redress of grievances in the future. The power of the unscrupulous police is so much increased by this new measure that it gives them full license to attack even innocent and law-abiding people, which they will do with no less fierceness than a pack of wolves let loose on a flock of sheep. A few European officers at home totally ignorant of Indian affairs, guided by a few wicked Anglo-Indian bureaucrats conduct the administration of this country and treat us in this oppressive manner. The British Government saw that the *Swadeshi* enterprise of recent growth among the people and the industrial regeneration it would lead to, would deal a strong blow to the British trade and release India from her present industrial servitude, and consequently devised this new measure to crush all enterprise. We must admit no doubt our utter helplessness against the most highhanded methods. But will the other Powers approve of such domination? Is it proper and becoming that the enlightened British should now enter upon such a narrow minded policy? What shall be said of a Government that fails to identify its own interests with those of the subject race? "What are the grievances of the people? What are the real causes that underlie this discontent and unrest? Who are responsible for the present state of affairs?" These are the questions which the Government ought to inquire into, and unless it does this in a patient and unbiassed manner, it will not succeed in securing the public peace. Repressive measures will only add to the distress of the entire mass of people and this will in turn lead to more undesirable results. It is hoped, therefore, that the Government will soon abandon this new policy of repression in the interests of all concerned.

SWADESAMITRAN,
Madras,
Nov. 4th, 1907.

Interpellations in the Supreme Legislative Council regarding Lala Lajpat Rai.

21. The *Swadesamitran*, of the 4th November, writes:—We are aware that proper replies are usually not given to the interpellations made by the representatives of the people in any of the Legislative Councils. In the Supreme Legislative Council the Hon'ble Mr. Gokhale asked certain questions about Lala Lajpat Rai. But did the official members pay any weight to them in consideration of the person from whom they emanated? Did they think before making their replies? Be it Mr. Gokhale that interpellates, or even one who is ten times better respected by the Indian people, will the official members show any sympathy in their answers? Certainly not! That was exactly the temper in which Sir Harvey Adamson was when he replied to Mr. Gokhale's questions with regard to

Lala Lajpat Rai. The first of them was about the refusal of the Punjab Government to permit Dhanapat Rai to see his brother Lajpat Rai. Mr. Gokhale asked why permission had been denied in spite of Mr. Morley's assurance that under sufficient safeguards Lala Lajpat Rai's close relatives would be permitted to see him. Mr. Morley was wrong in having given such an assurance; and who in India will carry out the liberal promises made by the Indian minister in London? But what about the answer given to Mr. Gokhale's question? It was to the effect that the Government of India was aware of the attitude of the Punjab Government in the matter. What a direct and straightforward answer to the question! How satisfactory again is the answer of the Government to Mr. Gokhale's second question! This question was as to why the letter addresssed to Lajpat Rai by certain Solicitors of Bombay, at the instance of his son, in regard to a suit under contemplation against an English paper which had stated that the Lala had been intriguing against the British Government with the Amir of Afghanistan, was not delivered to him. In reply, the Government of India stated that Lajpat Rai would, if he liked, have been permitted to write to his vakils, and that it was unwilling to encourage third parties to drag prisoners into litigation. So, the Solicitors engaged by Lajpat Rai's son are uninterested third parties! and Lajpat Rai may write to his vakils, but not the vakils to him! Suppose Lala Lajpat Rai had originally written to the Bombay vakils. What would the Government have said? It would have questioned the right of a prisoner to choose his own vakil! Very nice! Such replies, we presume, are a part of British political diplomacy.

SWADESAMITRAN,
Madras,
Nov. 9th, 1907.

The history of sedition in India.

22. The *Swadesamitran*, of the 9th November, publishes a Tamil version of an article which is said to have appeared in the *Amrita Bazaar Patrika*. The following is an extract from the Tamil version:—Sedition came into existence in India only with the advent of the British rule. There was no sedition whatever in this country till 1870. Why? The Government officials had enough of faith in the people. They desired that the people should get on happily so as not to feel their being ruled by foreigners. Even after the Sepoy Mutiny, in spite of the fact that the Penal Code was enacted in 1860, there was no separate sedition law for India. Did any evil accrue to the Government by such a policy? On the other hand, not only were the Indians fully loyal but they also showed by their conduct that they would never do anything against the Government. If it was possible for the English officials to have ruled the country without a sedition law at a time when the people were not entirely subject to the British Government, and were trained in arms and had experience in warfare, where is the necessity for such a law now? But the evil seed was sown in 1870. Out of it, a tree sprung up which put forth leaves and branches in 1898 under Lord Elgin's Government. It is now a full-grown tree yielding poisonous fruits, destroying the good understanding that once existed between the rulers and the ruled. When section 124-A was enacted in 1870, the Hon'ble Fitz James Stephen, who was the Law Member, clearly protested against it. This section 124-A had been section 113 of the Indian Penal Code of 1837, but it was eliminated from the code of 1860. Though Mr. Stephen stated that it had been eliminated through a mistake, there is no proper evidence for the statement. But the *Spectator* of London said in August 1870 that the omission was deliberate. We think we can say why that section was omitted. The rulers of this country, divided as it was by several religions and castes, were foreigners. The Government was in need of sufficient help in order that it might not make any mistake. The rulers expected this help from a free Indian Press. They treated the papers as spies, and did not take notice of such things appearing in them, as are now alleged to be seditious. In fact, Mr. Stephen introduced the Bill, not with the aim of gagging the mouths of the people, but solely to quell the unrest that then existed. After the Sepoy Mutiny, the Wahabees among the Muhammadans preached sedition in the vicinity of Calcutta, and several evils ensued. The Muhammadans in Dacca,

Barisal, Faridpur, Jassore, Rajashahi, Patna and other places began to oppose the British Government. A Viceroy and a Judge of the High Court of Calcutta were murdered by the Muhammadan fanatics. Clever Magistrates and spies declared that the unrest was existing in half the country. The sedition law was promulgated to ward off that danger and not to imprison newspaper editors. That is why Mr. Fitz James Stephen said that no offence would amount to sedition if there was no intention to do evil and no incitement to wicked deeds. But the wonder of it is that, though this enactment was made for the Muhammadan rioters still found in Rajashahi and other places, yet Indian leaders and editors are being deported and imprisoned. This is an irony of Fate! Simply because the Hindus are fit to be members of the Legislative Councils on account of their high educational qualifications, they are put down as disloyal; and the Muhammadans are declared to be loyal in spite of the fact that they were the cause of the said law having been enacted. Mr. Stephen, in defining sedition, protected the right of speech. But in 1898 the Government of Lord Elgin lost its equanimity and made the existing law of sedition. The plague spread in Bombay. Immediately steps were ordered to root it out. The only remedy suggested was segregation, which was sanctioned. Wives were separated from husbands and children from parents. When the people opposed this, the British soldiers came forward to enforce the law. Two European doctors were murdered in this affair. In return the Nattu Brothers were deported; the editors of the Mahratti papers were imprisoned. In fine, a summary enactment was made so as to bring any offence under the head of sedition. Both ways being closed, every editor was placed at the mercy of the Magistrate.

INDIA,
Madras,
Nov. 9th, 1907.

Mr. Kingsford's promotion.

23. The *India*, of the 9th November, observes:—There was recently an increase of Rs. 500 in the pay of Mr. Kingsford. He deserves this and even more, for does he not work for the stability of the British authority, not caring even for the dictates of his conscience.

Another pet wife in Sultan Bull's harem.

24. The same paper says:—Sir Fuller courted the Muhammadans of East Bengal as the Government's pet wife. Now we see another pet wife of the Government. Mr. Morley, Lord Minto and Sir Adamson have all begun to evince an unlimited love to the Moderates. Sir Adamson taught them morality in the Viceroy's Council by saying that they should establish their loyalty by betraying the seditious persons to the Government. Are not the innumerable policemen and the Criminal Intelligence Department maintained at a cost of several lakhs, enough to do this honourable work of betraying the people?

Sir Adamson on the Cocanada riots.

25. The same paper writes:—Sir Adamson stated in the Viceroy's Council that the cause of the unrest prevalent for some time past throughout the land was the inflammatory speeches of some men; and as an example, he pointed out that the Cocanada riots were due to the speeches made by Sri Bipin Chandra Pal. It is well known that this is not at all true. Bipin Babu has very often clearly told the people that rioting is of no use, and that our aim will be realized if by union and labour we improve our condition in regard to wealth, education and character. Even the infants in our province know that the Cocanada riots were the off-shoot of the atrocity of Kemp, the Faringhee Physician, towards a boy who shouted *Vande Mataram*. Sir Adamson conceals this and throws the blame on Bipin Babu. But is it possible not to adduce improper reasons for making improper laws?

The Moderates' prayer in the Christian form.

26. The same paper says:—O English Paradésis! Hallowed be your name. May your rule in this land endure for ever. May all your desires be accomplished in this country, though not in England. May you be so gracious to us as to take away our daily bread. Magnify our

offences ten times and do us all sorts of injury. Lead us not to liberty, but save us from the new party. For our land, energy and praise are all yours. Amen!

BHARATA BANDHU,
Nov. 2nd, 1907.

Remarks about the present state of Indian politics.

27. A leader in the *Bharata Bandhu*, of the 2nd November, says that the iniquitous advice given by some "heartless" Anglo-Indians to the British Government and to the British nation that the Indians are a set of malignant disloyalists, whom it is the bounden duty of every responsible administrator to grind down and remould according to their view, is not one of recent origin, but has been in existence ever since the British rule was firmly established in the land. An overwhelming majority of the British public labours under a mistaken impression that theIndians are a half-civilized nation whom the Anglo-Indian officials are out of humane motives trying to rescue them from the darkness of ignorance, at the sacrifice of their life and health. The existence of this widespread and erroneous notion among the British public stands in the way of the progress and development of Indian affairs. The Britishers, in their ignorance of the real state of facts, place no confidence in Indians, and regard the manifestations of their deep-felt loyalty as mere juggling tricks. But some of the events of the last two or three years have opened the eyes of the British public and forced them to interest themselves in Indian affairs. When the Indian National Congress began the equitable and reasonable demand for *Swaraj*, they began to open their prejudiced eyes and the recent deportations and diverse other arbitrary measures, have tended to rouse them to action to a certain extent. Now it seems to have dawned upon the British public, that the Indians will no longer brook the vile indignities like cowards and pocket insults with equanimity, but will assert their Aryan self-respect and will refuse to be deluded by the illusion of British grandeur. No real statesman possessing the slightest insight into the hidden potentiality of the Indian mind will avow that they are unfit for self-government. The British Commoners are now beginning to sympathise with the noble aspirations of the Indians, not because of any deeper knowledge they have acquired of Indian affairs, but being actuated by a sense of doing justice. The more they know of India, the stronger will this idea become. Persistent agitation will alone tend to remove the indifference of the British people. It is, therefore, the unanimous opinion of all the great historians and statesmen, that if Indians continue to toil on in that direction in union and fellow-feeling and with a determination to face gladly all the risks incidental thereto, a bright and happy future will soon dawn upon India.

[Issued, 16th November 1907.]

offences ten times and do us all sorts of injury.
save us from the new party. For our land,
yours. Amen!

A leader in the *Hitavady Gazette*, of the 2nd

Remarks about the present state of Indian politics.

of malignant disloyalty, whom it is the bounden
administrator to grind down and remould as
of recent origin, but has been in existence
firmly established in the land. An overwhel-
public labours under a mistaken impression
nation whom the Anglo-Indian officials are
rescue them from the darkness of ignorance,
health. The existence of this widespread
British public stands in the way of the
affairs. The Britishers, in their ignorance
confidence in Indians, and regard the [illegible]
as mere juggling tricks. But some of the
years have opened the eyes of the British
themselves in Indian affairs. When the
the equitable and reasonably demand for
prejudiced eye and the recent [illegible]
measures, have tended to rouse them to action
begins to have dawned upon the British
longer bear these indignities like cowards
may, indeed, assert their Aryan self-respect
the illusion of British greatness. Several
insight into the hidden potentialities of the Ind-
are unfit for self government. The British
to sympathise with the noble aspirations
deeper knowledge they have acquired of
by a sense of duty, justice. The more they
with this idea becoming. Persistent agitation
indifference of the British people. It is
of all the great grievances and [illegible]
in that direction in order and [illegible]
face plainly all the risks incidental thereto
upon India.

CONFIDENTIAL. **No. 46 of 1907.**

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 16th November 1907.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

VI.—MISCELLANEOUS.

PAGE
The Nizam on the unrest 576
Mr. Keir-Hardie's visit .. .. .. *ib.*
Mr. Keir-Hardie's parting advice .. .. .. *ib.*

VERNACULAR PAPERS.

II.—HOME ADMINISTRATION.

(*i*) *Courts*—

PAGE
The Rawalpindi rape case 578
The Seventh Judgeship of the Madras High Court .. *ib.*

(*ii*) *General*—

"The stage of Simla Council" .. .. .. *ib.*
"Indian politics" 579
"Checking" .. .. .. *ib.*
Swadeshi lecturer Mr. Kona Sitarama Rao 580
Swadeshi lecturer A. Narayana Rao .. .. *ib.*
"The system of *Swaraj*" .. .. .. *ib.*
Government officials against whom any complaint is made to be transferred to another station .. *ib.*
Indian loyalty suspected 581
The rumoured deportation of Babu Surendranath Banerjee and Shunikamarvath Sahib .. .. *ib.*
An inflammatory letter to a teacher .. .. *ib.*
The appointment of Khan Bahadur Qadir Navas Khan Sahib .. .. .. *ib.*

III.—LEGISLATION.

PAGE
Protest against Prevention of Seditious Meetings Act .. 581
The Prevention of Seditious Meetings Act 582
Remarks on the passing of the Seditious Meetings Prevention Act .. .. .. *ib.*

IV.—NATIVE STATES.

A clerk in the service of the Travancore State 583
The partiality towards the Europeans in Mysore .. .. *ib.*
Mr. Mir Mazharuddin's appointment as Presidency Post-master of Hyderabad 584

VI.—MISCELLANEOUS.

The Muhammadans of Papanasam and Mr. Keir-Hardie .. *ib.*
Foreign rule in India .. .. .. *ib.*
The Prime Minister on India 585
If peace is established in India what then? .. .. *ib.*
The Nizam and the Viceroy 586
Mr. A. C. Bannerjee's apology 587
The release of Lajpat Rai and Ajit Singh .. .. *ib.*

ENGLISH PAPERS OWNED BY NATIVES.

VI.—Miscellaneous.

The Indian Patriot,
Madras,
Nov. 14th, 1907.

The Nizam on the unrest.

1. The *Indian Patriot*, of the 14th November, has the following:—

"We print to-day the speech of His Highness the Nizam, to which His Excellency the Viceroy's speech, printed among our telegrams yesterday, was the reply. It is a most remarkable utterance, and will be read with benefit by our rulers and with pride by our people. His Highness, it would appear, has better understood the causes of unrest than the Government of India; and with the absolute loyalty and love of his people which he enjoys after a rule of 23 years, he is entitled to speak with some authority to those who have been put to hard straits in attempting to make people loyal. With the confidence of his experience and with his knowledge of the secret of success, His Highness tells that, in effect, one should not be alarmed by such unrest as has been brought into being, mainly by public and acrimonious discussions as to the form of Government best suited to the requirements of modern India, and therein His Highness puts his finger on the genesis of the unrest, and further elucidates his point in the following words: 'If Your Excellency will allow me to speak with my experience of 23 years as ruler of this State, I would say that the form of any Government is far less important than the spirit in which that Government is administered. The essential thing is sympathy . . . . It is not sufficient merely that the rulers should be actuated by sympathy for their subjects, but it is also necessary that the people should feel convinced of the sympathy of their rulers.' Here is the whole problem of unrest in a nutshell; and we indeed rejoice that His Highness the Nizam availed himself of the opportunity presented by the Viceregal visit to give expression to this important political truth with which, we have no manner of doubt, Lord Minto is in thorough agreement . . . .

* * * * *"

The Indian Patriot,
Madras,
Nov. 15th, 1907.

Mr. Keir-Hardie's visit.

2. Referring to Mr. Keir-Hardie's visit, the *Indian Patriot*, of the 15th November, remarks in its leading column:—

* * * *

"He has put hope where there was despair; he has created a better feeling of the people as regards their future under England's domination. This is a service which few others could have done, and which certainly the rulers in India have failed to do. The policy of last five months has been prompted by panic and haste and by a want of consideration for the feelings of the people, and the reform proposals themselves which, we have no doubt, were designed with the best of intentions, and perhaps also with the best of hopes, have not had anything like the effect expected. In these circumstances, as we have often stated in these columns, a superior influence was wanted to allay the feeling in the country. If that influence had been official, it would have been infinitely better. But that it has been exerted at least by a leading English politician who is in a position to express the feelings and sentiments of a considerable section of the English people is a matter for congratulation.

* * * * *"

The Madras Standard,
Madras,
Nov. 16th, 1907.

Mr. Keir-Hardie's parting advice.

3. The *Madras Standard*, of the 16th November, writes as follows:—

"Mr. Keir-Hardie's speech at Tuticorin, of which we published a full report yesterday morning, was a great speech which will be read throughout India as embodying the Labour leader's parting message to the people of this country. It was a great speech, in that it showed a large and firm grasp of the needs of India and came straight from the heart. It reminds one of the speech delivered at Bombay in 1889 by the late Mr. Charles Bradlaugh. Mr. Bradlaugh, though one of the most powerful members of the House of Commons at the time he spoke, was not a leader of any party or group. But Mr. Keir-Hardie spoke on behalf of the party, of which he is the recognised leader. In the course of his speech he said: 'I have trespassed upon the rule I have imposed upon myself that I shall have certain proposals and certain suggestions to make on my return home. What the fate of those proposals will be remains to be seen. But this, I say, they will go before the people and before Parliament. I have been authorised by my party to study the conditions prevailing in India and to offer to its people a message of sympathy and hope.' Inspiring words uttered in no ambiguous tones! But Mr. Hardie tells us that upon us rests the responsibility. He and his party will help us if we on our part strive hard to help ourselves and make large sacrifices. He has advised us to be of good cheer, full of hope, because the heart of the British nation is sound. We must show 'grit and backbone' and so exercise the rights and privileges we enjoy as to convince the British nation that we are capable of better things. He has laid his finger on the weak points in Mr. Morley's reform proposals. He has fully understood the real Indian problem. But if India should get justice, she must make her voice heard. Mr. Keir-Hardie points to the defect in human nature, which supposes that the absent are always in the wrong and that to be out of sight is to be out of mind. He, therefore, repeats and accentuates the advice he has already given us that almost immediately arrangements must be made to hold a session of the Congress in London. He promises us his active and sympathetic co-operation, which means the sympathetic co-operation also of those who follow his leadership. We draw special attention to this part of Mr. Keir-Hardie's speech. He speaks with experience and knowledge and therefore with authority. The Indian National Congress should make up its mind to act upon Mr. Keir-Hardie's advice without further delay or dilatoriness."

VERNACULAR PAPERS.

II.—HOME ADMINISTRATION.

(b) Courts.

DRAVIDA DIPAM,
Madras,
Nov. 15th, 1907.

The Rawalpindi rape case.

4. The *Dravida Dipam*, of the 15th November, gives in Tamil certain remarks said to have been made by the *Amrita Bazaar Patrika* in connection with the Rawalpindi rape case. The following is the substance of these remarks:—Of all the cruel acts likely to enrage us, the cruelest is the outrage of the modesty of innocent women. Yet the Government officials have been indifferent in this case. Even devils will be ashamed to hear of the issue of this case. What need then to speak of men? What shall we say of the knowledge of the Englishmen who have given currency to the story that there has arisen in India a huge disturbance of a seditious character? Such unjust decisions and outrageous acts are the only cause of the breach between the rulers and the ruled. A helpless and unoffending poor lady has been dishonored and has consequently had to suffer humiliation by being outcast. But the European who has been the cause of all this trouble to her is abroad with impunity. Why? Because of his white skin. Nowhere but in India can such outrages be witnessed in these days of civilization. A Punjabee was sentenced by Mr. Robertson to twenty years' imprisonment for having *attempted* to outrage a European lady. Now, however, those who have consummated such an outrage on a Hindu lady have been left scot-free. The reason is that the outraged lady is only a poor Hindu, and the offender belongs to the ruling race. High is the greatness of the British justice!

THE JARIDAH-E-ROZGAR,
Madras,
Nov. 9th, 1907.

The Seventh Judgeship of the Madras High Court.

5. The *Jaridah-e-Rozgar*, of the 9th November, writes that the Local Government has once more ignored the claims of Mussalmans as regards their appointment on the bench of the Madras High Court. A European has been appointed as Seventh Judge to the great disappointment of the Muhammadan community. If no qualified Mussalman was available in Madras Government might have sent for one from Northern India. Government is in some instances very kind towards Mussalmans but in others shows notable ignorance. The appointment of Khan Bahadur Qadir Navaz Khan Sahib to the permanent Collectorship of Kurnool is a tangible proof of the great regard that the Government has for the Mussalmans. The *Jaridah*, in conclusion, hopes that the Madras Government will redress the grievance mentioned by appointing a Mussalman in place of Mr. Munro.

(k) General.

KISTNAPATRIKA,
Masulipatam,
Nov. 10th, 1907.

"The stage of Simla Council."

6. The *Kistnapatrika*, of the 10th November, writes as follows:—When the Members of the Government attempted to throw the weapon of a new Act to kill the signs of sedition that are budding, the Hon'ble Mr. Gokhale spoke with all his natural grace and humility—(His words are given in two verses)—"Do not let fall that shaft on the people who are thoroughly loyal, as the pain intended to be caused to innocent people always rebounds on the tormentors themselves. You are bracing the bow of this strange and mischievous Act. It will cause injury to yourselves. You are doing injustice without any compunction under the plea that you are acting in the interests of justice." Then the Hon'ble Mr. Tikka Sahib opened his heart, displaying his conciliatory policy and said (a verse again): "Can there be friendship

between you and the people if you audaciously pass such an evil Act as this? Is this the royal road to secure the loyalty of the people? Will not peace and friendship at once perish?" Thereupon the Faringhi Member, the Hon'ble Mr. Adamson, accused the Indian representative members and said (a verse again): "Have you—Moderates—who call yourselves loyal and faithful subjects, prevented sedition? You remained quiet and so we had to have recourse to a hard policy and we are not to blame." Mr. Gokhale was thereby provoked and said, while the whole chamber resounded with his voice (a verse again), "Is it right, Sir, to majestically despise the Bengalees, who are great scholars as cowards? Is it expedient to be on bad terms with such world-renowned men, learned in the Sastras, as the Bengalees? It will not bring rest to the country. The unbearably miserable and brutal Act will only increase the harshness." At last Lord Minto, discoursing on the administration of the country and consenting to the gagging Act, spoke with a steady mind (a verse again), "Can we forget the chase given to and the attacks made on the Europeans of Cocanada by the inhabitants of the place, the abuses of the Rawalpindi mob, the preaching of sedition to the masses, and the attempted subversion of our Government by instigating our army to acts of mischief? Can we bear all this? Shall we fail to wear the armour of harsh Acts?

Kistnapatrika,
Masulipatam,
Nov. 10th, 1907.

"Indian politics."

7. Writing about the book "Indian Politics," the *Kistnapatrika*, of the 10th November, quotes a few verses from it, which are ill-composed, the rhyme predominating over sense. One of them means:—"The more they tighten the bonds out of anger, the sooner will our bondage give way. The more the colour of their eyes becomes red, the greater is the cause for opening our eyes. The more they become active, the sooner do we wake up from sleep. The time for sweet hopes has passed away and the time for work has set in. All of you gird up your loins and start at once for the worship of the mother country, with a spirit of union and patriotism.

"Checking."

8. The same paper writes as follows on the passing of the Seditious Meetings Act:—"Well, well, Lord Minto! You cannot do more than this. Why all this? In our country, which was conquered by merchants and is ruled by the Parliament composed of the representatives of merchants, all *Swadeshi* movements are considered as so many acts of sedition. We know it is your duty to put down such movements. Knowing our circumstances as you do and having the welfare of Britain at heart you are justified in your action. But Mr. Morley must conceive what means we have for the improvement of our country. Your East India Company merchants immersed our country in irremediable poverty. They ruined the native industries. How long can we, patriots, keep quiet without checking such cruel acts as the imposition of export and import duties, exorbitant land-taxes, Arms Acts, Press Acts, Education Acts, circulars, deportations, imprisonment of popular leaders, lootings, quarrels between the Muhammadans and the Hindus, Sedition Acts, etc.? There is no necessity for us to devise new means. We have already applied the weapon of Narayana—boycott, the choicest of choice weapons. Its power increases as its enemies resist it. It withdraws itself only when the enemies are humbled. Symptoms have already appeared of the quaking of the Mount Simla. You have admitted your inability to put down the new movement which is quickening the hearts of the Asiatics. Like Dhrutarastra (of Mahabharata) who, preaching false-philosophy, instigated his son to do injustice, you have introduced the cruel Act while declaring that our cause is noble and indomitable. And we do not know the reason why. Oh, is not avarice a bad thing? Here a verse is inserted which means: "The sin of deporting Lala Lajpat Rai who was prompted by a desire for government by his people, the sin of imprisoning Bhupendra Dutt who possesses the strength of *Abhimanyu* of Mahabharata, the sin of causing trouble to Arabinda Ghose who became exhausted by working for others, the sin of

ill-treating Bipin Chandra Pal who is well versed in the knowledge of the history of his native and foreign countries, and the sin of gagging the mouth of many a patriot—all these sins will not vanish without producing their effects. The saying that "When injustice predominates in the world, some causes will arise which will put it down" was not said in vain.

KISTNAPATRIKA,
Masulipatam,
Nov. 10th, 1907.

Swadeshi lecturer Mr. Kona Sitarama Rao.

9. The *Kistnapatrika*, of the 10th November, says that Mr. Kona Sitarama Rao, the Travelling Secretary of the Kistna District Association, recently visited the villages of Kesavaram, Nidamarru and Adavikollu, where he delivered lectures on the boycott of foreign articles, the encouragement of *Swadeshi* articles, the present miserable condition of India, the ideal of *Swaraj*, the necessity for the education of the people, the passing of cruel Acts, and the partiality and the despotic nature of the Government. It was resolved to start at Kesavaram a branch association and affiliate it to the Kistna District Association.

Swadeshi lecturer A. Narayana Rao.

10. The same paper says that Mr. A. Narayana Rao visited Narasapur and Agar, where he delivered lectures on topics such as "Boycott" and "*Swaraj*", in the course of which he said that under the British rule in India, seven crores of people are starving without food and that the English Government is responsible for such a miserable condition, and that it is the duty of the people to cover the whole country with a net work of village associations. He added that if they wished to be relieved from the troubles of foreign Government, they must boycott the offices and the officers under foreign Government—as they boycott foreign articles for purposes of *Swadeshism*—and make the Government impracticable.

"The system of *Swaraj*."

11. Mr. Peddibhotlu Veeriah, B.A., B.L., a correspondent to the same paper, writes as follows:—Had the English actually kept us in ignorance ever since we came under their sway, I think we could not have heard of the word *Swaraj* ere this, nor could we hear it in the future. Even though the English were aware that by the knowledge they conferred on us we might in course of time aspire to freedom and *Swaraj*, they gave us English education with selfish motives only, with the view that educated people are less dangerous than the uneducated. If we desire *Swaraj*, with a spirit of union among us, it is madness to suppose that the English will restrain us. If we persistently work for *Swaraj*, we can surely attain freedom and *Swaraj*. Is there anything which is impossible to gain by human effort? The instruments for attaining *Swaraj* are knowledge, devotion and action.

MANORAMA,
Calicut,
Nov. 15th, 1907.

Government officials against whom any complaint is made to be transferred to another station.

12. A sub-leader in the *Manorama*, of the 15th November, observes that it is necessary for the public safety and, in the interests of justice, that a Government official against whom a complaint is made to a superior officer or a case is filed in a competent Court, should be at once transferred to another station, because his retention in the old station may be a hindrance to proper evidence being produced by the complainant to substantiate his charge. The people are very reluctant to make complaints against Government officials lest they should themselves in their turn be involved in some difficulty or other and even when they are prepared to testify to the true state of facts, they are intimidated and compelled to withdraw their evidence. This is what usually occurs in these districts. We do not understand why the superior officers refrain from taking any action on complaints being received against their subordinates. The retention of an official in the same station after a complaint is filed against him tends to cause an impression in the public mind that his superior wishes to assist him. The attention of such officers as the District Magistrate and District Police Superintendent is invited to this matter.

TILISM-E-HIRAT,
Madras,
Nov. 1st, 1907.

Indian loyalty suspected

13. The *Tilism-e-Hirat*, of the 1st November, writes that it is a matter for surprise and it is not known on what grounds the British Government have grown suspicious of their loyal Indian subjects. The Indian sociologist has recently been complaining that some overland letters from India are opened and their contents photographed. Mr. Wacha's and Mr. Gokhale's letters are now being opened. A Liberal Member of Parliament is about to move this question in November. The paper does not understand what good can result to Government by such procedure.

The rumoured deportation of Babu Surendranath Banerjee and Shunikamarvath Sahib.

14. The same paper writes that rumours are afloat in Calcutta that Babu Surendranath Banerjee and a leading vakil of Barisal—one Shunikamarvath Sahib—will be deported shortly, and observes that the said rumour seems to be unfounded as the British Government is not so foolish as to deport the said individuals and so cause ill-feeling amongst its subjects.

JARIDAH-E-ROZGAR,
Madras,
Nov. 9th, 1907.

An inflammatory letter to a teacher.

15. The *Jaridah-e-Rozgar*, of the 9th November, publishes a translation of an inflammatory letter from the Honorary Secretary of the Calcutta Free School to a teacher, which is as follows:—Oh brothers! please circulate this letter amongst the Eurasian students of your school for their future good and prosperity!

What will be your future state in a school?—Is it not true that you read studiously in school in the hope of obtaining a reward for your labours? If any foolish and idiotic European happens to be your classmate, the reward of your labour goes to that white-skinned deceitful rogue. Why do you allow such things to take place? Oh Eurasian and Indian students, cultivate unity amongst yourselves and be of one accord, take a leader from one of yourselves and kick out the Europeans. If nothing good come from this, then go on strike.

What will be your end when you leave the school?—You apply for employment and when a whiteman sees that you are a Eurasian, he replies: "No vacancy, you are a blackman." If you are fortunate in getting employment at all you will get a salary of only Rs. 40 or Rs. 100 at the most. If any foolish European applies for a responsible post, they at once give him the appointment on a minimum salary of Rs. 4 or 500. Oh Eurasian community! Remember, you are much worse than any native, in the eyes of Europeans, and are viewed with great contempt. Why do you allow these things? Why are you content to be slaves of these white skins? Oh brothers! The remedy is in your own hands. "Boycott" as soon as possible. It can be done in several ways. Buy native-made shoes and shirts, etc., for they are cheaper and more durable than English-made articles. Do not serve as volunteers. Why do you lose your dear lives to defend those who hate you? Oh brothers! I tell you the truth. May the blessings of the Lord of India be upon you. I wish you success in every undertaking of yours.

SHAMS-UL-AKHBAR,
Madras,
Nov. 11th, 1907.

The appointment of Khan Bahadur Qadir Navaz Khan Sahib.

16. The *Shams-ul-Akhbar*, of the 11th November, writes that our thanks are due to His Excellency the Governor for the appointement of Khan Bahadur Qadir Navaz Khan Sahib as permanent Collector of Kurnool. His Excellency has appointed two Mussalmans as Collectors which goes to show a clear proof of His Excellency's good-will towards Mussalmans.

III.—LEGISLATION.

KISTNAPATRIKA,
Masulipatam,
Nov. 10th, 1907.

Protest against Prevention of Seditious Meetings Act.

17. The *Kistnapatrika*, of the 10th November, says that in the protest meeting held at Guntúr in connection with the Prevention of Seditious Meetings Act, under the chairmanship of Mr. Konda Venkatappiah Pantulu, B.A., B.L., Mr. B. Narayana Rao Pantulu said that the Faringhis in

the exercise of their despotic power have been passing whatever Acts they pleased to the prejudice of the peoples' rights, that there was no use of meetings and petitions, that their Bengal brethren's petitions and arzis were thrown into the waste-paper basket, that they would have to suffer from the operation of the said Act in the future, and that they must, without fear, consider what steps may be taken for the removal of our slavish condition, obeying the just ordinances vouchsafed to us by God.

NADEGANNADI,
Bangalore City,
Nov. 9th, 1907.

The Prevention of Seditious Meetings Act.

18. The *Nadegannadi*, of the 9th November, in the course of extolling Mr. Gokhale and Dr. Rash Behari Ghose for their speeches against the Seditious Meetings Prevention Act, says that all the eloquence and rhetoric of their speeches was so much "music played to the dogs" and all their argument were lost on the Government. The authorities were obstinately bent upon carrying out the measure and nobody could prevent them from doing so. Here, again, it is abundantly proved how the absence of patient and sympathetic persons at the head of Government inevitably leads to lawlessness and oppression in the country.

Referring to the above subject, the ***Kannadanudigannadi***, for October, quotes a classical author to the following effect:—A certain unfaithful wife was overheard in conversation with her lover, while the husband was away, by a parrot in the bed-room. Seeing that the parrot began to repeat the conversation the next morning before her parents-in-law, the girl, for fear of being betrayed, took a large ruby from her jewels and, placing it in the beak of the parrot, gagged its mouth.

Applying the above to Indian politics, the paper observes that, fearing that Mr. Gokhale and other faithful exponents of Indian public opinion would expose the wicked doings of the Anglo-Indian bureaucrats to His Majesty the King-Emperor and the Parliament, the Anglo-Indians are trying to gag the mouths of the educated Indians, not with a ruby which is too precious, but with a livecoal (the recent Act). But their mouths will soon feel it too hot and throw it out and it will set fire to the vast mass of cotton (the masses) spread all over the country and, with the aid of a little more inflammable material such as kerosine-oil from abroad, will set the whole country in a blaze. It is perhaps hoped that some good result will come of such a conflagration.

BHARATA BANDHU,
Nov. 9th, 1907.

Remarks on the passing of the Seditious Meetings Prevention Act.

19. A correspondent to the *Bharata Bandhu*, of the 9th November, referring to the Prevention of Seditious Meetings Act, says as follows:—"A meeting of more than twenty persons is presumed to be a public meeting within the meaning of the said Act and a Malabar tarward (family) which generally consists of more than twenty persons should therefore be construed as such a meeting within the purview of the Act. If the members of such a traward were to discuss any political subject or any subject which is likely to cause a disturbance of public tranquillity, the law gives power to the Police to disperse them. Such an injustice, in fact, has never been perpetrated in any part of the world. If once the legislative machinery in India is set in motion, that motion will not stop, whatever dangers may result to the people of the country therefrom, unless the object aimed at is achieved. Although Messrs. Gokhale and Rash Behari Ghose, the representatives of the people in the Legislative Council, reasonably and clearly pleaded that this 'unjust' law should not be brought into force, yet their plea has not entered the ears of the Viceroy and his satellites who are mad with an inordinate hankering after autocratic rule. There is no sedition in India worth mentioning. Government themselves do not know what it means. Mr. Keir-Hardie said in his speech at Mysore that what was called sedition in India was patriotism in England and these officers ought to know this. The Government officers are waging war against this phantom of sedition which exists only in their imagination. Mr. Morley, the Minister for India, has also been deluded by this phantom. In short, however much the

Government may oppress us, our new spirit, *i.e.*, patriotism or in other words *Swadeshism*, which again means religious fervour, will never perish. *Swadeshism* alone is the means of our salvation. If we zealously adopt it and adhere to it, Government will not be able to injure a single hair of our head. At the time when that great hero Napoleon was conquering all the countries of Europe in succession, all the powers of the continent joined England in collecting a large army with a view to defeat him and joined battle with him at Austerlitz. Meanwhile the various powers, anticipating a complete defeat and downfall of Napoleon were engaged with the map of Europe spread before them in discussing how the boundaries of their respective countries should be fixed. Mr. Pitt, the then Prime Minister of England, was also among those thus engaged. When the news reached England that this vast combined force had been crushed by his small army, Mr. Pitt meditating over the map of Europe, fell back in his easy chair exclaiming "Fold up this map, there will be no use of looking at it, for many years to come." This disappointment had some effect in bringing about his death. In the same way the Austerlitz of India, that is, the prevention of Seditious Meetings Act took place on the 1st November. This must be considered to have arrested the future progress of India. It is useless to spread the map of India again. How many patriots like Mr. Pitt are there in India awaiting their death. Alas! It is a pity. The *Times* says that the Indians are cowards. It is because of the timerity of the Indians that this law was enacted. The passing of such a law is tantamount to Government making faces at the Indians. Is public opinion to be floated like this? Is that opinion to be treated with contempt? Are the opinions of the representatives of the people to be disregarded with effrontery? How long are these vagaries to be tolerated? These shopkeepers—yes, that is the nickname given to the English by Napoleon—should not on any account be left off scot-free. They should be taught a good lesson, which can be achieved only by *Swadeshism*."

A leader in the *Keralapatrika*, of the 9th November, while disapproving of the passing of the Prevention of Seditious Meetings Act, remarks that since the disturbances and riots which occurred in the Punjab and Bengal have now subsided, there was no necessity whatever for passing such an Act, and it is regrettable that Government do not take into consideration the fact that it is detrimental to the credit and welfare of Government to irritate the people by passing such measures as will tend to destroy their liberty and progress. If the European officials in India had any true knowledge of the people, they would not have endeavoured to pass such an Act. The article concludes with the remark that there will be no use in petitioning Government by means of the Congress and other public meetings, and the Government will not in consequence be in a position to know the opinion of the people regarding public matters. The article is at a loss to know whether Government intend taking any steps to bring about any change in this state of affairs.

The *Manorama*, of the 15th November, also disapproves of the passing of this Act.

IV.—NATIVE STATES.

A clerk in the service of the Travancore State.

SWADESAMITRAN,
Madras,
Nov. 16th, 1907.

20. The *Swadesamitran*, of the 16th November, says: A clerk of the Huzur office at Trivandram, on a small pay, was found to have been writing to the papers at Madras in secret. For this heinous offence, the Travancore Government has transferred him from the Huzur office, and requires him to furnish security on pain of removal from service. Public opinion is that this is unjust, but the Diwan has not expressed his opinion.

The partiality towards the Europeans in Mysore.

NADEGANNADI,
Bangalore City,
Nov. 16th, 1907.

21. The *Nadegannadi*, of the 16th November, observes that the attitude of the Mysore Government towards its native subjects stands in striking contrast with that towards the Europeans. In respect of the dues from the native subjects it is scrupulously careful not to relinquish a single

pie. But the taxes due from the European subjects are allowed to accumulate for years together, and the authorities have not even the courage to demand it from them. Vast tracts of land are leased out to them for mining purposes, and when the taxes accumulate to a fair sum they quietly run away. The loss due to such arrears during the past ten years amounts to Rs. 1,50,000. It is regrettable that while the authorities wrench out to the last pie the revenue due from the poor ryot, they make no effort whatever to recover such large sums.

SHMS-UL-AKHBAR,
Madras,
Nov. 11th, 1907.

Mr. Mir Mazharuddin's appointment as Presidency Postmaster of Hyderabad.

22. The *Shams-ul-Akhbar*, of the 11th November, writes with much pleasure that the appointment of Mr. Mir Mazharuddin as Presidency Postmaster of His Highness the Nizam's and British Post offices in Hyderabad, will be hailed with great satisfaction by the Muhammadan community. The preference of a native over a European is in itself a sufficient evidence of the unprejudiced feelings of the British Government, and the great regard that it has for the natives, for which the Mussalmans of India should ever be grateful. The editor, in conclusion, hopes that owing to the appointment, the administration of the British Post offices in Hyderabad, which has hitherto been in an unsatisfactory state, will improve.

VI.—MISCELLANEOUS.

SWADESAMITRAN,
Madras,
Nov. 11th, 1907.

The Muhammadans of Papanasam and Mr. Keir-Hardie.

23. The *Swadesamitran*, of the 11th November, publishes in Tamil an address said to have been presented by the Muhammadans of Papanasam in the Tanjore district to Mr. Keir-Hardie, on his way from Madras to Tuticorin. The following are the grievances set forth in the address:—

(1) The land tax is abnormal and unbearable. The net income from land, after paying the land tax, is just sufficient to pay the other taxes.

(2) From day to day, the people have been suffering through want.

(3) The oppression of the people by the Revenue and the Police officers is very great.

(4) Even after the introduction of the railway, telegraph and other facilities of communication, the European officers do not tour in the villages and inspect the lands with patience. They do not even talk with the people; nor do the Police allow the people to approach them. They do not pay any attention to the petitions of the people.

(5) The Muhammadans and the Hindus have always been united, but the officials create quarrels between them.

(6) When the people express their grievances in public meetings, they only cry in the wilderness. The rulers pay no attention to them.

By Allah's grace, you have come here. We offer our thanks to you and pray you to represent our grievances to His Majesty in person and thus do us good.

The *India*, of the 16th November, republishes the above address.

SWADESAMITRAN,
Madras,
Nov. 12th, 1907.

Foreign rule in India.

24. The *Swadesamitran*, of the 12th November, observes:—Mr. Morley, in a recent speech in London about his administration of India, declared that the Indians did not hate the British rule in India, but only hated the British people. This is partly true and partly not. When a people are subject to a foreign rule, it is not natural for them to love that rule or the rulers. They will rest satisfied with a native rule, though despotic. Many disturbances may possibly be made with a view to convert the despotism into a benign rule; but the people will not like foreigners even though the latter vouchsafe a benign rule. This is human nature. That is what Sir H. C. Bannerman, the Prime Minister, meant when he said that a foreign rule, though benign, is no substitute for *Swaraj*; and it is with reference to this, that Mr. Dadhabai Naoroji stated at the last Congress at Calcutta that *Swaraj* alone would tend to liberate India. Is it not natural for the Indians to feel like the other

nations in the world? It is; but at present, the Indians do not wish to get rid of the British rule and establish *Swaraj*. Their only aim and wish is to obtain larger privileges under the supremacy of Great Britain. That the Indians hate the British people is also partly true and partly not. The Muhammadans also were foreigners to the Hindus. But still the latter did not hate the former, because the Muhammadans lived permanently in India and never loved any other country as their own, nor went to another country to enjoy what they earned in India. They stayed in India and treated the Hindus as their equals. In later days, when they began to oppress the Hindus, the latter rose in arms and destroyed the Muhammadan rule. The British in India treat this country as only the field of their enterprise, while they look upon Britain as their home. If, on the other hand, they settle in India permanently and give the Indians equal liberty with themselves, the Indians will have no hatred towards the British people. Inasmuch as every Englishman, who comes here, however wicked and characterless he may be, has greater privileges and a higher status than any Indian, however noble and honourable he may be, the Indians bear neither love nor regard towards the Englishmen. When the rulers carry on the administration on the principle that the Englishmen are superior to the Indians in every respect and therefore entitled to more liberty and a higher status, how will the people like the rulers or their rule? If, on the other hand, the English govern the Indians in the same way as the Muhammadans did for a thousand years, then it will be possible for both the races to live in harmony with each other. Nevertheless, the Indians at present hate the policy of the English rule more than they do the English people. If the Indians be given full privileges and the administration be handed over to them, subject only to supervision by the English, then the hatred of the Indians towards the English will abate. The English reside in all the countries in the world, such as Germany, France, America, etc., and carry on some trade or other. The people of those countries do not hate them, because the English do not as rulers enjoy a higher status than the people there. The English people living in foreign countries are subject to the Government of those countries and do not desire special privileges. This is not the case with the Englishmen in India. Hence the antagonism above mentioned.

SWADESAMITRAN,
Madras,
Nov. 13th, 1907.

The Prime Minister on India.

25. The *Swadesamitran*, of the 13th November, writes:—The British Prime Minister Sir Henry Campbell Bannerman's sympathy for the Indians appears very much finer than Mr. Morley's. The British Prime Minister is not accustomed to go into details about India in his speech at Guildhall. Nevertheless, Sir Bannerman, in his recent speech there, said that he was sorry that famine and plague had been ravaging India, and that all from the Emperor downwards sympathized with the Indians in their fortitude and patriotism. It is not known what he meant by fortitude and patriotism. Whatever might have been his meaning, is it not noteworthy, so far as the Indians are concerned, that such thoughts have entered his head? He said that some of the difficulties of administration had not yet been recognized. He was of opinion that if, without prejudice to the peace of the country, permission were given to the people to discuss freely matters connected with the administration, good care being taken to quell any real disturbance with a strict hand, the British would be acting up to the wishes of the people. He must have learnt the art of speaking in this fashion from Mr. Morley only. But we are to be glad that he at all takes interest in Indian matters. If he wants to speak of and act towards India in a manner becoming his position, it is not enough for him to inform himself about Indian matters through the Secretary of State for India alone. It is all right that he speaks about Indian matters evincing sympathy. But the sympathy is not unalloyed.

SWADESAMITRAN,
Madras,
Nov. 14th, 1907.

If peace is established in India what then?

26. The *Swadesamitran*, of the 14th November, says:—Mr. Morley in his speech at Arbroath in London, stated that the first duty of the British Government in India was the protection of the peace. This is wholly correct. Which idiot will say that there should be no peace in the

country or that it is unnecessary? The establishment of peace by the British rule in India is the great benefit derived by her under that rule. India has had that peace for the last 150 years. In 1857 the Sepoy Mutiny occurred through the folly of the British officials. Before the mutiny was quelled, the Indians lost several lakhs of their souls in addition to their incurring a debt of 40 crores of rupees with which they are still burdened. Beyond that single occasion, none in India has ever attempted to disturb the peace of the country; even on that occasion, the disturbance was due to the ignorance of the British, but not to the wickedness of the Indians in general or to sedition. The Government believes that there is now unrest in a country where there has been peace so long. What is the reason for this unrest? In the opinion of the Government, the educated class is the cause of the unrest, while the educated Indians are of opinion that the unrest exists only in the imagination of the Government. Even granting that it is real, it exists only in some parts of the country, and in a very small measure. Nothing serious will thereby happen. If it increases and extends throughout the country, it should be through the tyranny of the Government. Mr. Morley himself admits that the state of the country is not dangerous. Even when the situation is not dangerous if such repressive Acts as the Public Meetings Act are passed, we cannot conceive to what further repression the people will be subjected when real danger manifests itself. Lord Minto said that the unrest had subsided in the Punjab through the Government's repressive measures, that there was no unrest in Bengal, and that any unrest existed only in one or two districts of East Bengal. That being so, what reason had Mr. Morley to emphasise the duty of the Government to safeguard peace, as if there was no peace in the country? By the measures now being adopted by the Government, peace may be established to all appearance. If the people are forbidden to speak, write or meet even in private places to speak, will the unrest exhibit itself? But how can the Government know whether it lies smouldering under a cover? The Government itself will understand its wisdom in thinking that because the unrest does not appear on the surface, it does not exist at all. Even supposing that there is no unrest underneath this appearance of peace, has the Government no more duties to discharge? Is there anything that the Government has to do to prevent the unrest from smouldering underneath and from exhibiting itself on the surface? Or is it enough if the people are excluded from the administration as usual and repressive Acts are resorted to for preventing speaking and writing only when the unrest exhibits itself on the surface? What is the Government's opinion? Mr. Morley questions why the educated class cause disturbance while the administration is being carried on so as, in course of time, to grant everything asked by them. If 100 years of British administration be not enough for the people to be enabled to obtain full privileges, what is the limit of time he has in view? Though it is right to suppress unrest when it manifests itself, is it not necessary to prevent its recurrence by introducing reforms satisfactory to the people? It is a wonder that such a great man as Mr. Morley has not realized this!

SWADESAMITRAN,
Madras,
Nov. 15th, 1907.

The Nizam and the Viceroy.

27. The *Swadesamitran*, of the 15th November, observes: The Viceroy was for some time a guest of the Nizam at his capital. As usual, the Nizam praised the British rule and the Viceroy the Nizam's. It is usual for Native princes to talk meaningless words of praise. On the present occasion, the Nizam did not do so, but spoke something pertinent to the present state of the country. He said that the people continued to have full faith in the British rule, and that though disturbance was apparent in some parts, it was only superficial and not deep-rooted. He also said that, whatever might be the method of administration, it was very important that the rulers should not only be sympathetic to the people, but should so act as to make the people feel their sympathy, and that though there was difference of opinion in regard to the administrative reforms now under consideration, there was no doubt that the aim of the Viceroy and the Secretary of State was commendable. We accept all his views except in one point. There is no doubt that every Indian feels

that good has resulted from the British rule in India, that he has faith in the rule and that the administrators have always evinced good-will. We are obliged, however, to say that the people and the Government are not agreed as to whether sympathy is always evinced by the rulers, whether it is evinced in such a manner that the people may feel it and whether even if it is thus evinced, the people are benefited by it. The British officials will say that they always evince nothing but love and sympathy to the people; and that their love and sympathy have conferred on the people unheard-of benefits under the British rule. We cannot admit this. If it were true, would not the sympathy and love be mutual? That is not so; for, is it enough that the British officials merely fancy that they show love and sympathy to the people? Is it not necessary that the sympathy be shown in action in such a way that the people may fell it? Is it shown in such a way? If innocent people are deported, if the editors of papers are severely punished, if the English offenders are dealt with differently from Indian offenders, if public meetings are prohibited by legislation, if one set of people is set against another, if the educated people are looked upon with impatience and hatred, if privileges are denied to them, if the already existing privileges are curtailed, if zamindars and other uneducated persons are given a lift with a view to decrease the influence and prestige of the educated, how can a Government that does such things be taken to evince interest in the general advancement of the people? Lord Minto, in his reply to the Nizam, admitted the necessity of sympathy being shown. But he did not directly say that it was being evinced in such a way as to be felt by the people. We are obliged to say that, though the British officials remember the declaration made by the Prince of Wales when he returned home from his visit to India—the declaration, namely, that, if more sympathy be evinced, the British rule would go on in India without a hitch, and the Indian people would have ten times greater faith and confidence in the British rule, these officials do not act upon that declaration. We can also say that when the Nizam spoke, he had this in view.

INDIA,
Madras,
Nov. 16th, 1907.

Mr. A. C. Bannerjee's apology.

28. The *India*, of the 16th November, makes the following comment on the apology tendered by Mr. A. C. Bannerjee in connection with his prosecution for sedition:—If it is true that Mr. Bannerjee had not spoken seditiously, why should he tender an apology? If others misunderstood him, is it not their fault? How can he be made responsible for it? His duty could have ended if he had simply stated that others had misunderstood him. What offence has he committed in order to render it necessary for him to tender an apology? If he felt that he had committed an offence affecting the Government, is it not dishonourable for him to have tendered an apology instead of patiently taking up the consequences like a man? We are ashamed to have such men in our nation.

The release of Lajpat Rai and Ajit Singh.

29. The same paper writes:—The British Government has cleared itself of one great charge of injustice laid at its doors. Our leaders, Lajpat Rai and Ajit Singh, have been released. These two great men were, through the foolish fear of the Government, unreasonably and without trial deported under an old Regulation of the "Company" and imprisoned in Burma. The whole country was shocked thereby. The people ceased to have any faith in the British rule. It is only just now that the Government has had its understanding cleared a little and has liberated these great men. Satisfaction has therefore spread in our country from Cape Comorin to the Himalayas. But it should not be understood that our chief grievance has been redressed by their release alone. The enactment empowering such deportation has not yet been repealed. Mr. Morley asserted in Parliament that the Government had no intention at all of repealing it. Till it is repealed, it is certain that the people of this country will never know peace. Now, as to the release of the two prisoners, there is no reason why the Government should have removed them from

Mandalay, but for their liberation. It is not possible that they have been so removed to avoid disturbances in Burma during the coming visit of the Viceroy to that province. From a perusal of the telegrams, it is very probable they have been released. But the Government has as yet made no announcement to that effect; and this may be owing to its wish to avoid public demonstrations being made. Nevertheless, if it be true that they have been released, it is astonishing that the authorities are keeping the people in doubt. We have now clearly understood the intentions of the Liberal Government as to its policy in regard to India. It has resolved that the people should first be suppressed by being prohibited from applying for important things, and that then half-hearted favours, or pretences of favours should be granted to them. Even if Lala Lajpat Rai is to be restored to his country, the Government would have taken a promise from him not to associate himself, for some time, in political matters. We are glad that he and Ajit Singh have been brought back to us; but we are not bound to be grateful to the Government therefor, because the action of the Government is only like that of a man throwing a stone at another and treating the latter for the wound.

The *Nadegannadi*, of the 16th November, observes that it is rumoured that Lala Lajpat Rai and Sirdar Ajit Singh will be released by Government on their undertaking to fulfil certain conditions. These two patriotic citizens of the Punjab were arrested and deported in a most high-handed manner and they will now be released without the public knowing anything about the nature of the crimes they are supposed to have committed. These arbitrary methods are not merely an insult to the nation. The personal liberty of the Indian is never safe as long as the Act under which they were deported is on the Statute Book, and it is the duty of every one of us to see it expunged.

ERRATA.

On page 571 of the Report in line 22 of the article numbered 22, *for* the words "protested against it," *read* "said that a separate sedition law was not necessary for India".

On page 572 of the Report in line 2 of the article numbered 26, "Map" is a misprint for "May."

[Issued, 23rd November 1907.]

CONFIDENTIAL. **No. 47 of 1907.**

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 23rd November 1907.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

II.—HOME ADMINISTRATION.

(*b*) *Courts*—

Administration of civil justice 590

(*k*) *General*—

Release of Lala Lajpat Rai and Ajit Singh 590

IV.—NATIVE STATES.

The railway question in Travancore 591

VERNACULAR PAPERS.

I.—FOREIGN POLITICS.

The civilization of the whites 592

II.—HOME ADMINISTRATION.

(*b*) *Courts*—

The District Judge of Tanjore .. .. *ib.*
Mr. W. E. Clarke .. .. *ib.*
The *Sandhya* case .. .. *ib.*
Fair justice ! 593
A Muhammadan Judge .. .. *ib.*

(*d*) *Education*—

"National education" .. .. *ib.*
Remarks on the proposal to raise the B.G.M. High School, Calicut, to a second-grade college .. .. *ib.*

(*k*) *General*—

"Viceroy's Council" 594
"Release from deportation" 595
"Lala Lajpat Rai and Ajit Singh were released" .. *ib.*
"Truth alone conquers" .. .. *ib.*
"Welcome to Lala Lajpat Rai and Ajit Singh" .. *ib.*
A "good day" .. .. *ib.*
"England-India" 596
"Pomp and grandeur of Englishmen" .. .. .. *ib.*
"Administration under Indian kings" .. .. .. *ib.*
"New State policy" 597
The "mischief of an European" .. .. *ib.*

II.—HOME ADMINISTRATION—*cont.*

(*k*) *General*—cont.

Swadeshi lecturer Mr. Kona Sitarama Rao 598

III.—LEGISLATION.

Petty offences under the Police, Salt and Abkári Acts .. *ib.*

IV.—NATIVE STATES.

Education in Travancore .. .. *ib.*

V.—PROSPECTS OF THE CROPS AND THE CONDITION OF THE PEOPLE.

The pitiful condition of Orissa .. .. *ib.*

VI.—MISCELLANEOUS.

Sedition of thirty years .. .. *ib.*
The dislike of the Asiatics 599
Politics for India 600
Alleged sedition in India .. .. *ib.*
The Prevention of Seditious Meetings Act 601
Divide and rule .. .. *ib.*
The coming Congress 602
Emigration depots in India .. .. *ib.*
The Decentralization Commission 603
Mr. Morley's speech at Arbroath 605
The loyalty of the Indians .. .. *ib.*
Remarks on the speech of His Highness the Nizam of Hyderabad 606

ENGLISH PAPERS OWNED BY NATIVES.

II.—Home Administration.

(*b*) *Courts.*

The Indian Patriot,
Madras,
Nov. 19th, 1907.

1. The *Indian Patriot*, of the 19th November, remarks :—

* * *

Administration of civil justice.

The report of the administration of civil justice in Madras for the year 1906 comes to us in November 1907. This prodigious delay in the submission of the report to the public compares only with the weary length with which the suits in their courts are allowed to be dragged on by the Munsifs and Judges in that department. It is a notorious fact that the tribunals administering civil justice, as they are constituted now, have neither the strength nor the will to expedite the cases pending before them. The system on which the administration is based is defective and is calculated to be conducive to the evils referred to. It encourages in the people the litigious spirit, and to satisfy which means an enormous cost. The catch-phrases in the Government review, "it is gratifying to observe", "is notable", "noted with pleasure" can only be secured when the report shows an increase in the number of suits and in the financial receipts. Unless the Government directly intervenes and shows a tendency to discountenance the evil arising from the present methods of civil administration the people will continue to possess little power to steer clear of their dangers. In the first place measures should be adopted for the expeditious disposal of cases. The longer a case remains pending the thinner become the pockets of the clients and the vakils and their petty clerks are men little known to have pretensions to the possession of humane instincts. One thing the Government can do to mend matters in this direction. Our Presidency has a dearth of District Munsifs. There are only 120 District Munsifs in this Presidency, whereas the corresponding civil jurisdiction in Bengal is distributed among 240 Munsifs. Again the rate of court and stamp fees prevailing in our Courts of Justice is highly exorbitant so much so that the whole judicial administrative machinery has become a commercial concern to the Government of the country. They, as it were, sell civil justice and the item under civil administration is a profitable one that makes up the revenue of the country.

* * * * *

Another point which may not be out of place here to mention, is one that concerns itself more with the people. That is the establishment of arbitration courts in villages. People will not be wanting in every village, who by their position and character may be best fitted to settle disputes among their own people. They may do this work for the mere love of the thing and chances for the miscarriage of justice are very little. This system is now being carried on in some parts of Bengal and the success that has attended it speaks well of the inherent advantages of such a system.

* * * * *

(*k*) *General.*

The Madras Standard,
Madras,
Nov. 19th, 1907.

2. The *Madras Standard*, of the 19th November, writes as follows:—

Release of Lala Lajpat Rai and Ajit Singh.

". . . . Mr. Morley apparently is beginning to realise that after all there was nothing extraordinarily bad with the educated classes. He may have discovered that they are not the wicked people that they were painted to be by special correspondents and the Anglo-Indian press. What he has now done is a sign of returning good sense on his part. If he follows up his new policy of conciliation, of which the release of Lala Lajpat Rai and Ajit Singh is the most conclusive proof, before another six months are over, he will see good reason to recant all that he has said against educated Indians and to be doubly cautious in the future. He will naturally come to know and feel that he has so far heard only one side and has condemned the other side practically unheard. Time brings in its revenges. Time has begun to prove the innocence and good intentions of educated India. Even the secret police and panic-ridden officials of the sundried variety are not infallible. But our regret is that Mr. Morley is gaining experience at our expense. If he had known more about India or if there had been a man at the head of the cabinet of the type of Gladstone or a colleague of the strength and purity of purpose of the type of John Bright to inspire courage and confidence into Mr. Morley, he might not have committed the mistakes he has. He would have seen from the very outset of his career in the India Office that sympathy conquers and what is called firmness, a word often misused for obstinacy, only alienates. Let Mr. Morley and Lord Minto act on the advice given the other day by His Highness the Nizam of Hyderabad, and they will find their task made smoother and more agreeable. Let them, in other words, continue the policy which has now taken shape in the release of Lala Lajpat Rai and Ajit Singh—the policy of conciliation and confidence."

THE HINDU,
Madras,
Nov. 19th, 1907.

The *Hindu*, of the 19th November, remarks:—"The release of Lala Lajpat Rai and Ajit Singh has removed yet another cause of acute discontent in the Punjab. The refusal of His Excellency the Viceroy to give his assent to the Land Colonisation Bill, coupled with the release of the deported prisoners, ought to reduce, in a great measure, the bitterness of feeling in that province. In fact, throughout the length and breadth of the country, there is a sense of relief and general satisfaction that the Government are beginning to perceive the unwisdom of their course, and that they seem to be inaugurating a new policy instead of the one of repression which has hitherto been tried. Let us hope that a course of conciliatory measures will be adopted in future, and that the release of the deported prisoners is but an earnest of the same . . . ."

IV.—NATIVE STATES.

THE INDIAN PATRIOT,
Madras,
Nov. 19th, 1907.

The railway question in Travancore.

3. The *Indian Patriot*, of the 19th November, writes as follows:—"We are glad to see that after all a more sober view has come to prevail in Travancore in regard to the railway question. The British passion for the extension of railways has been responsible for a good deal of interference with the administration of Native States, and Travancore was not permitted to rest in peace until a vigorous railway policy was begun in the State. Successive administrators of Travancore have been too fully aware of the evils of a vigorous railway policy which would end in leaving the treasury almost empty and starve most of the other projects, more essential to the well-being of the ryot than the advent of the rail road. But all the same, the Madras Government did not cease pressing successive Diwans to expedite the railway undertaking and the effect is that the railway line from Shencottah to Quilon is now worked at a loss. To make good the guaranteed interest, the Travancore Government paid out of its revenues a sum of Rs. 2,42,525 during the last year as against Rs. 2,22,694 in the year previous to it. This for a small State like Travancore is too great a burden to be saddled with, when money is urgently required for numerous reforms and projects of a more urgent character.

"The Shoranur-Cochin Railway, which was originally estimated to cost not more than 50 lakhs of rupees, cost the Cochin Darbar in the end 68 lakhs of rupees, with the result that only for some time past it has been paying less than 3 per cent. on the outlay. Government projects everywhere have a knack of requiring vastly more funds than the original estimates, and in Cochin especially the railway and the forest tramway have been disastrous to the financial interests of the State.

* * * * *

In regard to this railway question the Travancore Darbar has scarcely been permitted to exercise its free and unmolested discretion and it once seemed as though every Diwan who did not favour a vigorous policy of rapid extension, regardless of cost, would go down in the estimation of the Government. But we now welcome the advent of a more courageous policy on the part of the Darbar, although it is initiated after considerable mischief has been already done and a weighty incubus has been placed on the Travancore revenue in regard to making good the guaranteed interest."

VERNACULAR PAPERS.

I.—FOREIGN POLITICS.

SWADESAMITRAN,
Madras,
Nov. 18th, 1907.

The civilization of the whites.

4. A correspondent of the *Swadesamitran*, of the 18th November, writes from Natal as follows:—A white man was proved to have committed sodomy on a Kafir. Both of them were convicted by a Judge of the Supreme Court of this land, Natal, and sentenced to six months' rigorous imprisonment each. It is not known why the Kafir, who had been subjected to the mischief of a white man, was also convicted. Besides, a white man named Macdonald having a wife and four children was awarded capital punishment for having committed rape on a colored girl of twelve years and thereby caused her death. Luckily these cases having been proved, such decisions have been made. Innumerable atrocities of the whites have been hushed up for want of evidence. The *Prince*, a newspaper published here, was severely punished for bringing out many atrocities committed in this country, and has consequently fled away from Durban to the Transvaal. The whites have been showing their natural tendency to condemn and punish the publication of the atrocities committed by them and the justification of the acts of others. What a fine civilization is theirs!

II.—HOME ADMINISTRATION.

(*b*) *Courts*.

JANANUKULAN,
Tanjore,
Nov. 16th, 1907.

The District Judge of Tanjore.

5. The *Jananukulan*, of the 16th November, observes that Mr. Oldfield, the District Judge of Tanjore, does not realize the responsibility of his position and the consequent ruin of the litigants, and that, owing to laziness or indifference or whatever other cause, he disposes of cases on the arguments of vakils without going through the records. This paper quotes as an example his proceedings in Appeal No. 384 of 1907 on his file, of which the details are set forth.

SWADESAMITRAN,
Madras,
Nov. 19th, 1907.

Mr. W. E. Clarke.

6. The *Swadesamitran*, of the 19th November, says:—Mr. Clarke who was for a long time Chief Presidency Magistrate of Madras retired recently. The members of the legal profession gave a dinner in honour of him. In reply to the speeches made then in praise of him, Mr. Clarke said: "I retire with disappointment and sorrow. The honour you have now done me has removed that disappointment and sorrow." The reason for this disappointment and sorrow was, he said, the fact that he disposed of many cases as his conscience prompted him, in defiance of high officials of the Government who desired otherwise. Look! Under the Government of India, there is no regard or promotion for the person who is just, impartial, kind to the Indians and independent. There have been many other English officials whose high qualities and kindness to the Indians were a bar to their promotion, their juniors being made to supersede them. They have, therefore, had to retire with disappointment. Sir Henry Cotton may be cited as an example. As he was a friend of the Indians from the beginning, Lord Curzon would not give him the Lieutenant-Governorship, to which he had a claim, and he had to retire with disappointment.

SWADESAMITRAN,
Madras,
Nov. 20th, 1907.

The *Sandhya* case.

7. The *Swadesamitran*, of the 20th November, writes:—Mr. Kingsford in acquitting Sadacharana Sen and Hemacharana Das, the accused in the last of the prosecutions connected with the *Sandhya*, admonished them to take to a more honourable profession than the editorship of a newspaper. Thus in the

BEGIN

opinion of Mr. Kingsford, the profession of editors appears to be very low. This is only natural. For, in his opinion, the editors who support the actions of the Government are greater than those who boldly and independently criticize the acts of the Government. That opinion, too, is not what his conscience would approve of. The conduct of the two Bengalees, in having tendered an apology, will not be treated as honourable in Calcutta. To write one thing in the papers and to apologize for it afterwards does not appear to be manly.

The *India*, of the 23rd November, republishes the above article, and in another place expresses the opinion that the managership of the *Sandhya* is in no way inferior to a Magistracy in Calcutta, although it may be less lucrative.

SWADESAMITRAN,
Madras,
Nov. 21st, 1907.

Fair justice!

8. The *Swadesamitran*, of the 21st November, writes:—A lad named Raghunatha Das was walking along the road near the Cantonment at Lahore. Then he went to assist a European whose carriage had been upset on the road. The European thereon addressed him angrily, "As you are a *Swadeshi Indian*, you need not render any help to me. You had better go away. I will look to my own affair." Sri Raghunatha Das smiled a little at this piece of conceit and then went away. The European, thinking himself to have been insulted thereby, got hold of another boy and gave him over to the custody of the Police. Raghunatha Das, learning this and not bearing to see another arrested for his conduct, went to the Police station and surrendered himself. Thereupon, he was tried by the Cantonment Magistrate and fined Rs. 15 for insulting the European. The fine of Rs. 15 has been the reward for having attempted to render help to a European whose carriage had been upset!

THE JARIDAH-E-ROZGAR,
Madras,
Nov. 16th, 1907.

A Muhammadan Judge.

9. The *Jaridah-e-Rozgar*, of the 16th November, in connection with the retirement of Mr. Justice Subramania Aiyar, writes that the attention of Government has often been invited to the necessity of appointing a Muhammadan as a Judge of the Madras High Court of Judicature, and hopes that Government will appoint a Muhammadan as a Judge in preference to a European or a Hindu when the next vacancy occurs.

(*d*) *Education.*

DESABHIMANI,
Guntûr,
Nov. 16th, 1907.

"National education."

10. Adverting to national education, the *Desabhimani*, of the 16th November, observes:—"The English are not to blame for our miserable condition, because we have to clearly understand that they have not come here out of pity, to elevate us, but to enrich themselves by means of the produce of our country. It became possible for the English to despotically rule India, a continent in itself, because we were steeped in ignorance. We must establish national schools to impart what education is necessary for us. Our young men after successfully passing degree examinations are only fit for service in some office and are quite incompetent to lead an independent life. The English who framed the Education Acts are solely responsible for such a result. We need not blame them on that score. Realising our miserable condition, we must ourselves establish schools teaching several arts and industries and ourselves remove our ignorance and incapacity."

MITHAVADI,
Nov. 18th, 1907.

Remarks on the proposal to raise the B.G.M. High School, Calicut, to a second-grade college.

11. A leader in the *Mithavadi*, of the 18th November, referring to the recommendation of the Syndicate to the Government in favour of the B.G.M. High School, Calicut, being raised to a second-grade college, notices with regret and surprise the unfavourable opinion alleged to have been expressed by Dr. Bourne, the Director of Public Instruction, after his recent inspection of the institution. It is not known whether the Director has any specific reasons for a hostile attitude against the Mission institution, but a due consideration of the local needs and the capacity of the Missionaries to

carry on the institution in an efficient manner—two matters of vital importance in according sanction to an educational institution will place, beyond doubt, the desirability of the proposed step. It is an unquestionable fact that an institution admitting all classes, without any distinction of caste or creed, is badly needed at Calicut. It will not be very difficult to understand that the Zamorin's College as at present constituted and forbidding even the approach of an important section of the people, serves in a very limited way to meet the educational needs of the locality. When a community forming an important section of the Malabar population in point of numbers and educational requirements cannot derive any benefit from a college, that institution is of no utility as far as its results go. Again will it not occur to the Director of Public Instruction that the want of a college where education will be imparted without any caste scruples, in a town like Calicut—the third in importance in the Presidency—casts discredit on the impartial administration of the British Government. The plea that the neighbouring town of Tellicherry has a college, says the article, is not a valid one inasmuch as that college does not possess the qualifications expected in a second-grade college. If the college at Tellicherry had a European Principal and other necessary improvements, the Director's opinion might, to a certain extent, be reasonable, but it is doubtful if the municipality can afford them. Further, if it is the opinion of the Director that the students of Calicut, especially those of the poorer classes, should go to Palghat or Tellicherry to prosecute their studies for F.A., it may be remarked that he is endeavouring to accentuate the caste differences which some people are trying to establish by means of the Zamorin's College. Whatever his individual opinion in the matter may be, Dr. Bourne should not be allowed to act in pursuance of it in educational matters so long as he is a representative of the Madras Government. The necessity for a college being established, no doubt, could be entertained of its efficient management by the Missionaries. The building in which the proposed college is to be located is the best in Malabar for such a purpose, and the Missionaries are able and willing to maintain the institution efficiently at any expense. The article, in conclusion, refers to the memorial that is being prepared by the Tiyars of Calicut; and strong hope is entertained that under the administration of Sir Arthur Lawley, the Director's opinion will not prevail in the matter.

Referring to the same subject a leader in the *Manorama*, of the 22nd November, entertains a contrary opinion and says that the number of students at Calicut does not warrant the existence of two colleges at the same place, and that if the B.G.M. High School were raised to a second-grade college, the Zamorin's College would have to be reduced to a high school. It would be an justice if, in order to favour a few Tiyar students, a large number of other Hindu students were made to depend upon an institution where an alien religion is taught. There are efficiently managed colleges on both sides of Calicut. Again the Zamorin's College have received, during the last thirty years of its existence, no grant from Government. But if the Mission High School is raised to a college, Government will have to give it a grant of, from ten or thirteen thousand rupees—a large expense to be incurred by Government for the education of two or three Tiyar students. There can be no justification for such an expense. Government should not give any grant to the Mission institution when raised to a second-grade college. Let the Mission and the Zamorin manage their institutions independently of any extraneous help as they are both self-sufficient. Let not Government be deemed as favouring one community against another. The article hopes that the Director will consider the question well.

(*k*) *General.*

SWARAJ,
Bezwada,
Nov. 18th, 1907.

"Viceroy's Council."

12. The *Swaraj*, of the 18th November, observes as follows:—"We are glad that the Hon'ble Mr. Gokhale praised the Bengalees in the presence of the Viceroy. His public praise of the leaders of the new movement who advocate self-help,

indicates that the new policy has commended itself to him. The Anglo-Indian papers in India and the papers published in England will not fail to call him the extremist of extremists. They will rave that he has, in the presence of the Viceroy, delivered a speech indicating that the English will be made to go out of India of their own accord by the Bengalees, if the Government continue just as now for another ten years."

SWARAJ,
Bezwada,
Nov. 18th, 1907.

"Release from deportation."

13. Referring to the release of Lala Lajpat Rai and Ajit Singh, the *Swaraj*, of the 18th November, writes as follows:—"We are glad to announce that Lala Lajpat Rai and Ajit Singh, the noble sons of mother India, self-sacrificing philanthropists and lions among men, have come out of the cave of the Dufferin Fort. Just as Pāndavās emerged from their forest dwellings having acquired many celestial weapons during their exile, so they have come with the most effective of weapons—strong determination to serve the country. 'A hasty man lacks sense.' And Mr. Morley, in his haste, indiscreetly took the words of his subordinates for gospel truths and subjected himself to public censure and the reproaches of such Englishmen as Mr. Hyndman, etc. More recently, he came to know that his action was unjust and was at a loss to do anything, lest the public might ridicule him if he were to undo what he had done, and he was anxiously waiting for the birthday of the King-Emperor and released them on that day."

ANDHRAKESARI,
Rajahmundry,
Nov. 15th, 1907.

"Lala Lajpat Rai and Ajit Singh were released."

14. Referring to the release of Lala Lajpat Rai and Ajit Singh, the *Andhrakesari*, of the 15th November, observes:—"It is very improper that they were detained till now though it was acknowledged unjust to do so. The Government provoked the indignation of the people by passing a gagging Act, and it is perhaps to pacify it that they released them. We cannot believe that they did so, purely out of mercy. There is no reason to praise either the Government or the Secretary of State for India."

BHAVANI,
Nellore,
Nov. 22nd, 1907.

"Truth alone conquers."

15. Referring to the release of Lala Lajpat Rai and Ajit Singh, the *Bhavani*, of the 22nd November, writes as follows:—It is no wonder that King-Edward, born of benevolent Victoria of world-wide reputation, should exhibit to-day his natural kindness, singleness of purpose, readiness to do good, and firmness of mind. It is quite natural that the released should command the greetings of their countrymen, whose cause they advocated suffering imprisonment thereby. Meetings are held in honour of them from the Himalayas to Cape Comorin, and people pray, "Long live our Emperor to rule us peacefully," and they celebrate festivals displaying their joy at their release. Though they are now released by the orders of the Emperor, yet if their distress of mind and physical discomfort during imprisonment be taken into our consideration, their courage, patience, calmness and generosity cannot but manifest themselves to us."

KISTNAPATRIKA,
Masulipatam,
Nov. 17th, 1907.

"Welcome to Lala Lajpat Rai and Ajit Singh."

16. While offering welcome to Lala Lajpat Rai and Ajit Singh, the *Kistnapatrika*, of the 17th November, observes:—We are not going to offer thanks to the Government, for we do not think that they have released Lajpat Rai and Ajit Singh out of kindness. The Government may try to justify themselves by adducing plausible reasons such as that they were moved by mercy and that the country has resumed its quiet attitude, but we do not see our way to believe them. Until they admit that their action in the beginning was unjust and foolish, they do not at all deserve praise.

SWARAJ,
Bezwada,
Nov. 18th, 1907.

A "Good Day."

17. The *Swaraj*, of the 18th November, writes as follows:—"The 1st of November of 1907, on which the cruel (Seditious Meetings) Act was passed, which has reduced the Indians to a very mean condition, is considered by the Moderate party as a very bad day. But we believe it to be a good day. It is a good day for the Indians because on that day Lord Minto and other Englishmen

put an end to all loyalty to the throne, that was more or less oscilating in the hearts of the Indians, by declaring to them, 'Indians! you ought not to entertain the vain hopes that were raised by the Proclamation of the late Queen-Victoria. See, we gagged your mouths and threw you into some corner!' It is a good day because it appears as if that Act was passed to teach the begging Moderate party a lesson, not to depend upon the British. It is a good day because it appears as if the British are saying 'O, Indians, why do you waste your time in mere words? Why do you hold Congress meetings for enjoying a three days' comfort? How long are we to train you for self-government? We feel it difficult to remain in poverty-stricken India. You are, unlike us, unfit for self-government. Unless we punish you a little, as mothers do in making their children drink milk, you cannot understand our teachings.' The time of operation of the Act was limited to three years. Well, what did the British say when the Income-tax Act was passed? What became of the words which promised that the Act would be in force for two or three or some limited number of years only? Those words vanished away then and there, and the Income-tax Act has become permanent. It is quite certain that they will make the present Act permanent at the beginning of the fourth year. We can attain *Swaraj* without begging for it. The British are not so foolish as to voluntarily entrust Government to us. Our people need not pelt stones at or use sticks against our rulers. We will never preach such mad pranks. Our people are famous for their loyalty to the throne. We have to recommend two things—the *Swadeshi* trade, and the giving up of such small appointments as village officers' posts, as well as the resignation of honorary posts and Legislative Council memberships."

ANDHRAKESARI,
Rajahmundry,
Nov. 15th, 1907.

"England-India."

18. Referring to the work of the East India Company, the *Andhrakesari*, of the 15th November, remarks as follows:—They created all facilities by removing duties on foreign articles and imposing them on *Swadeshi* articles, so that the foreign merchants might sell their articles cheap in the Indian markets. History clearly records this incident. For the benefit of the English people, they intentionally ruined the Indian manufactures. They were declaring they were enlightening the Indian people by establishing free trade.

SWARAJ,
Bezwada,
Nov. 18th, 1907.

Pomp and grandeur of Englishmen.

19. The *Swaraj*, of the 18th November, writes as follows:—"However much the people might earn after hard labour in England, it has all to be spent in buying the necessaries of life. It is not possible for middle and poor classes to live in ease. Therefore they haunt other countries, defraud the people, hold them under their control, gag their mouths, and enjoy all comforts. Coolies in England, that is, those who carry loads of articles on their heads for hire and walk in the streets, pass the Indian Civil Service examination and when they go out to India, they sit on howdahs mounted on elephants. They would have buggies and coaches. Ordinary bullock carts would not do for them. They do not possess even tiled houses in England. Here they require parks and palacial buildings. In England they are fit to be cooks for others. Here they want matys and butlers to cook for them. We see the Indians dressed in rags and with no food to eat, passing in the streets like mad men. The misery of the Indians contributes to the comfort of the English. Not satisfied with plundering all the money in the shape of high salaries, the English are 'filling their stomachs' under the plea of State dinners in the face of the very people whose money they plunder, causing heart-burning to them. With the money needed to give an ordinary dinner to an Englishman, an elephant can be maintained for a month. Thousands of white men attend State dinners. The readers can imagine how much Indian money is wasted on these dinners. Wise men do not accept such dinners."

ANDHRAKESARI,
Rajahmundry,
Nov. 15th, 1907.

"Administration under Indian kings."

20. Referring to the administration of India under the old kings, the *Andhrakesari*, of the 15th November, remarks:—During the time of the old Rajas, the country was not behind the civilised countries of the present day. During their regimé, famines were rare, the land was fertile,

and the people were strong and happy. The English first formed a company with the intention of carrying on trade in this country. They then gradually began to occupy village after village. They fomented quarrels between Indian princes most unjustly, waged wars setting one party against another, and somehow or other got possession of some parts of the country. It is the opinion of several intelligent men that the present Government is productive of more harm than good. Sir John Shore, who came to rule our country as our Governor-General many years ago, said that under foreign rule, there could only be more disadvantage and less benefit. Sir George Hamilton wrote in the year 1899, stating that the English Government could never be acceptable to the people in general. Lord Macaulay remarked that foreign fetters are the hardest of all fetters."

KISTNAPATRIKA,
Masulipatam,
Nov. 17th, 1907.

"New State policy."

21. The *Kistnapatrika*, of the 17th November, writes as follows:— The State policy of the British is changing. They have come to know that the policy of repression would not do for mitigating the agitation in the country. But they will not let it be known. Should not the State craft be secret? Wielding the sword of a horrible Act, which there is no occasion to enforce and which if enforced creates disturbance, they want to regain loyalty and gratitude of the people by withdrawing the repressive measures, one after another. They want to show their generosity by releasing Lala Lajpat Rai and Ajit Singh. It appears that Sir Arthur Lawley is still going to receive a memorial from the Cocanada public. He may, perhaps, wish to make it appear that he grants the request of the people with a liberal mind. Just as we have not feared the many troubles we were put to from the time of the arrest of Lala Lajpat Rai till now, we must not be transported with joy at the new policy adopted by the Government. We must not forget our goal either in weal or in woe. The present new policy is a political dodge. We found it out the other day from the speech of Mr. John Morley. He said the time had come to coax the Moderates. Perhaps the Moderates will be in the good graces of the Government for a while and be happy.

SWARAJ,
Bezwada,
Nov. 18th, 1907.

The "mischief of an European."

22. Referring to the assault of Mr. Deane employed in the Madras Bank against a student on the Beach, the *Swaraj*, of the 18th November, says:—"The gentleman while driving with his wife saw the boy and getting down he beat him with a cane leaving marks on his back. It is not said that the boy cried out *Vande Mataram*. This white man committed the mischief perhaps under the impression that the boy had thought of *Vande Mataram* in his mind. Is this Feringhee such a holy being as to possess supernatural intelligence? How can this white man that does not know how to wash his breech, after easing himself, have that intelligence? Was not the boy provoked by the attack? Certainly he must have been. He did not turn round and attack the assaulter, probably because he was not physically strong enough or he could not have had help from others. If he had revenged himself upon this Feringhee, the latter would not only have been unable to bear the pains, but his wife would have noticed the disgrace cast on the English, instead of their pomp and grandeur, and being frightened, she would have cursed his heroism and prowess and gone to England leaving him here. Then he would have been obliged to roam about affected with insanity in the streets like a hermit. Perhaps he forgot the fact that the Collector of Gódávari had a blow given him with a soda-water bottle, on account of the pranks of Dr. Kemp. Perhaps he forgot Rawalpindi riots. Why should he have brought disgrace on the English people by doing such a mischievous act? From the nature of the punishment the court inflicted, in the criminal case against Dr. Kemp, he thought that the punishment awarded to the British, whatever might be their mischief, is very trivial. Since we cannot get justice from the English officials in cases against the English, it is better for the boy to keep quiet than to go to a court of justice and lose honour."

KISTNAPATRIKA,
Masulipatam,
Nov. 17th, 1907.

Swadeshi lecturer Mr. Kona Sitarama Rao.

23. The *Kistnapatrika*, of the 17th November, says that Mr. Kona Sitarama Rao, the Travelling Secretary to the Kistna District Association, visited the villages of Peddapullēru, Cherukuvada, and Sidhantam, where he delivered his usual lectures on *Swadeshi* topics. It was resolved to start at Peddapullēru a village association after the name of Lala Lajpat Rai.

III.—LEGISLATION.

MYSORE STAR,
Mysore,
Nov. 18th, 1907.

Petty offences under the Police, Salt and Abkári Acts.

24. The *Mysore Star*, of the 18th November, quotes a letter to the Indian Press by Diwan Bahadur Raghunatha Rao to the following effect:—The disaffection against the Government is being created in a large measure by the tyrannous nature of the irresponsible subordinate officials of the Police, Salt, Abkári and Revenue departments. It is never proper that the responsible work of bringing charges and conducting prosecution against offenders should be undertaken by the lowest subordinates without the previous sanction of their superiors. Commenting upon this the paper says: While the responsible heads themselves are callous to the interests of the people, how will their subordinates be any better? Besides Mr. Raghunatha Rao forgot all about the Forest department. The subordinates of this branch of service are no less oppressive than those of the abovenamed branches. The lower courts often deal with these petty offences without an adequate sense of responsibility. The appellate authorities refuse to interfere with the decisions of the lower courts in such cases. The party charged with the offence is invariably convicted. The work of framing charges should, therefore, rest with more responsible officers, and it is urged that lowest subordinates should never be allowed to prosecute anybody without the previous sanction of their superiors.

IV.—NATIVE STATES.

TRAVANCORE ABHIMANI,
Nagercoil.
Nov. 8th, 1907.

Education in Travancore.

25. The *Travancore Abhimani*, of the 8th November, observes that Mr. Culling Carr, the Resident, was right when he said at the prize distribution in the Trivandrum College that the education imparted in the English schools in the Travancore State was defective owing to want of attention on the part of the Inspectors, and that a Director of Public Instruction should be appointed to control the work of these Inspectors. This paper further says that several men competent for the work of teachers do not take to the profession of teaching, as training has been made compulsory, and that an exception may be made in the case of such men, and complains that schoolmasters are underpaid. The paper prays that technical education may be imparted as recommended by the Resident in his speech.

V.—PROSPECTS OF THE CROPS AND THE CONDITION OF THE PEOPLE.

SWADESAMITRAN,
Madras,
Nov. 18th, 1907.

The pitiful condition of Orissa.

26. The *Swadesamitran*, of the 18th November, observes:—The heart sinks to hear of the misery caused to Orissa by floods and famine. Many people, through excess of hunger, boiled and ate whatever leaves they got hold of and died of disease thereby. But the Government officials, in their reports to the Government, are writing that these people did not die of hunger but of cholera, belly-ache and other diseases. What greater help than this can the Government officials render to the public?

The *India*, of the 23rd November, publishes the above article.

VI.—MISCELLANEOUS.

SWADESAMITRAN,
Madras,
Nov. 18th, 1907.

Sedition of thirty years.

27. The *Swadesamitran*, of 18th November, says:—Sir Harvey Adamson, the Home Member of the Government of India, said in the Legislative Council that inasmuch as the Government had allowed the Indian Press to publish sedition for

thirty years, sedition was only increasing. He asked whether sedition in public meetings might also be allowed to have its way. If Sir Adamson had the power, he would curtail the liberty of the papers edited by the Indians as seditious, in the same way as he has curtailed the liberty of holding public meetings as seditious. If the Indian papers have been against the British Government with a view to subvert it, why were they not brought to book and punished and suppressed? Was Sir Adamson quiet through the excess of his love for the liberty of the Indians? It is not possible that his wish was to see that the Indians did not lose their freedom, even if it imperilled the safety of the Government. Sedition has been clearly defined in law and the Government is invested with full powers in the matter. There are Magistrates everywhere to convict people in deference to the wishes of the Government. If the Government brings an Indian editor to trial, an English Magistrate will very easily find evidence and will have no hesitation to punish him severely. If one or two Indian editors had been sentenced by the Government to long terms of punishment, there certainly would have been no room for English officials like Sir Adamson to think that sedition has taken firm root, to the weakening of the British rule. It is not possible to believe that the English officials, who think that the Indians should have no sort of liberty and that they should always be, as they are now, the servants of the Englishmen, have let off through grace the Indian editors who have legally been guilty of sediton. It has, therefore, to be inferred that the officials like Sir Adamson merely think that the Indian papers spread sedition, but have had to keep quiet owing to their inability to prove this legally. The truth is, that, as Mr. Gokhale pointed out in the council, the English officials are of opinion that it is sedition for the Indians to oppose them. The Indians should say aye to everything done by the Government. They should always praise the British Government as faultless; they should always worship the Englishmen who conduct it as of divine origin; they should offer incense and otherwise do service to the British idols. If they do so, the Indians are free from liability to any charge of sedition, and are loyal. Some of the Muhammadans have been doing so, and have earned the esteem of the English officials. Even among the Hindus, there are many of the stamp of the Maharaja of Bobbili. If it be the only right thing that all the Indians with one voice should proclaim, like them (the Muhammadans and such Hindus as the Maharaja of Bobbili), that the British rule has been ordained by God for the extirpation of the sorrows of the Indians, what, then, is the necessity for newspapers, Legislative Councils and public meetings? The British may rule as they wish without any of these. If the administration were entirely in the hands of the English officials, they would certainly have dispensed with all these. But fortunately for the Indians, these officials cannot do so and the Parliament has the duty of protecting the rights of the people. Therefore, the English in India will not be permitted to govern as they please and ruin her. It is on account of this hindrance that the English officials like Sir Adamson show so much of jealousy and malice towards the Indians. That is why they and their partizans are unceasingly crying at every opportunity that the Parliament should not poke its nose into matters connected with India!

SWADESAMITRAN,
Madras,
Nov. 18th, 1907.

The dislike of the Asiatics.

28. The *Swadesamitran*, of the 18th November, writes:—Generally the Europeans *alias* the Westerns do not like the Asiatics *alias* the Easterns. In whatever western country the Asiatics may go and settle, the very sight of them is abhorred by the people of that country. It is but natural. But the Asiatics are in the same plight also in countries where the Europeans had first settled. This is the case in South Africa, Canada, Australia and other places. The only difference is that the Europeans were a little in advance of the Asiatics in colonizing these lands. They envy and hate the Asiatics. But the nature of the Easterns is to patronize with condescension even those who seek them with murderous intentions. The Portuguese in the 15th century, and others after then came anew to India. The Indians then treated them with great kindness. When the Westerns came to know that the Indians were so kind,

they began to flock to this country in enormous numbers. Among them were the English. They settled here solely to trade, and had no aim to acquire sovereignty. Nevertheless, in course of time they began to acquire it not only in India but in all countries of the East. The Westerns are, therefore, now to be found everywhere in the East. Look at the difference between the Westerns and the Easterns. The Westerns are selfish. The Easterns treat even their enemies with favour. The Westerns know well that, though the Easterns were once foolish, they have awakened themselves now. Therefore, the Europeans, lest their influence, their self-interest and their trade be affected, hate to see the Asiatics settling in their colonies. It is good that they do so. The feelings of the Europeans have now been roused in the Asiatics also. The Asiatics have begun to question why they should allow the Europeans in the East, if the Asiatics are not allowed in the West. In this Asiatic continent, Japan has come forward. China has been for sometime past rousing herself from her stupor. If these two countries should resolve to weaken the supremacy of the Westerns in the East as Japan has done, it will be impossible for the Asiatics to be always on a lower level than the Europeans.

SWADESAMITRAN,
Madras,
Nov. 18th, 1907.

Politics for India.

29. A correspondent of the *Swadesamitran*, of the 18th November, publishes in Tamil an address said to have been delivered in Madras by Bábá Prémánanda Bhárati. The following is an extract from it:—"Do not dive too deep into politics. This reminds me of the political questions which are now so warmly being debated. Politics do not suit me. I am at a great distance from politics. Politics belong to outward material *Dharma*. You seem to be engaged in talking about politics. You will never become politicians. You are deceiving yourselves. You have no politics at all. All your politics have been wrested away from you. You have not even the shadow of politics. You are under a vain delusion. It is mere tomfoolery for you to dabble in politics. You have been rendered weaponless. You should not handle a sword or a long stick even to play with. The Government is armed from top to toe. If you oppose the Government and work mischief, its nature will not always be mild. It will mow you down as corn in a field. Therefore, why should you, who are the equals of the gods, burn your fingers in the fire of politics and be blown to pieces by British cannon balls?"

SWADESAMITRAN,
Madras,
Nov. 19th, 1907.

Alleged sedition in India.

30. The *Swadesamitran*, of the 19th November, writes:—Now that Lala Lajapat Rai and Sirdar Ajit Singh have been released, what are we to infer from this fact? Does it mean that the unrest in the land has subsided and peace has been restored? Or has the passing of the "Prevention of Seditious Meetings Act" totally removed the fear of a rising in the country? Either of these must be true. Till now, neither the Government of India nor the Secretary of State has made public the nature of the crime which in the official opinion the Lala and the Sirdar had committed. In Parliament questions were repeatedly put by Sir Henry Cotton, Dr. Rutherford and Mr. Mackerness. But the Secretary's answers were all evasive. He could give no reason for his action for he had none. But this would not be possible for him if, as he expected, further questions were put in the next session of the Parliament, and therefore perhaps he has advised the Government of India to fortify itself by passing the "Prevention of Seditious Meetings Act" and to release the two prisoners. Nothing noteworthy has taken place in the land within the past six months. The Indians were never rebellious six months ago, nor have they transformed themselves within these six months. The release of these prisoners cannot be due to the Emperor having exercised his mercy; for, they had not committed murder to be pardoned by him in the exercise of his prerogative of mercy; and if the release were due to that cause, it would have taken place on His Majesty's birthday officially celebrated in June last. The truth seems to be that the Government is of opinion that the new Act has had a sufficiently intimidating effect on the people, and that, therefore, the two prisoners could be released without danger to itself.

BEGIN

SWADESAMITRAN,
Madras,
Nov. 22nd, 1907.

The *Swadesamitran*, of the 22nd November, says:—For six months, the British Government was in a stupor, and has just now been brought to its senses. Some malicious and ungrateful Englishmen, who live and earn their livelihood in India, set afloat false rumours and deluded the administrators into the belief that the Indians were about to rise in rebellion, as they did in 1857. In the beginning the Government gave in to the alarm thus created and did all sorts of unreasonable things. Lord Minto believed the foolish and false reports of the local officials. Mr. Morley believed what Lord Minto believed; and the result was that the people were oppressed. When in due course the mendacity of the alarmists' reports came to light, the rulers realized that they had done everything under a vain delusion, and have changed their policy with a view to restore the old state of things without losing their prestige. This is the truth. The Indians have not given up their belief that *Swaraj*, that is, the shifting of administrative supremacy from the Englishmen to themselves, is the only means of their salvation; nor have they come to believe that the British administration is their only fate. Nothing has happened to cause such a change in their belief.

SWADESAMITRAN,
Madras,
Nov. 19th, 1907.

The Prevention of Seditious Meetings Act.

31. The *Swadesamitran*, of the 19th November, says:—Mr. Agnew, the Deputy Commissioner of Rawalpindi, has addressed to Mr. Hamsaráj, the President of the District Conference, a communication to the effect that, to avoid the application of the mouth-gagging Act, the residents of Rawalpindi should, in future at least, not agitate and that Lala Hamsaráj and other leaders themselves would be held responsible for any agitation that may take place. But what is meant by agitation is not clear. Are the proceedings of meetings convened to express the grievances of the public to be classed under this head? What is the agitation that has till now been made? Nothing is known about this. The officials may construe anything they like as agitation, rioting or sedition. Thus the new Act appears to be all-powerful. Any public movement can be suppressed by means of it! If *Swadeshi* meetings and speeches be also construed to be agitation or unrest, the situation of the people is really critical! Till such a terrible mouth-gagging Act ceases to operate, the public and the leaders of the people will have to dance to whatever tune the officials may choose to play. There will be no room for the enjoyment of even the privileges natural to men. May the Holy name of Sir Harvey Adamson, who has promulgated the Act, be remembered through eternity!

The *India*, of the 23rd November, republishes the above article.

Divide and rule..

32. The same paper publishes the following statement as having been made by the Indian patriot, Sri Chowduri, to a friend of his during his visit to England:—"While I was conversing to a Muhammadan friend in Lucknow, he told me that, if a Muhammadan was friendly towards the Hindus, the officials not only enquired the cause of such friendliness, but also thought him (the Muhammadan) to be a wicked man. Instead of settling, as the Government is bound to settle, any differences among its subjects, it endeavours to perpetuate race animosity. Is this proper? This is Lord Curzon's policy." The Government officials, even while acting thus, pretend that they do everything for the sole benefit of the people!

The *Dravida Deepam*, of the 22nd November, observes:—On the 7th November last some Goorka rowdies, who were drunk, pelted stones at the shops of the Muhammadans, Hindus and others in Barisal and by putting the things there into disorder, caused loss to the shopkeepers. The Joint Magistrate who tried the offenders awarded damages to the Muhammadan shopkeepers alone. The Hindus and others were disappointed. Is this not an instance of the fact that "divide and rule" is the policy of the Government now?

SWADESAMITRAN,
Madras,
Nov. 20th, 1907.

The coming congress.

33. The *Swadesamitran*, of the 20th November, observes:—The All-India Congress Committee has, in its meeting of the 10th instant, decided to hold the congress this year at Surat instead of at Nagpur. The lovers of the congress, both Moderates and Extremists, are, therefore, bound to attend the congress at Surat. Everybody now realizes the present situation of the country. Till now we have been representing our individual grievances then and there through the resolutions of the congress. At present, it is more important to seek to protect our natural rights and our lawful privileges than to seek the redress of our individual grievances. Freedom of speech, writing and complaining are, as it were, the invaluable property of the people of every civilized country. These have been wrested away from us by the British Government. The Indians have begun to attempt to gain *Swaraj*, having found that it is the only means of not losing them any further. The wish of our enemies is that our endeavours should, through quarrels and dissensions among us, not become fruitful. Nevertheless, the people of several countries in the world, who evince affection towards the Indians, are carefully and anxiously watching to see how the Hindus acquit themselves at this crisis. We should not slaken our efforts now. Some leading Englishmen are coming to witness the congress this year. Therefore, if our congress friends are apathetic now, great harm will ensue.

Emigration depots in India.

34. A correspondent to the same paper writes from Natal:—The poor people in our mother-country do not get labour, and even if they do, they are not adequately paid; owing to failures of the seasons, the prices there are high; so the hunger-stricken emigrate to foreign countries merely for the sake of their livelihood. Not knowing the climate of these countries, and the cost of living and other conveniences there, they emigrate, relying on the lies uttered by the recruiters. These devils, knowing not how to earn an honest livelihood, make their brethren slaves of the brutal white men in foreign lands. They deceive the poor people by giving false hopes. Why should not the patriots of India try to have these wretched depots closed? If the depots be closed and provision be made for the livelihood of the depot-keepers, our people will cease to emigrate. Those that have emigrated, when they return to the mother-country, will do capital work there as missionaries, preaching the sufferings undergone by our countrymen in foreign lands. We do not know what the Farringhee officials and the Famine Commissioners, who in their professed sympathy towards the poor among the Indians, when they were hungry and famine-stricken, advised them to go to foreign lands, will say now when they hear of the miseries suffered by the Indians under the whites in foreign lands? Where are those Farringhee officers now? Where are the black Farringhees of our country that spoke in terms of praise about those officials at the time? Why does the Government of India, which induced us to quit the country on the ground that it was overcrowded and to go to foreign lands for livelihood, sleep now? O blind Magistrates, O Governors, O Viceroys, O Secretary of State for India, who award sentences of deportation, imprisonment and whipping to our leaders working in the cause of Mother India and thus tyrannize over them and terrorize the ignorant! Why are you sleeping? O blind Government, who cannot protect the struggling poor! Why do you charge our leaders, who work for us, with false offences and try to disgrace them? Why do you, who eat the salt of our country, gag the mouths and bind the hands of our leaders? Instead of wasting your energy in setting yourselves against righteous and great men and submitting false reports, could you not better win fame by taking pity on the miserable Indians in Natal and the Transvaal, and by giving them the needful succour? Where is the necessity of a pass for the Indian to go out of Natal and return; or of his thumb impression; or of the impost of three annas a year per head after the expiry of the period of his or her agreement; or of a pass to go out after 9 P.M., or of a pass even for a

person who is not a cooly? Why should the Indian be avoided on the railways and tramways? Why should he not pass in a rickshaw? Why should not our children read with those of the whites in the schools here? Why should the whites envy the Indian Barristers? If these grievances were all redressed, would our leaders raise their voice against our rulers, or publish what to you appears as sedition? In that case, there need be little work for the detective staff, no deportations, punishments, students' agitation, police guards, punitive police forces, or military intervention. O Indian officials, born in India, brought up in India and living upon the wealth of India, let this open your eyes also. May you all, if possible, once visit South Africa, Canada, Australia and other places, and realize the truth of the statements made in this article. Become great by rendering timely help to our countrymen. Do not tell tales against our countrymen in order thus to obtain titles. If you have the will, the emigration depots in our country can be closed. If you render this an accomplished fact, you will be serving yourself, your country India, and your ruler, His Majesty the Emperor Edward; you will acquire virtue and praise thereby.

SWADESAMITRAN,
Madras,
Nov. 21st, 1907.

The Decentralization Commission.

35. The *Swadesamitran*, of the 21st November, observes:—Among the various reforms which Mr. Morley is about to make in the Indian administration, decentralization is one. That is to say,—Mr. Morley is of opinion that, under the present system, all administrative authority emanates from the seat of the Governor or the Governor-General; that, therefore, the district officials have become like mere machines with no (independent) power, and have not got the liberty or the authority to ascertain what the people need or do not need, and do what they like; and that, consequently, the English officials have lost the esteem and honour in which they formerly used to be held by the people. With this opinion, Mr. Morley has appointed a Royal Commission to submit proposals for investing the Collectors, who are the local authorities, with a larger amount of independence than they have at present. Four Englishmen and one Indian, Mr. Romesh Chander Dutt, are the members of this Commission. They will arrive in Madras to-morrow and will commence enquiries here. As this subject of decentralization is of great moment, fit representatives of the people will desire to lay their opinions before the Commission. But, there is no indiction of arrangements having been made to enable them to give evidence. This Commission may make one of two recommendations. Firstly, the Collectors may, by themselves, be given larger powers and independence, and be made solely responsible for the prosperity or the suffering of the people. If this be done, the people will only have to suffer more hardships; no great good will accrue to them; for if the Collector be a good man, he will do good; but if he be a bad man, it will be possible for him to tyrannize over the people in many ways. Or, secondly, this Commission may recommend that, without enlarging the independence of the Collectors by themselves, it may be arranged that they should call an assembly of the people of the district and should decide all important matters only in consultation with the latter, and that wherever, in regard to any matter, there is a difference of opinion between the Collector and the representatives of the people, such matter should be disposed of only after reference has been made to the Government. The people will be satisfied only if such a recommendation is made. How long would our people be gladdened, like mere children, by the good words of the Collector, and, believing that what he did was the only thing that was good for them, refrain from using their own understanding and conclusions? The Collectors of the present day do not, as their predecessors in former times, remain for many years in the same district and think of it and treat it as the land of their birth. In many districts, the name of some old Collector—for example, Mr. Morris in the Tanjore district and Mr. Puckle in the Tinnevelly district—are still remembered by the people. Not one such Collector can be found now. Therefore, there is no reason to believe that, if the Collectors be invested with more

independence than they possess at present, they will evince greater attachment towards the people and do much good. A man who is Collector in one place in a certain year is in the succeeding year no more so. Even if we grant that the Collectors will always use for the benefit of the people the enlarged independence which they will obtain, the people will have to wait upon them for their good graces, and to conduct themselves in such a manner as to evoke their good will. The people will acquire neither the feeling of independence nor a sense of self-respect. Only adulation and professions of submission before the officials will increase. Hence, the only proper course is to give power to the people. This is the view of the leading men among us. If they have an opportunity of giving evidence before the Commission, our people will say this. But it does not appear that there will be such an opportunity. Although the enquiries are to begin to-morrow, it has not been given out on what points witnesses will be heard. The Mahajana Sabha of Madras informed the Government that it was prepared to send some of its members as witnesses, and expressed its desire to know the points to which enquiry would be directed, if the same were formulated in the shape of questions; and a reply has been received that no questions have been framed. If so, on what points can those who wish to give evidence prepare themselves to express their opinions? If they had previous knowledge, they might prepare themselves as to what evidence to give, by making references to Government books and documents, or by consulting with one another. It is surprising that this Commission has made no arrangement for such a thing being done. Former Commissions would get questions ready beforehand and invite proper representatives of the people to give evidence. From the procedure adopted by this Commission it seems that it will secretly take the views of the officials only and decide matters according to their wishes.

SWADESAMITRAN,
Madras,
Nov. 23rd, 1907.

The *Swadesamitran*, of the 23rd November, says:—It is under contemplation that, instead of the Government of India solely exercising all administrative authority from Calcutta or Simla, the Provincial Governments should be invested with enough of independence and power, with the object of bringing the rulers and the ruled nearer together; and the Commission which has now commenced enquiries may recommend that more authority be conferred upon the Provincial Governments and the district officials than they now have. Such a recommendation may be acceptable to the officials, but is not likely to meet with the approval of the people. For it will be only harmful and not beneficial to the people if more power is to be given to the local authorities and the influence of supervision by their superiors is to be curtailed. These superiors, who are at a distance, are likely to be free from bias and to think of the public good only in the expenditure of money, and also to exercise their power over the people with no partiality. A Collector would not be as impartial as a Governor, in doing good or evil to the people of the district concerned; nor would the Governor be as impartial as the Governor-General. Consequently, if it be solely the intention of the present Commission to invest the local authorities with larger powers, the people desire no new system: they will rather be contented with the system now obtaining. If, however, a reform is to be effected, the people will be benefited only in case their representatives are associated with the local authorities, and, in giving independence to these latter, their doings are placed under the superintendence of the former. The present system, under which the local authorities commence and do everything themselves, and only the results are made known to the people who are kept entirely in the dark from the beginning to the end, is not suited to these times, though it might have been expedient in former days. The people of the present age are civilized and educated, and therefore, are eligible to exercise powers in co-operation with the authorities as their equals. This is the only proposal which the people will approve. If the control now exercised by the superior authorities constituting the Government of India be put an end to, and the powers of the local authorities be enlarged, the outcome will be no advantage, but only harm. The present time is such that whatever reforms are made in the administration, they ought to be in the direction of giving power to the people.

When the members of this Commission arrived by special train yesterday morning, the Hon'ble Mr. Bradley, Chief Secretary, welcomed them and escorted them to the Government House where they were banqueted. But, alas! no official took any notice of a Member of Parliament.

SWADESAMITRAN,
Madras,
Nov. 22nd, 1907.

Mr. Morley's speech at Arbroath.

36. The *Swadesamitran*, of the 22nd November, says:—The English papers circulated in this country praise Mr. Morley's speech at Arbroath; but the searching questions put to Mr. Morley after his speech by some of his audience, and the extremely unsatisfactory answers given by him are not published, though we have every reason to think that these questions and answers formed by far the most important part of the day's proceedings. They can be taken to be the real cause of the release of Lala Lajpat Rai and Sirdar Ajit Singh. It was Mr. Addison who aimed an arrow at Mr. Morley by asking him whether, if dissatisfaction existed in India owing to abnormal taxation, it was right to curb the privileges of the public by suppressing newspapers and deporting educated men without trial. The arrow stuck to the breast of the Secretary of State rather fast. He struggled because he was unable to shake and pull it off. But he had to give some reply to Mr. Addison's question; and he began to beat about the bush. Mr. Addison, however, demanded a plain and direct answer. The Secretary of State could not give such an answer, and only said that he was not surprised to see Mr. Addison's temper rising, asserted that the deportations were according to law, and that nothing had been done under his authority, and asked if it was right to let alone a man who with torch in his hand was setting fire to things. But this did not satisfy Mr. Addison, who asked whether it was not necessary to try a man even if he had caused an explosion of gun-powder. He also said that, if the Indians deported to foreign lands be not regularly tried, the English could not escape being considered to be adopting Russian methods in India. Mr. Morley should have fully realized that the British public too had begun to dislike the Punjab deportations. In all probability, that is why he has ordered the release of Lala Lajpat Rai and Sirdar Ajit Singh.

SURYODAYA
PRAKASIKA,
Bangalore,
Nov. 18th, 1907.

The loyalty of the Indians.

37. The *Suryodaya Prakasika*, of the 18th November, animadverting upon the alleged policy of repression, observes as follows:—Our present day authorities see sedition and treachery among the innocent and law-abiding Indians and this has led to a policy which has greatly shaken the popular faith in the solemn pledges of the Queen's Proclamation. It is a misfortune to be subjected to whipping, deportation and other kinds of ill-treatment at the hands of those to whose hands we have entrusted our mother-land. It is clear that the authorities are nervous because the Indians are aiming at autonomy. But it is never true that the Indians will at any time be guilty of treacherous designs against the British rule. All their efforts are directed towards one end, namely, the improvement of the economic condition of the country by encouraging indigenous industries. For this purpose it has been found necessary to boycott all articles of foreign manufacture. This is unfortunately mistaken for a political movement and the leaders are considered to be dangerous nationalists. Mr. Keir-Hardie will bear testimony to the really simple and innocent nature of our people. The mischief makers are the Anglo-Indian journalists who present to the authorities altogether a distorted view of the situation and this view the authorities accept. Repression, therefore, is bound to continue as long as the authorities are guided by the Anglo-Indian journals. But it is hoped that Mr. Morley's scheme of appointing Indians as members of his Council will greatly improve the situation as it affords an opportunity of presenting the other side of the question as well. On the other hand, absolute reliance upon misguided officials will only lead to the Russian methods of administration.

KERALA PATRIKA,
Calicut,
Nov. 16th, 1907.

Remarks on the speech of His Highness the Nizam of Hyderabad.

38. A leader in the *Kerala Patrika*, of the 16th November, referring to His Highness the Nizam's speech when proposing the toast of His Excellency the Viceroy, says that it is a valuable advice not only to the Viceroy but to all Europeans in India. The emphasis laid by His Highness on sympathy between the rulers and the ruled and on the desirability of impressing it on the subjects, is a statesman-like pronouncement. It must be admitted that, if the ruled feel that they are governed sympathetically, there will not be any unrest or disturbance in the land. The truth of this will be understood from a comparison between the state of popular feeling as it exists in British India with that existing in the Nizam's Dominions. The cause of the perfect harmony existing between the Hindu and the Muhammadan subjects of a Muhammadan ruler and the frequent discord and conflict between them in British India will [stand revealed to a thoughtful mind. If His Excellency the Viceroy will understand well this advice and try to act according to it and also persuade his subordinates to follow it, the unrest in India will unquestionably vanish very soon. Europeans not only in 'India, but also in England, will, it is hoped, understand aright the spirit of His Highness the Nizam's words.

ERRATA.

On page 578 of the Report, in line 13 of the article numbered 4, *insert* the words "made an" between the words "being" and "outcast."

On page 587 of the Report, in line 13, "fell" is a misprint for "feel."

[Issued, 30th November 1907.]

BEGIN

CONFIDENTIAL. **No. 48 of 1907.**

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 30th November 1907.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

II.—HOME ADMINISTRATION.

PAGE

(*f*) *Salt and Abkári*—
Salt revenue and charges 608

(*k*) *General*—
Factory Commission 609

IV.—NATIVE STATES.

PAGE

The new Diwan of Travancore 609

VI.—MISCELLANEOUS.

The President of the forthcoming Congress .. .. *ib.*

VERNACULAR PAPERS.

I.—FOREIGN POLITICS.

PAGE

Mustafa Kamil's speech on British occupation of Egypt .. 611

II.—HOME ADMINISTRATION

(*b*) *Courts*—
Mr. Sterling's case .. .. *ib.*

(*c*) *Local and Municipal*—
A bridge required over the Maruthaiyár between Ariyalúr and Paluvúr in Trichinopoly .. .. *ib.*
The Madras tramways 612

(*h*) *Railways*—
A railway accident .. .. *ib.*
Measures for improving the means of communication between Madras and South Canara .. .. .. *ib.*

(*k*) *General*—
A great injustice .. .. *ib.*
"Malayali magic" 613
"Welcome to Lala Lajpat Rai and Ajit Singh" .. *ib.*
Lala Lajpat Rai and Ajit Singh 614
"A new reading-room for the village of Pennada" .. *ib.*
Swadeshi lecturers .. .. *ib.*
A special allowance to be paid to low paid subordinate officials .. .. *ib.*

II.—HOME ADMINISTRATION—*cont.*

PAGE

(*k*) *General*—cont.
Plague and the measures adopted by Government .. 615
Appointment of two Mussalman graduates to the Provincial Forest Service .. .. *ib.*

III.—LEGISLATION.

English juries in India .. .. *ib.*
The re-election of the Hon'ble Nawab Sayid Muhammad Sahib Bahadur 616

IV.—NATIVE STATES.

The British Government and Native States .. .. .. *ib.*

VI.—MISCELLANEOUS.

Suicide of a Hindu lady outraged by a Farringhee .. .. *ib.*
The Indians in Canada .. .. *ib.*
India past and present 617
English and Indian officials .. .. *ib.*
A memorial to Lala Lajpat Rai 618
Is the British rule, or are British people disliked? .. .. *ib.*
Strikes in India 619
The Decentralisation Commission .. .. *ib.*
Sedition in India 620
The Rawalpindi rape case .. .. *ib.*
Remarks about the present state of India .. .. .. *ib.*

ENGLISH PAPERS OWNED BY NATIVES.

II.—HOME ADMINISTRATION.

(j) *Salt and Abkári.*

THE HINDU,
Madras,
Nov. 26th, 1907.

Salt revenue and charges.

1. The *Hindu*, of the 26th November, contains the following leader:—"... . In the year 1900, just the year preceding that in which the duty was reduced from Rs. 2-8-0 to Rs. 1-8-0, the number of persons charged with offences against the salt laws was 10,399. The reduction of duty has been in operation during the past six years, and what has been the result? In the year under notice, 1906-07, this number, viz., of persons charged with offences, fell to 992. It is now less than a tenth of what it was in 1900. With further reductions in the duty, a salt offence would be a thing unknown in this country, and even a person of criminal instincts would not consider it worth his while to offend in this particular direction. This being so, it is curious that the Board of Revenue should, instead of adequately recognising this obvious fact, go about discovering a mare's nest in partially accounting for such a simple state of things. While ascribing the large decrease in offenders mainly to the heavy rainfall which prevented salt from forming in swamps and saline soils and to the reduction of salt duty, the Board expresses a doubt whether the fall may not be partly due to the want of energy on the part of the preventive staff. It is probable the Board, in calling the efficiency of the present staff in question, is attempting at a plausible justification for the continuance of the present staff and the incurring of the present heavy charges. The Government, however, observe that it seems probable to them that the main cause must be sought in the gradual recognition by the people of the disadvantages of breach of the law, and that the reduction is, in fact, a result of the steady and persistent preventive action of the department . . . . The Board observes that in view of the arduous and responsible nature of the duties of Assistant Commissioners, it recommended a substantial improvement in the conditions of service which the Secretary of State sanctioned. The Government endorse the same by saying that the Sectetary of State sanctioned the new scale in view of the additional work and responsibility placed on the department in recent years. Have the additional work and responsibility come since the reduction of duty and the diminished necessity for preventive measures which has arisen in consequence? The Madras Government add in all seriousness that the scale of pay was fixed in 1882, as if that were an additional ground for the new scale. Yes! the prices of food-grains have gone up considerably since then, and surely, the Assistant Commissioners are entitled to some relief on this account. The Assistant Commissioners are all, with a solitary exception, Europeans. It does not matter with the subordinate establishments when their scales of pay were fixed, and what the prices of articles are now as compared with those when the present scales were determined. Then, again, in the Inspectors' grades, it is notorious how few Indians there are in the two higher grades, and yet in the redistribution of the number of appointments in the several grades of Inspectors, the number in the two higher grades was increased in proportion to the reduction in the last grade. The increase in the charges on this account amounts to Rs. 16,200 a year, which goes mainly to benefit the European Inspectors Besides these, the house-rent allowance granted to an Assistant Commissioner was raised during the year, the charge allowance to Assistant Inspectors was raised, and various other additional

BEGIN

expenses relating to the establishment were sanctioned. The subordinate establishments did their work zealously as ever, and the superior officers with less work had more pay, and the Government are satisfied with the work of the department as a whole."

(*k*) *General.*

THE HINDU,
Madras,
Nov. 27th, 1907.

Factory Commission.

2. The *Hindu*, of the 27th November, writes as follows :—" The evidence till now recorded by the Factory Commission in the Bombay Presidency has gone, we are glad to note, to entirely support the case put forward on behalf of the people of this country that no restriction whatever should be imposed on the present system of labour and the hours of work in Indian factories. Perhaps the evidence recorded in Bombay offers the most valuable evidence as to the present needs of Indian factories. The bulk of the number of mills of the country are centred in the Bombay Presidency, and the City of Bombay contains the largest number of them. The evidence, therefore, of Mr. P. B. Haigh, Chief Inspector of Factories, and of Major J. H. McDonald, I.M.S., Presidency Surgeon and Joint Medical Inspector of Factories, must, therefore, be of the utmost value to the Commission. Both of them are of opinion that it would be neither beneficial nor desirable to restrict the hours of work of adult male labourers. There was no justification, said Dr. McDonald, for believing that the physique of workers had been affected by long hours. If, however, the hours were to be limited, Mr. Haigh suggested that the legal hours should be between 5-30 A.M. to 6-30 P.M. except when working by shifts. Of course, when the hours of labour are unlimited, it is imperative, as he urged, that a special class corresponding to 'young person' in England should be created, and we think he was quite right when he urged that the certificate of age should be abolished altogether and a certificate of physical fitness substituted. The meddlesome interference of Manchester in bringing about this inquiry into the condition of factory labour in India is, no doubt, entirely selfish, but we have little hesitation in welcoming such a Commission so long as it will decide impartially . . . ."

IV.—NATIVE STATES.

THE WEDNESDAY REVIEW,
Trichinopoly,
Nov. 27th, 1907.

The new Diwan of Travancore.

3. The *Wednesday Review*, of the 27th November, observes :—" As was expected, Diwan Bahadur P. Rajagopala Chariyar has begun his administration of Travancore by giving satisfaction all round. It is a fortunate circumstance that so soon after his advent to that State he should have had an opportunity of displaying his qualities as a statesman and administrator. His conduct of the Sri Moolam Assembly, which has just closed its sittings, must have impressed the people of Travancore that they have in Mr. Rajagopala Chariyar a minister who is anxious to associate with the Government of His Highness as much of the popular element as possible. In his concluding speech to the Assembly he has assured the people that the Darbar attaches great importance to the annual gathering of their representatives as it enables the Government to understand at first hand their wants and difficulties. While it is the fashion to belittle the importance of such assemblies and view them with a sort of cynical distrust, it is refreshing to hear from the Diwan of a Native State words of unqualified encouragement regarding the great usefulness of popular institutions designed to help the Government with judicious advice and timely representations of popular wants and grievances . . . ."

VI.—MISCELLANEOUS.

THE HINDU,
Madras,
Nov. 28th, 1907.

The President of the forthcoming Congress.

4. The *Hindu*, of the 28th November, remarks :—" It is pleasing to be able to express our hearty agreement with the views of the Anglo-Indian papers appearing in another column regarding the nomination of the Hon'ble Dr. Rash Behary Ghose to be the President of the coming

Congress. Dr. Ghose is one of our most brilliant men. He is a profound lawyer and an erudite man of letters. He is a practical politician of sound and steady principles. He is one of the staunchest supporters of the national system of education, and helps in every possible way the National College founded in Calcutta by the Bengal Council of National Education. Dr. Ghose's views on the current political questions in this country have been admirably set forth in his speech last year as Chairman of the Reception Committee of the Calcutta Congress and in his speeches delivered in the Viceregal Council. They are in accord with the most sound and advanced view of Indian politics, and if the Government of the Indian Empire is built upon a view of its duties and responsibilities which is held by distinguished Indian leaders of the type of Dr. Rash Behary Ghose, it need not fear any disruptive influence to shake its stability for a long time to come."

BEGIN

VERNACULAR PAPERS.

I.—Foreign Politics.

Mustafa Kamil's speech on British occupation of Egypt.

Shams-ul-Akhbar,
Madras,
Nov. 18th, 1907.

5. The *Shams-ul-Akhbar*, of the 18th November, has an extract from the *Al-Muvaid*, of Cairo, which, briefly stated, is as follows:—A largely-attended meeting of the Egyptian patriots was held at Alexandria. Mustafa Kamil, the proprietor of the *Al-Liva*, addressed the meeting. He was frequently interrupted by cheers. He said: "your present enthusiasm is a proof of your intention to show to your open and secret enemies and to the world that you want to support patriotic ideas, patriotic movements and patriots. The English statesmen were wrong in supposing that any treaty engagement with France would enfeeble our voice, frustrate our hope and thus put an end to our movement. We have learnt this lesson that we can get our independence by our own endeavours. A nation is just like an individual so long as a nation does not procure materials and weapons to protect its honour, life and property it cannot rest at ease and we have also learnt that those, who depend on their neighbours' support for their improvement and independence, are always surrounded with danger and risk of destruction.

"Those who have hitherto thought us dead ask, can Egypt improve by itself? Can it aim at independence, can it attain its object, can it overcome difficulties? The answer to all these questions is in the affirmative. The enemies of Egypt should know that the time has arrived when Egypt should try to get back its rights and privileges that were taken away from it and to regain its former prestige in the world.

II.—Home Administration.

(*b*) *Courts.*

Mr. Sterling's case.

Swadesamitran,
Madras,
Nov. 25th, 1907.

6. The *Swadesamitran*, of the 25th November, observes:—The case against Mr. Sterling, the Sub-Editor of the *Civil and Military Gazette* in the Punjab, has closed. He was sentenced to six months' rigorous imprisonment and Rs. 200 fine for having shot his servant. If it be settled that six months' imprisonment alone is the punishment for killing a man, every one will kill his enemy, remain in prison for six months and come out free again. What punishment would have been awarded if an Indian had killed a white!

The *Hindu Nésan*, of the 28th idem, publishes substantially the same article.

(*e*) *Local and Municipal.*

A bridge required over the Maruthaiyár between Ariyalúr and Paluvúr in Trichinopoly.

Hindu Nésan,
Madras,
Nov. 28th, 1907.

7. The *Hindu Nésan*, of the 28th November, observes:—The Collector, Mr. Butterworth, returned from camp at Ariyalúr to Trichinopoly. It is said that owing to floods in the jungle stream, Maruthaiyár, between Ariyalúr and Paluvúr, he was unable to cross the stream and was carried by men in a cot from one side to the other. His tent was washed away by the current with the cart carrying it. The Board has otherwise utilized the amount provided for the construction of a bridge over this river. We hope that the construction of the bridge will be sanctioned now that the Collector has had personal experience of the necessity for it.

SWADESAMITRAN,
Madras,
Nov. 30th, 1907.

The Madras tramways.

8. A correspondent of the *Swadesamitran*, of the 30th November, complains that the Indians are treated with utter disregard by the servants of the Madras Tramways Company on the lines, while great respect is shown to white men. He also points out that the cars are in a leaky condition and ill-provided with curtains on the sides, so that great inconvenience is suffered by the passengers on rainy days.

(*h*) *Railways.*

HINDU NÉSAN,
Madras,
Nov. 28th, 1907.

A railway accident.

9. The *Hindu Nésan*, of the 28th November, observes:—On the 17th November one Ellappudayán, who was on his way home from his garden at about 7 P.M., was knocked down by a railway train about $\frac{3}{4}$ths of a mile from Kannamangalam on the Villupuram-Gúdúr Branch. The man succumbed on the spot. It was a dark night and there was no lamp in front of the engine. If there had been proper lamps in front of the engine, the accident could have been averted. The attention of the company is drawn to the necessity of fixing white and red lights in front of the engine as well as in the back of the last vehicle.

SATYA DEEPIKA,
Mangalore,
Nov. 29th, 1907.

Measures for improving the means of communication between Madras and South Canara.

10. The *Satya Deepika*, of the 29th November, in advocating certain measures for improving the means of communication between Madras and South Canara, remarks as follows:—The Madras Presidency obviously requires to be guarded against a possible attack by a foreign enemy. Such an attack can only be from the sea, and no other part of the coast is more open to the enemy than Mangalore (the chief town of the district). For, once they take possession of the coast, they can march right into the interior towards Mysore quite unopposed. No speedy despatch of troops to the place is possible from other parts. There is only one line of railway from the South from Calicut. But this has fifteen bridges in the course of a few miles which a few rounds of cannon will easily destroy. Consequently this line is practically useless for the defence of the country. Hence the necessity for another line of railway from the interior is obvious. The Arsikeri line, therefore, connecting the coast line with the interior, as it largely contributes to the defence of the country, will not be considered too heavy a charge on the finances of the State. Secondly, the district shows immense possibilities for trade. While the average rainfall in the Madras Presidency is 35 inches, Mangalore has an average of 125 inches in the year. It is, therefore, much more fertile and yields a comparatively larger revenue than the other districts. Still there is little accumulation of wealth in the district. The reason is not far to seek. Madras, as one of the earliest settlements of the British traders, enjoys all the facilities for trade introduced by them from time to time. Mangalore with its far greater natural advantages is still very backward chiefly owing to lack of support and encouragement from Government. Hence the introduction of the proposed Arsikeri line of railway will greatly facilitate the export trade in the hill products of the interior and lead to the commercial prosperity of the whole Presidency.

Besides, there is another serious obstacle in the way of the progress of Mangalore. The coast line is very shallow and ships have to stand out on the high seas. Goods have to be conveyed to them by means of small boats at great loss and inconvenience. If, however, the coast line be deepened and a wharf be built, ships from Aden may come directly to Mangalore. In that case, the home (overland) mail from England will reach India one or two days earlier and Mangalore will soon make an excellent harbour and a thriving city.

(*k*) *General.*

SWADESAMITRAN,
Madras,
Nov. 28th, 1907.

A great injustice.

11. The *Swadesamitran*, of the 28th November, says:—A correspondent to the *Amrita Bazaar Patrika*, of Calcutta, has given publication to the following fact. When riots took place at Jamalpur through the atrocities of the Muhammadans, the

Government established a punitive Police force there. The cost of maintenance of this force should, in justice, have been imposed solely upon the real authors of the mischief, or at least equally on all the people of the locality. Most of the Muhammadans in Jamalpur are poor, while the Hindus are somewhat rich. The Government has exempted those who pay a municipal tax of less than Rs. 2 per mensem, and even the Muhammadan leaders, so that, in the result, the whole penalty falls upon the Hindus. The imposition of the punitive Police force on Jamalpur was originally due to the outrageous conduct of the Muhammadans, and yet they have been left scotfree. The Hindus, on the other hand, were the sufferers, and yet they bear the burden of the penalty. Was there ever such an upright rule anywhere? Alas, that the British justice should have come to this pass!

The *India*, of the 30th November, republishes the above article.

KISTNAPATRIKA,
Masulipatam,
Nov. 24th, 1907.

"Malayali magic."

12. The *Kistnapatrika*, of the 24th November, writes as follows:—"A spy, a short young man, 25 years old, with moustaches and beard, clean shaven and with cropped head, put on false dress, and visited our office for three or four days, pretending himself to be a non-Telugu man. Though we suspected him a little in the very beginning, yet we took him to be a Malayali. He began to say that he was a student studying for the B.A degree examination, that he had only to pass the English branch of it, that as he had much sympathy with *Swadeshi* matters, he went there to see the dyeing business carried on in Bunder, though there was only one month before his examination. So we began to suspect him. We heard very often that there are many magicians in Malayalam who possess great powers of hypnotism and we wanted to get acquainted with this Malayali saint, and to learn the secrets of magic by rendering him all kinds of acceptable service. But he disappeared on securing a copy of the prospectus of our National College. He could speak Telugu well. There were two friends following him. The wily Malayali, who had been sent by the sage Morley who recently proclaimed to the world that Indians were his enemies, thought perhaps that his skill would avail against us. We will not be afraid of these foolish disguises. The Government by devising such plans help us in understanding what there is in their mind. Where the work for the country's welfare begins, there these mean fellows begin to put in their appearance. Would the new spirit yield to these moths? We are affected by the only sorrow that our brethren are committing sin by proving traitors to the mother country and making a bad use of their knowledge and strength."

"Welcome to Lala Lajpat Rai and Ajit Singh."

13. While offering welcome to Lala Lajpat Rai and Ajit Singh, the *Kistnapatrika*, of the 24th November, writes:—"The Lieutenant-Governor of the Punjab says that his province has been pacified. It seems there is no need of a Sedition Act there. Still in that muzzled province who can suppress the joy that overflows thousands of hearts at the re-entrance of the national heroes. Fear of deportation cannot check it. The criticisms as regards want of loyalty in the Viceroy's Council and thousands of Darbars cannot prevent its course. This flood is carried forward by super-human power, and punishments or threats cannot drive it back. Oh, Our dear Punjabi patriots! Everywhere in the country your images (photo copies) are worshipped by the people. By selling them a young patriot fell a victim to the anger of Government. However the real images possessing life have been restored to us. You are once more in our midst to prompt us to noble deeds. You might be forbidden to speak and write. The country that has been covered by the darkness of fear of punishment from Government has been filled with the light of your presence."

Here a verse is added meaning "Patriots who are the proud sons of the country are always the enemies of despotic rulers. The country worships them with love when punished."

Offering welcome to Lala Lajpat Rai and Ajit Singh, the *Andhrakesari*, of the 22nd November, observes:—"Who can suppress the joy felt at the release of the patriots that were branded as seditionists? Even though the *Deepavali* festival was over, the day when the patriots stepped into their homes was celebrated by the inhabitants of Lahore as the second *Deepavali*. Fear of deportation could not prevent it. The criticisms in the Legislative Council, as regards want of loyalty, could not check the flood of joy. Is it possible to set back with the human hand the billow that has risen at the bidding of God? The mere uttering of the name of Lala Lajpat Rai has dispelled the darkness of our Telugu country, spreading wonderful light of knowledge everywhere. The hearts of the people are overflowing with feelings of love."

ANDHRAKESARI,
Rajahmundry,
Nov. 22nd, 1907.

Lala Lajpat Rai and Ajit Singh.

14. The *Andhrakesari*, of the 22nd November, says that at the meeting held at Rajahmundry in honour of Lala Lajpat Rai and Ajit Singh on the 18th instant, Mr. Cherukuvada Venkataramiah recited five Telugu verses, one of which means: "Would you not hereafter also, concern yourselves with the welfare of the country, moved by such love for the native country, as you had before? Would the moon ever deviate from her right course, for fear of Rahu and Ketu (ascending and descending nodes)?"

Mr. Jagannadhaswami recited nine verses, one of which means: "You must know that the release of these deported patriots is nothing but a device of the intriguing persons to pacify the people who are discontented with the disagreeable Act (Seditious Meetings Act)."

Another verse means: "While Bipin Chandra Pal and other important persons are still in the prison, and while Acts are fast multiplying which aim at the destruction of freedom, is it not wrong that you should be so puffed up with these patriots' release? Would not strangers laugh at you?"

Another verse means: "Nala and Harischandra gained eternal reputation on account of *Kali* and *Kausika*. Similarly Ajit and Lajpat won eternal reputation on account of Europeans."

DESABHIMANI,
Guntúr,
Nov. 27th, 1907.

"A new reading-room for the village of Pennada."

15. The *Desabhimani*, of the 27th November, says that Messrs. B. Narayana Rao, Kona Sitarama Rao and Avutapalli Narayana Rao, appointed by the Kistna *Swadeshi* Press for the purpose of delivering lectures for the benefit of the public, visited the village of Pennada, where they were received by three hundred people consisting of the learned and wealthy inhabitants of the place. There they delivered lectures. Mr. B. Narayana Rao on Union, Mr. Avutapalli Narayana Rao on Clubs and Newspapers, and Mr. Kona Sitarama Rao on Education. On account of their combined efforts a club was formed after the name of Dadabhai Naoroji.

KISTNA PATRIKA,
Masulipatam,
Nov. 24th, 1907.

Swadeshi lecturers.

16. The *Kistnapatrika*, of the 24th November, says that Mr. B. Narayana Rao visited the villages of Chilukuru, Kovvada, Mahadevapatnam, where he delivered his usual lectures on *Swadeshi* topics, while Mr. Kona Sitarama Rao toured through the villages of Gopavaram, Ganapavaram and Pippara delivering *Swadeshi* lectures. A village association was established after the name of Gopala Krishna Gokhale at Gopavaram.

MANORAMA,
Calicut,
Nov. 29th, 1907.

A special allowance to be paid to low paid subordinate officials.

17. A leader in the *Manorama*, of the 29th November, referring to the high prices of food-stuffs now prevailing all over the country, says that the low paid officials, such as peons, clerks, etc., find it difficult to make both ends meet. It is owing to the inadequacy of their pay that some of them have become corrupt and dishonest. The article states that it is highly necessary that they should be given a special allowance and hopes that Government will lose no time in making enquiries into the matter and helping them.

BEGIN

QASIM-UL-AKHBAR,
Bangalore,
Nov. 25th, 1907.

Plague and the measures adopted by Government.

18. The *Qasim-ul-Akhbar*, of the 25th November, refers to the plague preventive measures adopted by the British Government and says that the British Government, which is like God's blessing for India, has been trying for the past ten years to suppress the disease, but owing to India's misfortune or rather to our misdeeds the plague does not leave us. Many thousands of souls have been destroyed though the Government have ungrudgingly spent thousands of rupees, consulted local doctors and experts from home and Europe to save them.

The King has addressed a letter to the Government of India in this respect which shows how sympathetic His Majesty is towards his Indian subjects.

The editor, referring to inoculation, says that the process has been simplified and has a tendency to assist in the prevention of the disease. The editor is confident that the disease will leave India if all inhabitants get themselves inoculated. He adds that it is a pity that the inhabitants are prejudiced and view the measures with suspicion.

The editor finally adds that most of the Bangalore Muhammadans, who have hitherto been backward in this respect, have subjected themselves to the operation, acting on the advice of the Honourable the Resident and the Magistrates still much remains to be done.

JARIDAH-E-ROZGAR,
Madras,
Nov. 23rd, 1907.

Appointment of two Mussalman graduates to the Provincial Forest Service.

19. The *Jaridah-e-Rozgar*, of the 23rd November, writes that Saiyid Abdul Qadir Sahib, B.A., and Muhammad Habibullah Sahib, B.A., have been appointed to the Provincial Forest Service and observes that this is the first occasion on which Mussalmans have been appointed to the Provincial Forest Service, and is of course a goodomen for the future for Mussalmans. The editor, in conclusion, thanks the Local Government for their acknowledgment of the loyalty of the Mussalmans and the recognition of Mussalman claims.

III.—LEGISLATION.

SWADESAMITRAN,
Madras,
Nov. 28th, 1907.

English juries in India.

20. The *Swadesamitran*, of the 28th November, writes:—In India, every offender who is an Englishman has been given the privilege of being tried by a Magistrate and a jury of his own class. Why? Is it because a Magistrate or a jury consisting of persons of a class different from the offender convicts the latter even if he be innocent? Is it because a jury or a Magistrate belonging to the same class with the accused acquits him when he is really guilty? If either of these two be not true, why should an accused Englishman feel the necessity for this privilege? It is not natural for the Indians to convict an innocent person maliciously. But we have to say that Englishmen do show partiality to accused persons of their class. Nobody believes, says Mr. Theodore Morrison, now a Member of the India Council, that an English jury will be free from race partiality in punishing an English criminal; and this is what our own experience proves. Recently, when Mr. Sterling was tried in Lahore for having shot his servant, he insisted on his privilege of being tried by a jury consisting of men of his class. This was granted him, and though the jury returned a verdict of "guilty" against him, still it recommended leniency towards him, and the Magistrate let him off with six months' rigorous imprisonment only. This is not the only case. In the case of the assistant stationmaster who committed rape on a Hindu girl in Rawalpindi, the jury acquitted him. In hundreds of cases against English offenders tried by English Magistrates with English juries, justice has been distorted by acquittal or light punishment. The British rule is just and free only in name!

JARIDAH-E-ROZGAR,
Madras,
Nov. 23rd, 1907.

The re-election of the Hon'ble Nawab Saiyid Muhammad Sahib Bahadur.

21. The *Jaridah-e-Rozgar*, of the 23rd November, records with gratification the re-election of the Hon'ble Nawab Saiyid Muhammad Sahib Bahadur as a member of the Imperial Legislative Council, and observes that since it is impossible to get a better and more deserving candidate in the Madras Presidency, it is but reasonable that he should be appointed as a permanent member. The editor, in conclusion, hopes that Government will take the suggestion into consideration.

IV.—NATIVE STATES.

JARIDAH-E-ROZGAR,
Madras,
Nov. 23rd, 1907.

The British Government and Native States.

22. The *Jaridah-e-Rozgar*, of the 23rd November, reproduces an article headed "the British Government and Native States", of which the following is a brief summary:—The British Government, strange to say, has a greater regard for its new friends than for its old ones. The rank of the Nizam of Hyderabad is in no way inferior to that of the Amir of Afghanistan. It was the British Government who entrusted the territory of Afghanistan to the late Amir Abdur Rahman Khan, whereas it was by the help and loyalty of the Nizam that the British power was established on a firm basis in India. If such is the case, why should His Highness the Nizam run to pay a visit to the Governor of Bombay, and why should the Amir of Kabul be received by the Governor of Bombay at the railway station. It is eccentric that the Amir should be given the title of "His Majesty," and objection be raised against the award of the title of "Prince" to the Nizam. It is sincerely hoped both from Mr. Morley's speech in Arborath and from the recent tour in Hyderabad of Lord Minto, grandson of the Viceroy, who granted independent powers to the Native States in India, that the present condition of the native princes will be ameliorated at no distant date.

VI.—MISCELLANEOUS.

SWADESAMITRAN,
Madras,
Nov. 25th, 1907.

Suicide of a Hindu lady outraged by a Farringhee.

23. The *Swadesamitran*, of the 25th November, says:—A Hindu lady outraged by a Farringhee at Rawalpindi committed suicide some days ago, owing to the disgrace and to the fact that justice has not been done to her in the matter. We have often heard of outrages committed by Farringhees on Hindu ladies. It is rare to find proper punishment awarded in courts to these Farringhee debauchees. There is a reason for this. According to the social laws of the Farringhees, it is not a serious offence for a man to commit outrage on a girl, which is thought as nothing worse than robbing a person of his property. On the other hand, among the Indians, if a girl be touched by any other man than her husband, it is a heinous offence. The Farringhees have not such a high regard for the chastity of women as the Indians. It is no shame for a Farringhee woman to marry even ten husbands during her life. A Farringhee girl will not venture to commit suicide because her modesty has been violated. This is the difference between us and the Farringhees.

The Indians in Canada.

24. The same paper writes:—The Indians emigrate to Canada as to other parts of the world for their livelihood. Some who recently did so went to Vancouver, the province in Canada where the English race predominates over the French. This was probably owing to a belief that they would experience a good treatment at the hands of the Englishmen, with whom they are the common subjects of His Majesty. But the whites of Canada proved themselves more cruel-hearted than their brethren in South Africa. See how brutal they were to the Indians who had come to live among them. Vancouver has a very cold climate, and these beasts in human shape are said to have consulted with each other as to the advisability of refusing to give any shelter to their

Indian guests and thus allowing them to die of the cold, so that there might be no more immigration of Indians into their land. Their argument is that the Indians, by going there in quest of labour and petty trade, would spoil the interests of the whites, and, therefore, they desired that the Indians who had come among them should perish of hunger and cold. What a high order of civilization is that of the Westerns! We, Hindus, are by nature charitably disposed. Whatever caste a person might belong to, whatever might be the degree of his poverty, whatever might be the mischief likely to be caused by him, would we allow him to perish in the streets? Yet we are said to be uncivilized and the Westerns civilized! While thus oppressing the Indians who seek their assistance, these Christian whites do not shrink from entering and robbing the land of those very Indians. It is said that there is nothing either wrong or unjust in this! Is it not owing to the competition of the Westerns that crorers of Indians die of hunger and disease? Do we prohibit them from entering India or maltreat them? Supposing we tried to do so, would the powerful British Government tolerate such an attempt? If the whites rob and impoverish us, it is forsooth modern civilization! How unhesitatingly do the English Ministers and the Parliament declare that they are powerless to protect the Indians from the tyranny of such brutes as those of Vancouver! It is the British Government which gives to this Canada military protection from subjugation by the Americans and other foreigners. It is the British Government which affords similar protection to Australia, South Africa and other colonies. These colonies have even refused point blank to contribute to the expenses incurred in this matter. The British Government compels India, on the other hand, to pay more than a crore of rupees for the purpose. This is justice! This is impartiality! This is sympathy! This is what the whites boastfully describe as the modern civilization of the West, as Christian mercy; this is the way in which the whites bear the self-imposed burden of protecting the peace of the world! The cruelty of the strong is mercy; the mercifulness of the weak is cruelty! How preposterous!

India past and present.

Hindu Nésan,
Madras,
Nov. 25th, 1907.

25. The *Hindu Nésan*, of the 25th November, observes:—Our *Puránás*, that is, the history of our land in ancient times, say that the *Kshatriyas* ruled India from the creation of the world very justly. In those days India was free from famine and contagious diseases, and politically the people had no grievance. Later, the country became subject to the Muhammadans, whose sole aim was the spreading of their religion. It does not appear that even in their days there was any poverty, famine or epidemic in India. Then this country had the good fortune of coming under the sway of the English, which still continues. The benefits derived by us under this sway are innumerable. In this respect, we are certainly more fortunate than our forefathers. Nevertheless, when we consider our present condition, poverty predominates in the land, and every year famine breaks out in one part or other of it, with the result that many starve and many die. Our great men, after mature consideration, have come to the conclusion that this recurrence of famine is due to two causes: firstly, the constant increase of land tax by the Government which has impoverished the people; and, secondly, the competition of foreign trade, which has killed our indigenous industries and is draining our wealth to foreign lands. The Government does not admit the first cause to be true. It says that taxation has been always very low, and that the cause of our poverty is the fact that our money is being wasted in jewel-making, marriages and festivals in temples. This may be true; but such expenditure was incurred even before the commencement of the English rule, and yet there was no poverty then. Therefore, we have no reason to accept the view of the Government.

English and Indian officials.

Swadesamitran,
Madras,
Nov. 26th 1907.

26. The *Swadesamitran*, of the 26th November, observes:—The utterances and the conduct of Mr. Rájagópálá Cháríyár, the new Diwán of Travancore, during the recent session of the Popular Assembly of that State, have given universal satisfaction and produced in the minds of the subjects of the State a belief in his

sympathetic attitude towards them. This has been possible, only because Mr. Rájagópálá Cháríyár is an Indian. If, on the other hand, a white man had been the Diwán, it would have been difficult for him to create such a feeling. This can be quoted as an example that the good likely to be derived from *Swaraj* cannot be enjoyed under a foreign rule. Some time back our people, having regard for and faith in Englishmen only, were saying that they wanted English officials alone and not Indian officials; and what was then said in folly by our people used to be stated by the Englishmen, through their natural cunning, as a proof of their own superiority. This folly has now left us. If the uneducated subordinate officials like Tahsildars and Sub-Magistrates be compared with the District Collectors, the latter will certainly be found superior in many respects. If, on the other hand, we compare educated and experienced Indian officials like Mr. Rájagópálá Cháríyár with the English officials who are Collectors or District Judges, it will be clear that our men are several times superior. We need not seek any other instance than that of the Judges of the High Courts.

A memorial to Lála Lajpat Rái.

27. The same paper says:—A Punjabee doctor has come forward with a suggestion that a memorial should be established in honour of Lála Lajpat Rái, and offers to give away all his landed property to meet the cost of the same. We wish to say in this connection that it is mean of us to forget our duty to honour our patriotic brethren like Lála Lajpat Rái, Dádábhái Naorójí and Bábu Bánerjee, while we are very ready to do the same in the case of persons who come here from Europe to carry away our money. We think that men who love others' wives instead of their own, men who feed others, leaving their own mothers hungry, and men who honour departing *paradésis* while they forget the patriots of their own land, all belong to the same class.

SWADESAMITRAN,
Madras,
Nov. 27th, 1907.

Is the British rule, or are British people disliked?

28. The *Swadesamitran*, of the 27th November, writes:—Mr. Morley in his speech at Arbroath said that, so far as he could see, the present unrest among the Indians was due not to their dislike of the British Government, but to their hatred of the British people. If the hatred were towards the British rule itself, the Indians should have hated the Muhammadan rule as well, that also having been a foreign rule. The Hindus evinced no such hatred and were putting up with the Muhammadan rule for about a thousand years. When the Hindus rebelled against that rule in later days, they did so, not because it was carried on by Muhammadans, but because there were some injuries caused to them by it. If, on the other hand, the Indians hated the British people, how is it that this hatred has been dormant till now, that is, during all these one hundred years and more that the British have been amongst us? Further, we find the British officials living alone without British companions in inland tracts carrying on their work, but we find no harm done to them by the Indians. It is not natural for the Hindus to hate foreigners. For centuries foreigners with innumerable battalions were coming upon India. Many people, like the Parsis have, for the sake of peace and livelihood, sought shelter and settled in India. They were never hated by the Hindus. Do not foreigners live in every part of the world, without being hated by the people of the several countries? Why should the Indians alone hate the British people? The truth is that it is not a hatred of race or religion as stated by Mr. Morley. Under the British rule in India, as harm has been caused to the Indians in several ways, hatred towards it has come into existence. The great harm which has resulted from that rule is the growing poverty of the country which is intolerable. Though several benefits have been derived under the British rule, still it has tended to block up the various means of living to the people and has made them miserable. It is owing to this feeling that general panic and consternation are spreading. The burden of taxation is unbearable. All means of livelihood in trade and industry have disappeared. There is no scope for the Indians to attain any greatness or capacity under the British rule. The Indians are slaves and the British their masters; and thus time

BEGIN

passes; but there appears no way out of the difficulty. Is our continuance in this state compatible with the greatness and fame of our ancestors, our civilization, our numerical strength and our material and intellectual resources? If the Indians were but free and prosperous like other nations of the world, they would never hate the British people or any other foreigners living in this country.

Swadesamitran,
Madras,
Nov. 27th, 1907;
and
India,
Madras,
Nov. 30th, 1907.

Strikes in India.

29. The *Swadesamitran*, of the 27th, and the *India*, of the 30th November, say:—Following the example of the servants of the East Indian and Bengal-Nagpur Railways, the servants of the Government Telegraph Department have struck work. They represented their grievances, namely, overwork and low pay, to the authorities, but no answer has yet been given by the latter. Therefore, the former determined to strike work at once. But, being under the necessity of giving three months' notice according to the rules of the service, they have resolved not to quit the service at once, but to do only so much work as would be possible for them in the ordinary course, without regarding any arrears that may accumulate. So, it has become plain to every one that strikes are the only remedy to counteract the injustice of the higher authorities. In other words, the effectiveness of the method of passive resistance advocated by Sri Bipin Chandra Pal has become clear. This is the chief of the doctrines of the new party. Now, this doctrine has begun to operate in the Railway and Telegraph departments. It is doubted in many quarters whether it may spread to other departments also. If the people were to unite, even the Himalayas could be shaken to their roots.

The *Swadesamitran*, of the 29th November, observes:—The officials in the subordinate ranks are now getting the habit of union. They will not any more suffer with patience the injustices which their superiors selfishly do to them. They now demand a share in the profits derived from their labour by their superiors, who do little work. Every impartial man must admit the fairness of the demand. Take, for example, the stationmasters, ticket-collectors, drivers and guards on the South Indian Railway. Or take the case of the taluk gumastahs in the public service. The proprietors of the railway companies secure a profit of 8 per cent., and Europeans obtain all the higher appointments under them, while the Indians and Eurasians who do all the labour get not even what is barely necessary for their subsistence, and in addition are subjected to a very bad treatment. Similar to this is the state of affairs in the public service, where the lower officials are given not even half of what they require for their livelihood in these hard times. If they ask for more, they are told that funds are not available, and that what they get is sufficient for their necessities. What other resort can the poor have in these circumstances than strikes?

The *India*, of the 30th November, adds that whatever may be the immediate result of these strikes, they are a sign of the fact that in India self-respect and intolerance of injustice are spreading among all classes of the people.

Swadesamitran,
Madras,
Nov. 28th, 1907.

The Decentralisation Commission.

30. The *Swadesamitran*, of the 28th November, commenting on the evidence of Rao Bahadur M. Ádináráyanaiya and Diwán Bahádur P. Rájaratna Mudaliyár, observes as follows:—Both these witnesses agreed in the opinion that the Tahsildars are burdened with too much work, which should be lightened and that they should be given breathing time. If the Tahsildars have always too much work, how can they place themselves in close touch with the rayats and the public? Their one aim is to win the favour of their superiors and secure high position by the strict collection of the revenue which is the sole object of their attention. But even if they had the leisure to associate with the people, all Tahsildars would not become favourably disposed towards the latter.

The same paper, of the 29th November, observes that there is no method either in the questions put by the members of the Commission or in the evidence given before them. Commenting on the opinions expressed by

Dr. Bourne, this paper does not agree with him in all particulars. It remarks that District Boards and Municipalities are capable of managing not primary education alone, but higher education also, and that it is not true that the members of Municipal Councils and District Boards evince no interest in matters educational. It agrees with Dr. Bourne in the opinion that the powers of the Inspectors of Schools should be enlarged. It is surprised to find that Dr. Bourne said that he did not know of the Educational despatch.

The *Jaridah-e-Rozgar*, of the 23rd November, refers to the Decentralisation Commission, and says that what is meant by the Commission is to grant the same rights and privileges to Local Governments which are enjoyed by the Government of India and to empower Local Governments to dispose of matters independently. It adds that the Commission arrived at Madras on the 22nd instant and that nothing more is known about it. Mr. Hobhouse, the Under Secretary to Mr. Morley, is the President and responsible officer. The Commission will hold its sittings at the Council Chamber, Fort St. George, and will leave for Rajahmundry on the 3rd December.

SWADESAMITRAN,
Madras,
Nov. 30th, 1907.

Sedition in India.

31. The *Swadesamitran*, of the 30th November, observes:—Sedition has not, at present, spread everywhere in the country; nor does it exist among all classes of the people: what guarantee is there that it will not hereafter spread everywhere and among all classes? Arguing thus, the Government has been oppressing the schoolboys. It is only now that the Government and some of its officials have got out of the delusion they were in and regained their senses. They are ruminating on the great folly they have committed. What if they so ruminate? Will they ever admit their delusion and mistake? Will it not be beneath their dignity to do so? What will the Indians think of them? Therefore, however much the Hon'ble Mr. Sarma may interpellate, Mr. Bradley or whoever else may reply to him will never give him a straightforward answer. Has His Excellency the Governor till now expressed his views in the matter? What we therefore think is that, Mr. Sarma need not take the trouble of interpellating in terror, as if some great danger were impending. The people of Cocanada petitioned and apologized; but was there any benefit derived? The students of Rajahmundry and their parents humiliated themselves by admitting that they had committed faults. What was the result? What good will result by Mr. Sarma now cringing? When will the Indians give up their cringing habit?

VRITTANTA
CHINTAMONY,
Mysore,
Nov. 30th, 1907.

The Rawalpindi rape case.

32. Referring to the Rawalpindi rape case, the *Vrittanta Chintamony*, of the 30th November, observes:—The European jury gave the verdict in favour of the accused, and the Judge concurred with them. Considering the persons that constituted the tribunal, we should not wonder that there was miscarriage of justice. Time was, when the administration of justice in India lay in the hands of conscientious Judges. But at the present day, such persons are lamentably rare. It is precisely this that has made the Indians lose their regard for, and confidence in, their administrators. It is expected that the Government will not fail to step in to remove the serious blot put by this tribunal on the fair name of British justice. This is not the only instance of such miscarriage of justice. There was recently another case in which the same Judge sentenced Mr. Sterling, charged with the offence of shooting his servant, to six months' imprisonment and a fine of Rs. 100. If, however, the case had been reversed and the servant had committed the offence against his master, the severity of the sentence, that would have been passed against him and the hubbub that would have been raised by the Anglo-Indians can be better imagined than described.

BHARATA BANDHU,
Nov. 23rd, 1907.

Remarks about the present state of India.

33. A correspondent to the *Bharata Bandhu*, of the 23rd November, writing under the heading of "Will India be wrenched from the mass of Empire?" observes that when new thoughts and new aspirations are pulsating through the whole world and when even the once uncivilized

nations of Asia such as the Chinese ever under the soporific influence of opium and the Persians cramped under the Muhammadan rule and others have risen to a sense of bettering their condition, it is very unjust that India alone should not be allowed to derive any benefit from the breeze of liberty which is being wafted all over the world. When the Boers of South Africa demanded self-government at the point of their sword, declaring their readiness to fight for it, the cowed Parliament, which seems to have been stricken dumb as regards matters Indian, granted them their request on bended knees. Canada and Australia have also their Government. The correspondent takes to task the English and Anglo-Indian papers such as the *Indian Daily News*, *Times*, *Pioneer* and *Mail* for having traduced India and its people. It is remarked that such men as Mr. Bryan of the United States, Sir Henry Cotton, Messrs. O'Donnel, Keir-Hardie, Hyndman, Michael David and the editors of such papers as *New York Sun*, *Gaelic American* and *Justice* and all intelligent men in India disapprove of the method of administration in India on account of its inherent defects. Regarding the present state of affairs in India, the correspondent states as follows :—"Oh ! You administrators, this state of affairs will not, as you suppose, be put a stop to by means of your cruel rule." It is very likely that you will sustain loss on all hands. Lord Curzon *alias* the second Sheista Khan, carried out the partition of Bengal, and his action was endorsed by Mr. Morley by stating that it was a settled fact. What is the result of this ? The result is such patriotic songs as *Swadeshi* and *Vande Mataram*. Although the partition of Bengal may affect only the Bengal Presidency, *Swadeshism* and *Vande Mataram* spread all over the land from the humblest hovel to the palace. Your Government has attained the result of banishing foreign goods from the land. National colleges have risen and such papers as *Vande Mataram*, *Nava Bharati*, *Nava Sakti*, *Sandhya* have come into being and through these a new force has begun to spread all over the land. Some extremely unsympathetic editors must understand that the subjugation of India was effected by sheer robbery, by the wily Governors-General and the Indian sepoys, and the people submitted to them relying upon their impartiality and their observance of truth. You who have not intelligence enough to understand the historical truth, must regulate your conduct as circumstances demand mindful at least of the scientific truth which can never fail ! After expatiating at length in this strain, the article goes on to observe that just as a glass when heated bursts if the heat is not applied equally to all its parts, so now that the whole of the British Empire is being expanded with the heat of liberty, any attempt to keep India from the general warmth will end in an explosion and the separation of the exploded fragment from the general mass of the British Empire.

[Issued, 7th December 1907.]

CONFIDENTIAL.

No. 49 of 1907.

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 7th December 1907.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

II.—HOME ADMINISTRATION. PAGE

(*e*) *Local and Municipal*—

Sanitary administration 624

(*f*) *Land Revenue and Settlement*—

Season report .. .. *ib.*

(*k*) *General*—

Interpellations in the Madras Legislative Council .. *ib.*
The Madras reform proposals 625

II.—HOME ADMINISTRATION—*cont.* PAGE

(*k*) *General*—cont.

Redistribution of districts 626

IV.—NATIVE STATES.

Planters' claims in Travancore .. .. *ib.*

VI.—MISCELLANEOUS.

Report of the un-official Commission which enquired into the disturbances in Calcutta 627

VERNACULAR PAPERS.

II.—HOME ADMINISTRATION. PAGE

(*a*) *Police*—

A posecution without a complainant 628

(*b*) *Courts*—

" Rawalpindi rape case " .. .. *ib.*

(*d*) *Education*—

" Education policy " 629

(*e*) *Local and Municipal*—

The Cuddalore Municipality .. .. *ib.*
Improvement of sanitation .. .. *ib.*
The real cause of epidemics in India 630
Outbreak of cholera in South Canara .. .. .. *ib.*
Plague prevention measures .. .. *ib.*
Temporary closing of dispensaries 631

(*h*) *Railways*—

Outrage of a native lady by Europeans .. .. .. *ib.*

(*k*) *General*—

Nellore people's " foolishness " .. .. *ib.*
" The stupefying weapon " .. .. *ib.*
Swadeshi lectures 632
The release of Lala Lajpat Rai and Ajit Singh .. *ib.*

III.—LEGISLATION.

The prospect of a Press-gagging Act .. .. *ib.*

III.—LEGISLATION—*cont.* PAGE

Appointment of natives as members of the Executive Council of His Excellency the Viceroy 633

IV.—NATIVE STATES.

Corruption in Mysore .. .. *ib.*

VI.—MISCELLANEOUS.

District councils and village panchayats .. .. .. *ib.*
Mr. J. H. Robertson, the Collector of Salem 634
Reception to Lord and Lady Minto at Mandalay .. .. *ib.*
Sir Harvey Adamson .. .. *ib*
Interpellations in the Legislative Councils 635
Dismissal of a copyist of the District Court of Barisal for selling photographs .. .. *ib.*
The Government's ignorance and secrecy .. .. .. *ib.*
The elected members of the Legislative Council and the Budget 636
The *Swadesi* newspapers and the whites .. .. .. *ib.*
The Decentralisation Commission .. .. *ib.*
The statesmanship of the Government of Madras 638
The Tahsildar of Srivaikuntham and *Swadeshism* 639
Mr. Nevinson's advice .. .. *ib.*
His Excellency the Governor's visit to South Canara .. 640
Events at Barisal .. .. *ib.*
The vernacular papers of Calcutta .. .. *ib.*
The granting of gun licenses .. .. *ib.*
An open letter to His Excellency the Viceroy .. .. *ib.*
Remarks on the Rawalpindi rape case 641
Union among Indians .. .. *ib.*

ENGLISH PAPERS OWNED BY NATIVES.

II.—Home Administration.

(e) *Local and Municipal.*

The Hindu,
Madras,
Dec. 6th, 1907.

Sanitary administration.

1. Referring to the circular letter addressed by the Government of India to the Local Governments on the question of sanitary administration, the *Hindu*, of the 6th December, remarks :—" . . . . We are glad to note the sympathy which the Imperial Government show to indigenous talent in recommending that in the proposed Sanitary service, educated Indians should have as much claim to be included as Europeans. As far as the Madras Presidency is concerned, the letter says that many of the recommendations will be inapplicable. As far as the Sanitary Inspectors in this Presidency are concerned, it may be said that fixity of tenure and the remuneration are both capable of improvement."

(*f*) *Land Revenue and Settlement.*

The Hindu,
Madras,
Dec. 6th, 1907.

Season report.

2. Commenting on the Season Report, the *Hindu*, of the 6th December, writes:—". . . . In the case of Ganjám, Bellary, Cuddapah, Anantapur and Kurnool, the Board reports that the conditions are somewhat stringent, but as yet there is no apprehension of distress or famine. The Collector of Ganjám estimates that remissions to the extent of Rs. 78,600 may have to be given, but that no expenditure or extra agricultural loans or direct famine relief will be required. The Collector of Kurnool reports that an expenditure under direct famine relief of Rs. 75,000 in 1907-08, Rs. 1,50,000 in 1908-09 and corresponding amounts under the Loans Acts may be necessary. The Board, however, does not consider that the Collector's anticipations of possible expenditure on direct famine relief are warranted by the facts observed and recorded by him. If it were a disturbance of the peace, as in Cocanada or Rajahmundry, the higher authorities would implicitly trust the man on the spot whatever he might say. But in famine relief and remission, the tendency of the Board is to discredit the man on the spot as far as possible, especially when his recommendations are of a sympathetic character and calculated to benefit the people at the expense of the State. Such officers run the risk of being tabooed and not being officially recognised, when their statements are likely to be of use, as before the Decentralisation Commission in Madras."

(*k*) *General.*

The Madras
Standard,
Madras,
Dec. 4th, 1907.

Interpellations in the Madras Legislative Council.

3. The *Madras Standard*, of the 4th December, writes :—" . . . . The answers given by the Hon'ble Mr. Bradley on behalf of Government to the interpellations put in connection with the Rajahmundry and Cocanada incidents can hardly be regarded as satisfactory. The Government has not met the main point in the questions regarding the Rajahmundry students; and the plea that punishment was necessary in the interests of discipline does not even touch it. The point is whether the severity of the punishment was at all proportionate to the seriousness of the offence. That students should flout all wholesome restraint and defy authority no responsible person will contend. But every well-informed, thinking man must be aware that even a greater injury is done than would result from the relaxation of discipline if a totally disproportionate punishment is inflicted on young

persons on the threshold of life for misconduct on their part whose nature and gravity, we have reason to believe, has not been ascertained with sufficient care, mainly because the inquiry in this connection was not conducted with sufficient coolness. We are sorry that the Government has declined to reconsider its decision. We think that the rankling of a sense of injustice in young persons and in their guardians and that of the public in general is undesirable . . . . ."

THE INDIAN PATRIOT,
Madras,
Dec. 6th, 1907.

The Madras reform proposals.

4. The *Indian Patriot*, of the 6th December, contains the following leader:—"The reform proposals of the Madras Government are, we are assured, but tentative, that is to say, they are not final in any sense, but only put forward to elicit criticism and suggestions . . . . While, therefore, we gladly accept the assurance that the Government is prepared to make such modifications as may be consistent with the true ends of reform, we do not hesitate to say that the scheme designed for Madras falls far short of the actual requirements and of the general expectations of the public. Remembering that, at present, there are 11 non-official members in the local council, the number 17 now proposed makes but a very small advance; and as far as the general representation of the districts is concerned, the increase of members now proposed may be equally effected by throwing open to election the two seats for which His Excellency now makes his own nominations.

"What Mr. Morley told us was that there would be a substantial increase in the number of members; but the increase from 11 to 17 can by no means be said to be substantial. What is wanted is a better representation of the districts, many of which are too far removed from one another and differ very much in their local features and characteristics. The representation of Chingleput or North Arcot by a gentleman from Vizagapatam or Gódávari can hardly be considered a satisfactory arrangement. If representation is to be real, it must be by districts not by groups of districts separated from another by social and geographical barriers, and by barriers of peculiar local customs and land tenures; it must also be such as will ensure intimate local knowledge on the part of the representatives. The scheme proposed by the Madras Government is altogether inadequate both in number and as regards the method of distribution of seats. That all the members of a caste in the Presidency can be represented by one gentleman is the most impossible to imagine as it is certainly the most impracticable to realise. How is an electorate to be constructed of the members of a caste throughout the Presidency, and how is an election by such an electorate to be conducted? And what is the caste interest in an Indian legislature? To us the idea of caste representation seems really grotesque, and by the high standard of property qualification fixed it has been made unreal. The country is interested in securing the services of its best men that can be found in any caste cr community; and since talent and capacity exist independent of property, it is but right that there should be no restriction on the choice of electors. A qualification may be well insisted on in the case of voters, although even here the limit must be consistent with the conditions of efficiency. The aim should be to allow the largest freedom of choice to the electors, and to bring within the electorate the most intelligent classes of property owners or tax-payers. The five thousand rupees limit will keep out of the Council some of the most distinguished men who have served as members; men like Mr. Gokhale will have no place therein. It can never be the intention or desire of Government to exclude such men from participation in the work of administration and legislation; and that is the strongest argument against the proposed limit of property qualification.

"In India, unfortunately, the higher the property qualification the lower is the intellectual; and among the larger land-owners or merchants it will be most difficult to find any considerable number of highly intellectual or highly educated men. The Zamindars are the largest property owners in this Presidency, and the Government knows best the difficulty of nominating a fit person to represent that community. It is the smaller land-owners that are rich in intelligence and public spirit and in the ability to be useful to the administration. To leave out that class in a scheme of electoral representation will be productive of the worst consequence politically. When the reform has been effected, the discontent will remain, aggravated by a sense of injury. The scheme must therefore be freed from these fundamental defects; it must extend, and not narrow, the field of representation; it must give the franchise to those who now do not possess it; it must faciliate the representation of interests which are now neglected; it must be such as will bring into the council men of talent and capacity, of public spirit and knowledge of public affairs. Caste does not require representation, but interests do. It is but right that His Excellency the Governor should have at his disposal a certain number of seats to which he may make nominations to secure the representation of unrepresented interests and communities. Beyond this, there is no necessity to be solicitous about caste and creed and the divisions based upon them. Indians are gradually getting out of their caste groove; and educated Indians will, we hope, refuse to elect any member on the principle of caste representation should such a representation be forced upon them. We do not want our national progress to be arrested or thrown back for the privilege of having caste representatives in the Council; we do not want caste feeling to be kept alive by our Legislative Council. If our educated countrymen will make up their mind to resist this insidious tendency, caste seats in the council will remain empty."

THE HINDU,
Madras,
Dec. 7th, 1907.

Redistribution of districts.

5. The *Hindu*, of the 7th December, writes:—". . . . The scheme for the redistribution of districts, divisions and taluks was published in another connection, more than six months ago. For a long time, prior to the publication, the scheme was under consideration. What is known as Mr. Meyer's scheme received a great deal of consideration before it received final shape. And it is now six months since the notification has been published. The matter is still under consideration, and no steps have been taken to give effect to the decisions arrived at already. The public have been kept entirely in the dark all along. Till the last notification was published, nothing of it was permitted to see the light. Since then, there has been another spell of silence. The public have not been taken into confidence at all at any stage, and apparently the Madras Government are of opinion that the former have no concern with the scheme or any of its modifications until final orders have been passed. They would not state what recommendations they have made in regard to the class of officers who should hold the several new places; and in regard to the question whether they would be pleased to recommend any of the new charges being reserved for the Provincial Service, they have no answer to offer. They have their own way of doing these things and they have no mind to let any one into their secrets. We do not expect that any consideration will be shown to the claims of the Provincial Civil Service. It is a voiceless, helpless class. There is no such thing as *espirit de corps* among them, and whatever their feeling of disappointment or even resentment, by reason of any action of the Government, they do not know what it is to give expression to it. Their weaknesses are known more to the Government than to the public, and we daresay there will not be the least stir in their ranks even if none of the new posts is given to them.

* * * *"

IV.—NATIVE STATES.

THE INDIAN PATRIOT,
Madras,
Dec. 4th, 1907.

Planters' claims in Travancore.

6. Referring to European planters asking for land in Travancore, the *Indian Patriot*, of the 4th December remarks:—". . . . . And particularly as regards Europeans it has to be remembered that they are not subject to the jurisdiction of Indian States. If they commit crimes they cannot be tried by the local judiciary, but have to be tried by British courts. In Travancore

there have been cases repeatedly of planters being accused of grave offences against natives of the country. The State Government is helpless to protect its own subjects against Europeans through its Police and judiciary; and a large European population, not amenable to local authority and perfectly independent of it, must constitute a grave danger both politically and administratively. The danger may not be very great if the European population is small; but if it increases as it must do when land is freely occupied by Europeans, there will surely grow up a powerful European colony which it will be impossible for the State authorities to control and keep in order. The existence of a strong European population, not amenable to the laws of the country and its judiciary, by the side of numbers of natives who are subject to local authority, must eventually lead to a struggle whose result it is not difficult to contemplate.

Already in Travancore, the High Range has become a European colony exclusively; and little consideration is shown to the natives who resort there. We have heard that no native can venture to hold up an umbrella, nor a native officer go there on horseback, without fear of being molested. We know there are excellent gentlemen among the planters. But unfortunately, as recent cases before the Madras High Court have shown, there are also a very different sort of men among them; and it would be the height of political folly and a grave injustice to the people to set up among them a class over which the State Government cannot exercise control of any sort. Hence both in its economic and political aspect, the increasing occupation of land by European planters will prove disastrous to the State and its people; and it is sure to create complications in the relations between the paramount power and the State. After all, the interests of the subjects of the State are paramount: and it is as much the duty of the British Government as it is of the State to protect it against exploitation by foreigners whose interests are often incompatible with the harmonious relations of British Government with the State. So long as they are inappreciable in number and isolated as units, no great harm may be done to either; but their growing strength and importance as a population, independent of local authority and too far removed from the authority and influence of the British Government, is not to be thought of without grave apprehensions of trouble in the future. The earlier British statesmen foresaw this; and the Standing Rule in Travancore against the settlement of Europeans is the best evidence of their foresight and wisdom."

VI.—MISCELLANEOUS.

THE MADRAS STANDARD,
Madras,
Dec. 1st, 1907.

Report of the un-official Commission which enquired into the disturbances in Calcutta.

7. The *Madras Standard*, of the 1st December, writes:—"The report of the un-official Commission which recently enquired into the disturbances in Calcutta, has been before the public for some time past. It is a masterly document, says the *Bengalee*, calm and judicial in its temper, exaggerating nothing but appealing to the mind of the reader with an added force, by reason of its studied moderation and temperance of expression and sentiment. The Commissioners do not make a single statement, for which there is not sufficient evidence on record. The proceedings were public; the witnesses were examined on oath; and the forms of judicial proceedings were observed throughout. Such was the confidence which the proceedings inspired that the witnesses came in crowds to give evidence. They felt it a relief to unburden their souls before honest judges who, in their opinion, represented the conscience and the wisdom of the community. Many of them would not go near Mr. Weston, the Official Commissioner. Such of them as were specially invited alone went. The public confidence in an official enquiry had been shaken by the hasty vindication of the Police in the Government Resolution and by the still more hasty verdict that the reports of police lawlessness were grossly exaggerated . . . . ."

VERNACULAR PAPERS.

II.—HOME ADMINISTRATION.

(*a*) *Police.*

SWADESAMITRAN, *Madras*, Dec. 2nd, 1907.

A prosecution without a complainant.

8. The *Swadesamitran*, of the 2nd December, says:—Except in the case of grave crimes like murder, it is usual for a complainant to bring a complaint in Court. It is very rare for the Police to bring a charge without a complainant. Now, at Kowlundu in Bengal, the Police have charged about eleven persons for having one day unlawfully entered a shop and thrown out all the foreign sugar that was found there. But neither the shopkeeper nor anybody else has made a complaint. The neighbours never came forward to give evidence. That being so, it is surprising that the Police should have been seized with such fondness for the foreign sugar thrown out of the shop. The foreign sugar is, perhaps, the son of the uncle of the Police; or perhaps the poor sugar has had its limbs broken by the throwing out! There can be only one reason for the zeal with which the Police arrested the eleven Bengalees; and that is, that the Police constables do not like the *Swadeshi* movement now carried on in India. They oppress the supporters of this movement, in order that it may not develop in India. Such conduct, if on the part of the Farringhee officials, is capable of explanation, inasmuch as *Swadeshism* is against the economic interests of their country. But what benefit will the Indian Police constables derive by causing obstruction to their brethren's good endeavours? A Police constable, who, to please his Farringhee superior, stands against his brother subjects, must die some day; and then it is only the Indians that will have to carry his corpse! If he be suddenly dismissed, then he must mingle only with the Indians, to be sure? If people resolve not to help these slavish traitors to their mother, by refusing even water to quench their thirst, then they will be brought to their senses.

(*b*) *Courts.*

ANDHRAKESARI, *Rajahmundry*, Nov. 29th, 1907.

"Rawalpindi rape case."

9. Adverting to the Rawalpindi rape case, the *Andhrakesari*, of the 29th November, observes:—"This is not the very first time when such a strange thing has happened. It is not once or twice, but many a time, that the Indian women were outraged by the Farringhees in railway carriages. When such wicked acts often take place and the Farringhees are excused, it can be freely said that the British justice is not holy and pure. We cannot believe that the Government do not know that justice is not meted out in the cases against Farringhees, inasmuch as both the Judge and the jury are Europeans."

Referring to the Rawalpindi rape case decided by Mr. Justice Reid, the *Swaraj*, of the 25th November, observes:—"Women would not yield to men for money. If the complaining woman really consented to yield herself to Moore taking Rs. 2 from him, what reason is there for her filing a suit against him in a Magistrate's Court? Let us suppose as a matter of argument that the Judge, who decided the case, has come to this country, having entered into an agreement to do a mean work, that is, cleaning latrines of the people. If he were to consider deeply whether he should do the work undertaken by him or escape from it, he must come to the conclusion that he must do it as he had agreed to do it for the sake of money. Similarly had Viran-Vali (complainant) consented to yield herself to the accused it could not have been possible for her to create so much agitation. Had the Judge viewed the question so, he would have decided that the statement of the accused was untrue and done justice to the complainant.

Had not the Judge believed the statement made by Moore that he made out as soon as he had seen the camplainant that she was a woman of bad character and that he then sent the signaller to arrange for his intercourse with her for a sum of Rs. 2, he would not have brought that statement to the notice of the jury in his address to them. At our mere seeing this Judge, can we say that he is the thief of thieves. We ought never to say so. If Indian women at their very sight appear to the Europeans as prostitutes, then should not the Indians regard the educated and civilized European ladies who accompany their husbands in carriages in the evenings and leave them when they see a carrige in the opposite direction with John Bull driving in it in order to drive with him in his carriage, as so many harlots that ruined many families? Would the Judge who believed the statement of Moore accept such views of the Indians? He would not do so. Just as he would not have accepted the said views of the Indians, he ought not to have believed, if he were impartial, the statement of Moore. But as he actually believed his statement, would such partial Judges with the help of juries of their own nationality fail to see their countrymen escape punishment in such cases? Under the British Government not only property but honour also is insecure. When there is scope for such decisions as the one in the above case, the people would not hesitate to say that the British Government is in no way superior to the Russian and Muhammadan Governments."

(*d*) *Education.*

Swaraj,
Bezwada,
Nov. 25th, 1907.

"Education policy."

10. The *Swaraj*, of the 25th November, observes:—"The Government are determined that education which can conduce to our welfare ought not to be imparted to us. The suffering Indians themselves have to decide whether the Anglo-Indians are to be called ungrateful people or monsters that eat our salt and yet think of doing us evil, intentionally denying us good education."

(*e*) *Local and Municipal.*

Desabhimani,
Cocanada,
Nov. 27th, 1907.

The Cuddalore Municipality.

11. The *Desabhimani*, of the 27th November, publishes an article in English, stating that Mr. Pánduranga Mudaliyár, B.A., B.L., who has been nominated for the 7th ward of the Cuddalore Municipality by some of the voters, is the owner of the building occupied by the Municipality and as such is disqualified to sit in the Municipal Council; that he has been in the Council for some years despite his disqualification; that he ought to have been unseated long ago by the Governor in Council; and that the omission was due to the fact of the Governor in Council not having had his attention drawn to it. The attention of the Collector and the Governor in Council is now drawn to this irregularity.

Swadesamitran,
Madras,
Dec. 7th, 1907.

Improvement of sanitation.

12. The *Swadesamitran*, of the 7th December, observes:—In spite of the vast establishments and expenditure connected with the Sanitary administration of the country diseases have been multiplying, and the death-rate is as large as ever. In no civilized country of the world do people die by disease and in premature years in such large numbers as in India. The British rule is said to be very powerful, ingenious and full of resources. What if it be so? No benefit is seen to accrue to the people. Now, Lord Minto has asked the local Governments to report on the proposal to appoint more sanitary experts. Under the British rule, whatever reforms are to be made, the first step that is usually taken is to appoint officers on enormous salaries. The belief is that, if that be done, and especially if Englishmen be appointed on salaries calculated by the thousand, all defects will disappear. Everybody can see that sanitary improvements cannot be effected by officials alone, without the co-operation

of the people. The Hindus are generally not ignorant of sanitary principles. Nor is it ordinarily difficult to learn them. The fact is that though the people know these principles, they have ceased to pay due attention to them. The reason is their poverty and lack of education. If they were educated, they would protect themselves against disease; if they were wealthy enough to have no want of food, they would be able to resist disease, when it did attack them. So long as these two defects are not made up, any number of new appointments will not make the people healthy.

Swadeshabhimani,
Mangalore,
Dec. 1st, 1907.

The real cause of epidemics in India.

13. Referring to His Majesty the King-Emperor's letter to the Viceroy regarding plague prevention measures in India, the *Swadeshabhimani*, of the 1st December, observes:—Nobody denies the fact that the Government is doing its level best to check the ravages of plague and its efforts will be fruitful in proportion to the tact with which the authorities carry out the measures and the regard they show to the sentiments of the people. But it cannot be believed that these measures alone will effectually ward off the disease. Because, more dreadful than plague is the ailment from which the people chronically suffer. The malady of hunger is the root cause of this and similar other epidemics in India, and unless the Government is prepared to cure the people of this chronic ailment, by relieving them of the burden of taxation and by helping the growth of industries its efforts in the direction of checking the spread of the disease are bound to fail.

Outbreak of cholera in South Canara.

14. Referring to an outbreak of cholera in the district of South Canara, the above paper in almost the very same language attributes it to chronic poverty in the land. It observes that even the very first necessaries of life, namely, wholesome food and proper shelter have come to be regarded as luxuries by the poorer classes. The price of rice has steadily risen to almost famine rates during the last two or three years. But the scarcity was not felt so much because the construction of the railway brought the labouring classes some means of subsistence. Now that that work is over, the poorer classes have been reduced to great straits. The staple food being too dear, the starving masses seek to relieve the pangs of hunger by taking whatever food they can find—however wholesome it may be—and become an easy prey to dangerous epidemics. How far medicine and sanitary measures can counteract the effects of scarcity, the authorities alone can understand. The Government must come to the rescue of these sufferers, and rice must be made accessible to them at cheaper rates. Then and then alone can the disease be checked.

Nadigannadi,
Bangalore City,
Dec. 7th, 1907.

Plague prevention measures.

15. The *Nadigannadi*, of the 7th December, attempts to refute the charge of want of co-operation on the part of the people in carrying out the preventive measures undertaken by Government to check the ravages of plague. In the first place, the Government recommends inoculation, but it admits that this secures immunity from the disease only for six months. Will the British Government recommend to their own people at home this method of introducing the plague poison into their bodies every six months? It has been found in the Bombay Presidency that persons who were inoculated even six or seven times, did not escape the disease. But, on the other hand, there are persons whose constitutions cannot stand even one or two of these operations. They soon become an easy prey to other diseases. It is clear, therefore, that inoculation cannot be a treatment of universal application. Other preventive measures suggested are equally impracticable. The well-to-do classes may find it convenient to shift their residence to health camps during the plague season. But it is altogether unsuited to a large class of people—the labourers who make only a hand-to-mouth living. The Plague officers are a menace to public freedom. They molest the people (on the plea of disinfecting the houses or of inspecting them) and try to levy blackmail. The practice of destroying rats is effective

EGIN

enough in checking plague. But the idea of ensuring man's own safety by destroying other animal life is altogether repugnant to Indian sentiment. Relieving the hunger-stricken masses, clothing the naked, and giving shelter to those exposed to inclement weather, will be more effectual in checking the epidemic than all the measures already suggested. If the power of resistance to disease were not dependant on the general health and the constitution of a person, we should have seen as heavy a mortality among medical men as among the lower classes. But we see that not even one per cent. of them catch the disease. To seek to prevent the disease by removing only its immediate causes by adopting a treatment which has the effect of bringing about the physical degeneration of the progeny, instead of removing the predisposing causes by improving the general health of the masses, is a grave and culpable mistake.

SWADESHABHIMANI,
Mangalore,
Dec. 1st, 1907.

Temporary closing of dispensaries.

16. The *Swadeshabhimani*, of the 1st December, complains that the hospital assistant in charge of the dispensary at Hosdrug in South Canara has been posted to Subramanyan on plague duty and the dispensary has consequently been closed, and that the people suffer for want of medical aid. The dispensary having been in existence for upwards of 15 years the people of the place and of the neighbouring villages have learnt to depend upon the medical aid available there and the old vydian is all but gone. It is, therefore, unfortunate that at this stage they should suddenly be deprived of the services of the medical man. It is hoped that our benign Government will arrange that these village dispensaries may henceforth be open at all times of the year.

(*h*) *Railways.*

AFTAB-E-DAKHAN,
Madras,
Nov. 28th, 1907.

Outrage of a native lady by Europeans.

17. The *Aftab-e-Dakhan*, of the 28th November, writes that the unexpected acquittal of the Europeans who had been charged with the outrage of a native lady at the Rawalpindi railway station, clearly proves that the laws of justice were quite neglected and partiality was shown in the trial of the culprits. The procedure relating to the trial of European criminals ought certainly to be modified, and the jury system also needs amendment. The *Aftab*, in conclusion, strongly hopes that the Railway authorities will award the culprits some exemplary departmental punishment.

(*k*) *General.*

SWARAJ,
Bezwada,
Nov. 25th, 1907.

Nellore people's "foolishness".

18. The *Swaraj*, of the 25th November, writes as follows:—"The passing of the Act by the Governor-General prohibiting the discussion of political matters, either publicly or privately and gagging our mouths, is an open instance to show that the English are doing us injustice. Our people objected to the Act. The English have not come here to listen to our prayers. They have come to transform their will into law and make us so many living corpses. They are not born with our fathers or mothers. The Governor of Madras is one of such eminent gentlemen. He goes on tour to learn the opinions of the Anglo-Indian officials and not to note the people's difficulties. It is a dream to suppose that the English will conduct the affairs of Government in consonance with the Indian public opinion. The Governor is one among the King's subjects. Perhaps the people of Nellore are of opinion that loyalty must be displayed and he must be respected. Whether an official gets a salary of one pice or a thousand rupees these people know that all the officials are servants to the King. It is proper to honour them only when any benefit could be got from them."

KISTNAPATRIKA,
Masulipatam,
Dec. 1st, 1907.

"The stupefying weapon."

19. The *Kistnapatrika*, of the 1st December, writes as follows:—"Lord Curzon changed the old policy and took to the policy of repression. The partition of Bengal, the educational reforms, etc., have awakened the natives from their stupefying

sleep that set in long ago. Discontentment and insubordination of the natives increased, and intimidated the rulers, and the rulers lost their balance of mind and began to pass unnatural laws and adopt repressive measures. However, these actions of the rulers and their fear increased the agitation and strengthened the peoples' power. The policy of repression has injuriously affected the despotic Government of the rulers. So, once again, it has become necessary to establish the old peaceful policy and throw the natives into the ocean of illusion. It is only for this reason that Mr. Morley said that it would be for the welfare of the State to win the Moderates to its side. It is for this reason that the *Englishman* began to praise the natives. It is for this reason that Lala Lajpat Rai and Ajit Singh were released. It is for this reason that Mr. A. C. Banerjea and Mr. Chandra Sen, the manager of the *Sandhya*, were pardoned. It is for this reason that the Viceroy and the Governors began to speak kind words. It is for this reason that several great Englishmen visit our country and show their excessive kindness towards us. Oh, natives! Rulers are trying to win your hearts by putting on the guise of a syren. Do not be deluded into forgetting your ideal, *Swaraj*. Do not fall into a stupefying sleep and give up your action. Do not tarnish the lustre of your souls by hankering after wordly happiness. Salvation cannot be obtained unless illusion and fear are given up."

Swadeshi lectures.

20. The same paper says that Messrs. Kona Sitarama Rao, B. Narayana Rao, and A. Narayana Rao visited the village of Surunga-vruksham, where they delivered lectures on *Swadeshi* topics on the 12th and 13th ultimo.

AFTAB-E-DAKHAN,
Madras,
Nov. 28th, 1907.

The release of Lala Lajpat Rai and Ajit Singh.

21. The *Aftab-e-Dakhan*, of the 28th November, in regard to the release of Lala Lajpat Rai and Ajit Singh, observes that every one ought to be grateful to the British Government for its far-sighted policy and its good-will towards the Indian subjects. The British Government like a loving mother, who reprimands her child for any wrong done, had deported the above persons and has now granted them release. It behoves these two persons to be more cautious in future and not to give occasion for complaints.

The *Qasim-ul-Akhbar*, of the 28th November, in recording, with gratification, the release of Lala Lajpat Rai and Ajit Singh, observes that a regular trial ought to have been made of the above persons for the offence with which they were charged. Their deportation without any trial was, of course, a very rigorous and oppressive measure. The slur which has been cast on the justice of the British Government can never be blotted out, even though the prisoners are released.

III.—LEGISLATION.

SWADESAMITRAN,
Madras,
Dec. 4th, 1907.

The prospect of a Press-gagging Act.

22. The *Swadesamitran*, of the 4th December, writes:—Inasmuch as Sir Harvey Adamson, the blessed soul, who introduced the Prevention of Public Meetings Act, has threatened us with the passing of a Press-gagging Act, we guess he meant it in seriousness. The details of this probable enactment have been given out. Seventy-five per cent. of our newspapers would die out owing to inability to furnish the security which forms a part of these details. If the local authorities write that some newspaper editors are meritless and look at them once a little furiously, a large number of papers will be reduced to ashes. Even if one or two papers should escape, the officials would try and find out something to be seditious in them, and would swallow the security amount and confiscate the press. If only the officials do their work with a little diligence in this direction, all the papers will be extinguished wholesale in one or two months. Then they may carry on the Government with great peace. As it is the papers that give publicity to the atrocities of the officials, the officials may do whatever they like and sleep without anxiety, if these papers are got rid of. Therefore, the aim of this new Press-gagging legislation is to do away with the *Swadeshi* and

Swaraj agitation. It is only when this new Act is passed that the thirty crores of people in this land will say: "Long endure the British rule!" But it will not be possible for the British, nor for the Brahma who created them, to pass a mind-gagging Act! Henceforward, God is the only refuge for the people!

Appointment of natives as Members of the Executive Council of His Excellency the Viceroy.

JARIDAH-E-ROZGAR, *Madras*, Nov. 30th, 1907.

23. The *Jaridah-e-Rozgar*, of the 30th November, in fully concurring with the *Madras Mail* in the opinion that the appointment of deserving, highly cultured and highly educated natives as members of the Executive Council of His Excellency the Viceroy and of the Councils of Governors of Madras and Bombay will greatly add to the fame and prestige of the British Government. This measure, if carried out, will tend to promote loyalty and good-will amongst the Indian subjects. The *Jaridah* further suggests the appointment of persons of excellent legal acumen and erudition such as the Hon'ble Dr. Rash Behari Ghosh or Sir Bhashyam Aiyangar as legal members of the Viceroy's Legislative Council.

IV.—NATIVE STATES.

Corruption in Mysore.

SURYODAYA PRAKASIKA, *Bangalore*, Dec. 2nd, 1907.

24. A correspondent of the *Suryodaya Prakasika*, of the 2nd December, observes that though Mysore has long been regarded by the outsiders as a model State and its administrative efficiency is highly spoken of by all, it is unfortunate that a great deal of corruption has set in recently in several branches of the public service and particularly in the Treasury department. The shroffs take advantage of the ignorance of the ryots and tease them in numerous ways until their palms are greased. The correspondent relates that he himself was present when a friend of his was paying some money into the treasury. The shroff received the amount and then demanded something for himself and when that was refused he took up a rupee from those already received and said it was a bad coin. The complaint was taken before the Accountant and, strange to say, he concurred with the shroff. Now the decision of the Treasury Assistant Commissioner is awaited on that point. Instances of this kind are numerous. It is hoped that the responsible authorities will interfere on behalf of the ignorant ryots and soon put an end to all such corrupt practices.

VI.—MISCELLANEOUS.

District councils and village pancháyáts.

SWADESAMITRAN, *Madras*, Dec. 2nd, 1907.

25. The *Swadesamitran*, of the 2nd December, observes:—It is the opinion of the Civilian officers, who have given evidence before the Decentralisation Commission that District councils, such as those recommended by the Indian witnesses before that Commission, are not needed. For the presumption is that there is nothing which the Collectors do not know, and that what they have to learn can be learnt without such councils. What forsooth can there be which the English Civilians do not know? They have, to be sure, an instinctive knowledge of everything, from *Brahma Vidyá* (that is, knowledge of Brahman, the supreme being) down to the sweeping of streets! Advisory Councils, if they existed, would, instead of being a help, be an obstacle to the good which might be done by the omniscient Collectors. The Civilian witnesses admit the necessity of village pancháyáts. But they say that these pancháyáts should not have the power to tax the people, because if that power be given to them, the people will begin to hate them. Why, pray? Is a tax imposed by the Government not a tax? Will the people not place as much confidence in the leading villagers as they place in the Government officials? Will the people not understand that any tax levied by the villagers is for the benefit of the village? The people of the villages will not object to the pancháyáts levying a light tax for education and irrigation. The pancháyáts may be empowered to decide Civil and

criminal cases and irrigation disputes, to provide pasture and other conveniences in the villages and to secure advantages from the Forest department. It is very necessary that the opinions of the people should be taken in regard to village irrigation, remissions of land revenue and the restrictions of the Forest department. It is these matters which have caused discontent now in the villages. The people should be given powers in regard to education also. The reason why the people of the villages are prevented from taking any interest in education is that education is at present conducted entirely at the discretion of Christian missionaries and the head of the Educational Department.

SWADESAMITRAN,
Madras,
Dec. 2nd, 1907.

Mr. J. H. Robertson, the Collector of Salem.

26. The *Swadesamitran*, of the 2nd December, writes:—Everything that the Anglo-Indians in this land do by way of recreation and pastime affects the Indians very seriously, that is, causes them loss of life. While hunting in plains and forests, the Anglo-Indians, in fact, very often kill the Indians. It may be said in defence that they do so, not knowing the forests and plains to be frequented by human beings. But, if an Anglo-Indian in the responsible position of a Collector keeps a cheetah in his bungalow, allowing it to fall upon those who go there, how can such conduct be defended? It is not enough if one or two such charitable men are District officers; we should indeed pray that all Indian Civil Servants should be such men! What if cheetahs are set to pounce upon and tear into pieces the Indians, who are destined to be the slaves of the Anglo-Indians, and who desire that there should be more sympathy, more love and more social intercourse between the two classes? It will, we presume, be held to be a fitting punishment for such a desire on their part. The Civilian of whom we are writing is none else than Mr. J. H. Robertson, the Collector of Salem. He appears to have tethered a cheetah to a tree in his compound. A few days ago the cheeth, it is said, attacked a woman who had gone to the Collector's bungalow to pick up twigs, and killed her. Again, it is said that a woman who went to feed the cheetah was attacked and killed by it. Is it right for a district official, whose duty it is to protect the people, to rear a ferocious beast endangering the lives of the people? When some gentlemen of Salem pointed out to him that it was not right to do so, he is reported to have said that nobody need come to his bungalow. If the head of a district evinces such sympathy to the people, the people must surely prosper! Will the Members of the Decentralisation Commission, who are considering the means of establishing closer relations between the district officials and the people, take note of the conduct of Mr. Robertson? If they do so, it will be found that intimate intercourse and agreement in thought between the Anglo-Indians and the Indians is not possible until all the former cease to disregard and begin to respect the latter.

Reception to Lord and Lady Minto at Mandalay.

27. A correspondent of the same paper observes:—The Nattukkottai Chettis at Mandalay, through the pride of their wealth, erected a pandal at a cost of Rs. 1,500 to receive Lord and Lady Minto and presented them with a pearl string worth Rs. 500. There were several others who spent a lot. What did they all get in return? As our Lala Lajpat Rai said, only titles may be hoped for. I do not decry the honour done to the Viceroy. But what I say is that the money thus spent might have been more usefully spent if it had been devoted to the poor in our land.

SWADESAMITRAN,
Madras,
Dec. 3rd, 1907.

Sir Harvey Adamson.

28. The *Swadesamitran*, of the 3rd December, writes:—When Mr. Morley selected Sir Harvey Adamson to be Home Member of the India Government, it was expected that the latter would be broad-minded, liberal-hearted and kind to the people. Just like several other acts of Mr. Morley, this selection also has proved disappointing to the Indians. It may be remembered that when Sir H. Adamson introduced the Seditious Meetings Act, he abused the educated

Indians. On Saturday last, an occasion offered itself for him to repeat the views expressed by him in Council. The celebration of St. Andrew's Day in Calcutta was the occasion. This is a Scottish celebration, and the Scottish-people are fond of whisky—a strong drink. The Westerns cannot have a dinner without alcohol. The utterances made under its influence are always rather strong. Nevertheless, Sir H. Adamson, being in a responsible position under the Government, ought to have been careful in his speech about the people, especially when he was condemning certain classes of the people. But he seems to have left his tongue without restraint. It was very unbecoming of him to have declined against the Indians at a place where they could not have been and were not present. It was but natural that he spoke in praise of his countrymen. It was also natural that he said he esteemed their views highly. But he was not right in having derided and vilified the Indians. He said that the position of the Englishmen in India was unsafe owing to the present unrest in the country. That is, he said in effect that, if riots took place, the rioters would kill the Englishmen. Then he decried at great length the Extremists and the newspapers conducted by them. He said that in course of time these papers would probably begin to write in a spirit friendly to the Government, and that, if they failed to do so, he would crush them and the Extremists conducting them. While speaking so, Sir Adamson should have thought himself to be a Moghal or Russian Emperor with boundless power. By accident he was born in England instead of in Russia In the history of the world, there have been innumerable despots like Sir Adamson who have attempted to retard the progress of the people. But not one of these despots has been able to hinder that progress Have they not been blown away like chaff before the wind? Will Sir Adamson's stern attitude prevent the realization of the aims of the Indians?

SWADESAMITRAN,
Madras,
Dec. 3rd, 1907.

Interpellations in the Legislative Councils.

29. The *Swadesamitran*, of the 3rd December, referring to the questions put and the replies given to them in the Madras Legislative Council on the previous day, observes:—We do not in the least approve of the habit of putting a large number of questions on matters of small importance, for thereby the value of the interpellations is lost. Only a few questions of a pointed nature should be put on important subjects.

Dismissal of a copyist of the District Court of Barisal for selling photographs.

30. The same paper says:—The District Judge of Barisal dismissed one Vaikuntha Basu, a copyist of his court, for having assisted his son in selling photographs of Sri Pal, Sri Bannerjee and Sri Gokhale. Then Vaikuntha Basu went and represented to the District Judge that he had committed no offence, and that his son had sold those photographs merely to derive profit. The Judge is reported to have said in reply: "You are uttering a lie. You sold the photographs of the three traitors through your love for them. Do not stand before me. If you want an appointment, go and apply to Pal, Surendranath Bannerjee and Gokhale. They will give you one. You would have lost your head, if you had committed the same offence in Afghanistan. I, on the other hand, have dealt with you leniently. Get away." It is only we that make a difference between Sri Pal as an Extremist and Sri Gokhale as a Moderate. But in the opinion of the Farringhee officials, Pal, Gokhale, Bannerjee, and Naoroji are all traitors and seditionists The selling of the photograph of Sri Pal, nay even the pronouncing of his name, has become sedition! How preposterous!

SWADESAMITRAN,
Madras,
Dec. 4th, 1907.

The Government's ignorance and secrecy.

31. The *Swadesamitran*, of the 4th December, observes:—The Government officials try to conceal their ignorance by secrecy. From the replies given to the questions put in the Madras Legislative Council in regard to the incidents at Cocanada and Rajahmundry the ignorance of the Government and the consequent mischief caused to the people are apparent. The Government refused to divulge any information which the people would like to have. What would the people think? If the Government had acted rightly, why should it conceal the truth? Does not such

concealment naturally give rise to suspicion? It is the suspicion that thus arises in many instances which causes dissatisfaction. Through ignorance, the English officials commit serious faults. To hide these faults, they resort to the contrivance of snubbing the representatives of the people. The Government and its officials, when they do anything wrong, think that to admit their blunder is derogatory to them. This is not right. If they do not like to acknowledge their mistakes, they should consult the representatives of the people before doing any act, in order to remove their ignorance which is the cause of the faults they commit. If they are not willing to do even that, what is the use of getting infuriated at the mischiefs thus caused?

SWADESAMITRAN,
Madras,
Dec. 4th, 1907.

The elected members of the Legislative Council and the Budget.

32. The *Swadesamitran*, of the 4th December, observes:—Before the adjournment of the Legislative Council at Madras on Monday last, His Excellency the Governor said that he had made a new arrangement in regard to the discussion of the Budget in the Council. This arrangement is that as soon as the Budget is forwarded to Calcutta, copies of it will be furnished to the elected members that they might study it carefully and, in consultation with the official members, criticise it. Such of the alterations proposed by them as are approved by the Local Government will have to be sent up to the Government of India. This is the first step. The second is that the Government of India should approve them. Else, the efforts of the elected members will be in vain. In the discussion between these members and the officials, our men have no right to vote on any point, nor is there any provision that the Government must accept the votes. We do not know what good will ensue from this! What is it for which the Honourable Members praised the Governor at considerable length?

The *Swadesi* newspapers and the whites.

33. The same paper says:—A new weekly paper called *Kalki* is being published in Madras and sold here and there. Last Sunday a boy was offering copies of this paper for sale near the tramway opposite Pachaiyappa's College, when a whiteman in the car took hold of ten copies of them alleging a desire to purchase them, and tore them to pieces; nor did he pay the cost! Is this also a proof of the love which the whites bear to the Indians?

DESABHIMANI,
Cuddalore,
Dec. 4th, 1907.

The Decentralisation Commission.

34. The *Desabhimani*, of the 4th December, publishes the following in English:—The Decentralisation Commission that commenced its sittings at Madras last week has examined a large number of witnesses—official and non-official—on various points within its scope. Till two or three days before it actually sat, nobody knew anything of its proposed sittings and the very many points on which it proposed to elicit opinions. We do not propose to enter into the details of all the points enquired into by the Commission, but prefer to offer our remarks on a few of them. The Hon'ble Mr. Bradley, Chief Secretary to Government, who was the first witness to be examined, stumbled at every step, despite his honest attempts to hold his ground. Mr. Meyer proved more than a match to Mr. Bradley and unnerved him at last. This seems to have produced a good effect on the succeeding witnesses who gave their evidence more carefully, although one of them, Lieutenant-Colonel Thomson, had to be reminded by the Commission that he did not seem to realize the importance of the evidence he was giving.

As was to be expected, there was a divergance of opinion between the official and the non-official witnesses on the question of second appeals in cases of departmental punishments. Mr. Bradley was strongly inclined to the view that a second appeal should not be allowed. He was for leaving the fate of the punished to the tender mercies of the appellate officers who, according to him, generally render redress in proper cases. His view, however, ignores the fact that the existence of a second appeal not infrequently acts as a check on slipshod and perfunctory modes of disposal of regular appeals. Instances of parties ultimately succeeding in second appeals are not wanting. And what should have been the fate of those people if the amendment proposed by Mr. Bradley so strongly and forcibly had been then in force? The conciousness that there is no controlling authority over the appellate officer often produces in him a certain amount of callousness and a sense of irresponsibility which is detrimental to the stability and usefulness of the public service. At times executive considerations largely enter into the disposal of appeals and all manner of confidential information, local prejudice and slight suspicion determine the fate of these unfortunate victims. There is, of late, a tendency to rely too much on the infallibility of the "man on the spot." However much the officers may like the curtailment of second appeals, either on the ground of prestige or reducing the work, we are led to think that justice and expediency require the continuance of the existing state of things. Even among non-officials the opinion was not unanimous and on the whole the balance of opinion seems inclined to the view we are advocating.

Most of the official witnesses that gave evidence on the subject of Advisory Councils were against their formation. They seem to think that these Councils are unnecessary and that Collectors can very well elicit public opinion without the aid of such Councils. We fail to understand why there should be so much opposition to the formation of a body which, if properly constituted, will adequately reflect public opinion and be a source of help to the Collectors. Some of the non-official witnesses are against the constitution of these Councils mainly on the ground that it will be difficult to find capable men to serve on them: we are by no means satisfied with the reasons given by them. It is not really difficult, as some of them think, to get hold of men of light and leading to focus public opinion and play an important part in the promotion of good feeling and better understanding between the officers and the people.

Some of the witnesses were for the Government retaining their control over the Boards and the Municipalities even in petty matters. Now these bodies are in the leading strings of Government. Local self-government is more or less a farce, and if it should be made more of a reality, these bodies should be given a free hand in carrying out their intentions. It is refreshing to read the answers given by Mr. Cardew, Acting Secretary to the Government in the Revenue Department. He is one of the ablest members of the Civil Service and his opinion ought to carry much weight with the Commission as well as with the public. The Government interfere in details, sometimes petty ones, in the affairs of local bodies. Mr. Cardew simply echoed the general feeling throughout the country when he said that local bodies did not fully realise their responsibilities, because they were never in a position to do so. He also said that, taking the advantages with the disadvantages, he thought that the experiment of giving local bodies enlarged powers was worth trying. This experiment will be an unqualified success if there be less of captious criticism from official quarters.

Referring to the Decentralisation Commission the *Swadeshabhimani*, of the 1st December, explains that the object of the Commission is to extend the powers of the local authorities by relaxing the control of the Central Government over them and to give the people a larger share in the administration of their country. The paper observes that under the existing methods, the Government of India has to be consulted on every point even as regards petty details. The municipalities and district boards are at present institutions without any life in them. The District Collector is too much occupied in adjusting his relations with the Central Government and finds little time to mix with the people and often even his legitimate work suffers on this account. The municipalities and district boards are similarly subject to the rigid control of the Local Government. No doubt, at present even a peon dismissed by the Collector has a right of appeal against that decision to the Local Government and finally even to the Government of India. But in 99 out of 100 such appeals, the decision of the Collector is confirmed by the higher authorities, so that the curtailment of the right of appeal to the Central Government is altogether immaterial. His Majesty the King-Emperor has appointed this Commission in order to remove the shortcomings of the present methods of administration, and the Commission seeks to carry out His Majesty's intentions by the formation of Advisory Councils to help the District Collectors, and by extending the powers of the municipalities and the district boards as well as of the Board of Revenue.

Referring to the same subject, the *Nadegannadi*, of the 7th December, says:—His Majesty the King-Emperor has appointed a Commission to ascertain how the existing methods of administration may be improved. The Commission will take the evidence of leading officials as well as non-officials, such as lawyers and the Congress representatives, to consider how far the powers and responsibilities of the local authorities may with advantage be extended. They will also consider the advisability of increasing the powers of the municipalities and the local boards and the village officials, and of establishing village panchayat courts to try petty offences. But these reforms will not give the people *Swaraj* or self-Government. The authorities may rest assured that administrative difficulties will remain much the same, unless and until India is granted self-Government.

The *Kerala Patrika*, of the 30th November, referring to the evidence given before the Decentralisation Commission at Madras, says as follows:—"If the defects thus brought to light are remedied and improvements in the method of administration effected, beneficial results may be expected. The chief defect in the present system of administration is the ignorance of the European officers in regard to the true state of the people and their aloofness from them. We do not know what measures will be adopted to remedy the evil. Some are of opinion that there will be a great improvement if the European officers were to study the vernacular well and converse directly with the natives. But owing to the disrespect with which the European officials treat the natives, respectable natives are generally very reluctant to call on Europeans, and it is only very rarely that European officials visit native gentlemen. An improvement effected by European officials in the matter of politeness and civility can alone bring them and native gentlemen together to enable them to mutually discuss important matters. It is not known who will be able to effect this reform. It appears that there is a proposal that a Council composed of respectable natives should be formed to advise the District Collectors. The opinion of most people is that such a Council is unnecessary since it is possible for Collectors to make themselves directly acquainted with local matters. These Councils might be of some use if they were composed of educated, independent and patriotic men, but it is doubtful if such men will be appointed. Different opinions appear to have been given on this subject. It can be learned only from experience whether any law passed in accordance with the sound view arrived at after a thorough sifting of the divergent opinions and removing the chaff therefrom will be beneficial to the country. As there are some members on this Commission well acquainted with the true state of India, it is probable that if any law is passed it may be beneficial to the people. Whatever law may be passed, its administration will be beneficial, if the officials who administer such laws are kind to the people."

SWADESAMITRAN,
Madras,
Dec. 6th, 1907.

The statesmanship of the Government of Madras.

35. The *Swadesamitran*, of the 6th December, says:—Some months back the Government subjected the students of Rajahmundry to punishment in several ways for their alleged disorderly conduct. Some of them were debarred from appearing for examinations, and others declared ineligible for the public service. One of the students punished was Hari Sarvothama Rao. He is a Master of Arts and was undergoing training for the teaching profession. He was at that time declared unfit for a teacher's place. Public opinion was that the Government was not justified in having punished the students so severely. That being so, the Government has now

BEGIN

ordered that the said Hari Sarvothama Rao and another person named Ramachandra Rao be permanently debarred from Government service. This sudden additional punishment after a lapse of five months may lead one to infer that they have committed some new crime. It is not so; and the reason for the additional punishment is not clear. In the Government order, it is stated that somebody raised the question whether Hari Sarvothama Rao and some other students were eligible for Government service. It is not known who raised this question. Whoever might have done so, is it right to increase a punishment originally awarded? Is it likely that more faith will be infused in the people towards the Government, if it evinces so much cruelty towards students? Hari Sarvothama Rao and others will certainly not be doomed to destitution by being declared incompetent to become teachers or public servants! They will somehow earn an honourable livelihood by the use of their education and intelligence. But the action of the Government will only estrange the public from it. If the Governor or his advisers think that they will be able, by such orders, to inspire more awe in the minds of the students or that the English teachers will command more respect than at present, it is only a delusion. The mania for public service has, for some time past, been losing much of its strength. There is already a complaint that the educated Indians look to the public service as their only goal, and do not take to independent walks of life. Surely all educated Indians cannot get Government appointments. Even granting that they can, they will certainly not be able to amass wealth thereby. The honour which used to be attached to this service is gone. The people in general have begun to feel that the educated as well as the uneducated should resort to trade and industry to amass wealth and to be independent, that it is honourable to be independent and that there is no scope for all this in Government service. Such a feeling will only be strengthened by the order of the Government in the case of Hari Sarvothama Rao. This person, too, will not feel sorry. The public service never had any attraction for him He will be benefited rather than ruined by the Government Order. Further, in the present state of India, we have to think that educated and patriotic men should not become slaves by entering the public service. Hari Sarvothama Rao is a young man, highly educated and patriotic. To him, the Government Order will cause neither sorrow nor loss.

SWADESAMITRAN,
Madras,
Dec. 6th, 1907.

The Tasildar of Srivaikuntham and *Swadeshism.*

36. A correspondent of the *Swadesamitran*, of the 6th December, writes:—A registered company has been started in Srívaikuntham called the *Swadésa Vastu Partcharini Sabhá*. In order to procure the capital for this company, its promoters go round the several villages in the taluk, canvassing people to take shares. The Tahsildar of the place also, during his inspections, has been persistently telling the villagers that it is higher *Swadeshism* for each man to mind his own business and that to join the *Swadeshi* enterprise is sedition. It is a pity that his superiors have not appreciated his worth! For the last two years he has been doing service in several ways to please his masters. When the people of this place wanted to celebrate the honourable acquittal of *Srijut* Surendranáth by the Calcutta High Court, he strongly opposed the proposal. In the local reading-room he voluntarily extolled the *Mail* paper, and spoke against the aryan *Vandé Mataram.* To crown all, he is at present preaching *Videshism* in opposition to *Swadeshism* in his official capacity. Nevertheless, he has not been even confirmed in his acting appointment. Alas!

SWADESAMITRAN,
Madras,
Dec 7th, 1907.

Mr. Nevinson's advice.

37. The *Swadesamitran*, of the 7th December, publishes the following advice alleged to have been given at Cuttack a few days ago by Mr. Nevinson, the Press representative from England:—Indians believe that you must help yourselves. You need not even dream of good accruing to you from the *paradési* Government. True *Swadeshism* consists in believing that you alone can help yourselves. During my tours in India, I have observed a great fault in you; and that is, that, whenever you meet any white man, you show him boundless

respect, taking him to be divine. You should not respect a man, simply because he is a white man. You must respect him only if he is honest, honourable and just, and not for the colour of his skin. If a man is dishonest, you must boldly tell him to his face that he is so and that you will have no regard for him, be he white or black or red. If you do not like the doings of any man, you should tell him so in a point blank manner, whoever he may be. If you act up to my advice, you will be doing much good, not only to yourselves but also to us. Because those of our nation who have been honoured by you boundlessly lose their native righteousness and become proud and arrogant thereby; and when they go to England, they tend to disregard us also. Therefore you should respect only those who are superior to you in character.

SWADESHABHIMANI,
Mangalore,
Dec. 1st, 1907.

His Excellency the Governor's visit to South Canara.

38. Referring to His Excellency the Governor's visit to South Canara, the *Swadeshabhimani*, of the 1st December, observes that if the grandeur and costliness of the reception of a Governor were a proper index of loyalty, it would seem that the district stands second to none. While it is admitted on all hands that the nature of the reception given to the head of a Government rightly indicates the political attitude of the subjects, few can see the wisdom of wasting large sums of money over the reception and supplicating the Government immediately after for grants or to relinquish its claims over municipal debts. Yet this is exactly what happened in South Canara. Nearly 25,000 rupees were spent on the reception of His Excellency. After receiving him with such pomp and magnificence, the public approached His Excellency with an appeal for funds to build a hostel and the Municipality also supplicated for financial support from the Government. It is no wonder, therefore, that His Excellency asked the former to learn to be more self-reliant and the latter to enhance the taxes. There is another interesting aspect of His Excellency's visit to South Canara. The illiterate masses are eager to know what benefits have been conferred on the people by His Excellency on his visit to their district. But it is unfortunate that they have to be told that His Excellency, while he expressed that he was greatly pleased at heart at the cordiality of the welcome accorded, he granted none of the requests made, with the exception of allowing the Roman Catholics to change their forms of address. The readers will judge for themselves how far the district has been benefited by His Excellency's visit.

Events at Barisal.

39. The same paper reports that the District Judge dismissed from service a clerk in his office for helping his son to sell the portraits of prominent nationalists and that the Public Prosecutor of Barisal was compelled by the District Magistrate to resign his post for taking part in the partition day celebration.

The vernacular papers of Calcutta.

40. The same paper reports that the vernacular newspapers of Calcutta are publishing illustrated accounts of how old men were assaulted and beaten by the police during the late riots.

The granting of gun-licenses.

41. The same paper also reports that the forests of South Canara are infested with wild beasts, that men in the neighbouring villages are frequently attacked by tigers, and that the people complain that the Government, by limiting the grant of licenses, has deprived them of the means of self-defence even against wild beasts.

SURYODAYA PRAKASIKA,
Bangalore,
Dec. 2nd, 1907.

An open letter to His Excellency the Viceroy.

42. A correspondent of *Suryodaya Prakasika*, of the 2nd December, named Narasimha of Durga (Mysore), in an open letter addressed to His Excellency the Viceroy, writes as follows:—Your Excellency must not regard with feelings of hostility the legitimate aspirations of the Indians to acquire self-government which the other colonies of England, such as Australia, Natal, etc., have already obtained. The Englishmen and the Indians must be treated alike in an impartial manner, lest the fair name of

BEGIN

British justice should fall into disrepute. While the disturbances in the Punjab were due to the Land Colonisation Bill, it pleased Your Excellency to attribute it to a general political disturbance and to deport two of the popular leaders. There would not have been this needless panic if Your Excellency had only seen the real causes of discontent in the country. Mr. Keir-Hardie was able to judge better, because he visited all the important parts of the country and observed the masses in their everyday life. If Your Excellency also had undertaken a similar tour, the sword of Damocles (the Seditious Meetings Act) would not have been over our head to-day. Your Excellency must also consider how far repressive measures are appropriate in these days of progress and enlightenment. It is hoped that Your Excellency will not repeat the mistake of following the wicked advice of your subordinates but will grant India self-government which all the other dependencies of England have been fortunate enough to acquire already.

Bharata Bandhu,
Nov. 30th, 1907.

Remarks on the Rawalpindi rape case.

43. A leader in the *Bharata Bandhu*, of the 30th November, referring to the acquittal of Moore, the assistant station-master, who was charged with having committed rape on a young Hindu girl at the Rawalpindi station, remarks that an injustice surpassing that perpetrated in that case will be extremely difficult to find. Moore made a statement during the investigation by the Police absolutely denying anything having been done by him to the girl, but the result of the chemical examination of his clothes was conclusive against him and he then admitted before the Judge that he had connection with the girl, but that she was a consenting party, having received money from him. The girl who belonged to a respectable family found it impossible to endure the disgrace and committed suicide. When such perversion of justice frequently happens, can any one argue that the British administration is free from corruption? Moreover, the attempt made by the Magistrate, who tried the case, to prove that the accused was not guilty, was to the highest degree worthy of reproach. Such silly arguments as those advanced by the Judge in support of the action of the accused, namely, that the accused can be found guilty only when the woman stoutly resisted the sexual congress at the time; that if the woman through deceit, intimidation or other cause has consented, then the man is exculpated, beget derision in the minds of the people rather than regret. This valuable opinion of the Judge must unquestionably have been formed from a consideration of the chastity of European women. The long and short of incidents of this nature is that the defects in the social code of the European community are thus being prominently brought to light.

Union among Indians.

44. A correspondent to the same paper, expatiating on an article on "Want of Union" among Indians, remarks that in former times during the sway of native rulers, such virtues as union, love and patriotism were common among the people and they were encouraged by the rulers. But in course of time, all this has changed and the English fully aware that they could not subjugate India, without bringing about the downfall of the Indians, won over the people by sweet words and achieved their object. The independence of the native rulers also disappeared with it. They not only do not raise the people from their present fallen state, but, on the other hand, any one, who ascends a step or two with great difficulty is mercilessly thrust down. It is because the people are subject to such defects as selfishness and disunion, that they are obliged to continue in this fallen state and wear out their days in tears. The article concludes with the apostrophe. Oh! Valour! Without the companionship of your friends courage and determination, no progress in this world can be achieved.

[Issued, 14th December 1907.]

CONFIDENTIAL. **No. 50 of 1907.**

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 14th December 1907.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

II.—Home Administration. PAGE

(b) *Courts*—
Viranwalli's case 644

(d) *Education*—
The national outlook .. .. *ib.*

II.—Home Administration—*cont.* PAGE

(k) *General*—
The Madras Government and the reform proposals .. 645

VI.—Miscellaneous.

In bad taste 646
The Indian National Congress .. .. *ib.*
Swadeshism everywhere 647

VERNACULAR PAPERS.

II.—Home Administration. PAGE

(a) *Police*—
The Villupuram riot 649

(d) *Education*—
The headmaster of the Muhammadan Training school, Madras 650

(e) *Local and Municipal*—
Cholera and distress in South Canara .. .. .. *ib.*

(f) *Land Revenue and Settlement*—
Water-supply .. .. *ib.*

(k) *General*—
Official insolence 651
The Brahmans and the lawyers in the proposed reforms. *ib.*
"Self-help" 652
New movement .. .. *ib.*
Bipin Chandra Pal .. .. *ib.*
Swadeshi lectures 653
High prices of foodstuffs .. .. *ib.*

III.—Legislation. PAGE

The prevention of Seditious Meetings Bill 653

IV.—Native States.

Viceroy's visit to the Nizam 654
The Nawab of Dacca and the Maharaja of Ayodhya .. *ib.*
British officers in Hyderabad .. .. *ib.*
Appointment of a European doctor in Hyderabad .. .. *ib.*

VI.—Miscellaneous.

The faith of the Moderates in the official favours 655
Rallying the Moderates .. .. *ib.*
The new spirit and the British Government .. .. .. *ib.*
The Moderates and the Extremists 656
The Decentralization Commission 658
Mr. Nevinson on India .. .. *ib.*
The release of Lala Lajpat Rai 659
The ideal of *Swaraj* .. .. *ib.*
District administration 660

ENGLISH PAPERS OWNED BY NATIVES.

II.—Home Administration.

(*b*) *Courts.*

The Indian Patriot,
Madras,
Dec. 10th, 1907.

Viranwalli's case.

1. The *Indian Patriot*, of the 10th December, writes as follows:—"Our Poona contemporary, the *Mahratta*, urges the desirability of approaching Her Majesty the Queen in regard to the gross miscarriage of justice in this case. Our readers are aware of the details of what is popularly known as the Rawalpindi rape case which had its denouncement in the suicide of the unfortunate victim of that crime, Viranwalli. The suggestion made by our contemporary is that a statement of the case should be prepared and submitted to the Queen with the prayer that Her Majesty will be pleased 'to do the needful'. The proposal has no doubt the merit of proceeding from a generous impulse, but calm and dispassionate deliberation will make it clear that it is not so advisable as it may seem at first sight. The injustice in Viranwalli's case is not the outcome of some unforeseen cause, but the result of the law of the land. If we take all the cases in which Europeans have been accused of murder, culpable homicide, grievous hurt, or rape, it will become clear how the special privileges which the Criminal Procedure Code expressly provides on behalf of the European accused, have been at the bottom of one miscarriage of justice after another.

"* * * * *

"A peculiarly obnoxious system that has been in force for decades past has to be rectified, and it cannot be done by merely pursuing the accused who has been let off in Viranwalli's case. But out of evil comes good in the destiny of individuals as well as nations, and it is not for us to disregard the good that may come out of this evil were we capable of united and determined action. Further, what is the good of combating individual cases of failure of justice when there is a system of administration of justice which is directly responsible for it? Judges may be corrupt in every country and juries may also be perverse. But nowhere is there any need for law to be perverse, for a code to be manifestly and palpably unjust, and to recognise inequalities and anomalies. Justice knows and ought to know no colour, no complexion, no race, no religion; justice it is that approximates a divine institution on earth. Irrespective of persons of wealth and wordly considerations, of the weak and the strong, justice has its fearless and undeviating course. But here special laws are made based on considerations of color and parentage, and experience has proved that the fruits of such a system are a danger to the State. It is for the recasting of this law that we should strenuously press for now.

* * * * *"

(*d*) *Education.*

The Hindu,
Madras,
Dec. 10th, 1907.

The national outlook.

2. The *Hindu*, of the 10th December, contains the following:—"In the course of an interesting article in the December number of the *Modern Review*, Revd. C. F. Andrews, M.A., writes thus on the national outlook in India:—'The new scheme of national education, by means of private funds, will be a valuable object-lesson on a small scale, but it can hardly expect to cover the whole ground or to compete seriously with the State's unlimited resources. The

Senates of the Universities, the Professors in Colleges, the masters in schools are now mainly Indians; even the courses of study are in a great measure within Indian control. It will be the fault of Indians themselves, therefore, if the history, literature and traditions of India do not form a prominent part in every college and school curriculum.' We do not know where the learned writer got his facts upon which he bases the italicised observations. We do not know of any Indian University to which his description applies. The Indian Universities Act was passed by Lord Curzon, according to the view of those who were opposed to it, in order to avert the contingency of Indians obtaining a controlling voice in the management of the Universities. If the state of things such as Mr. Andrews describes exists, the *raison d'être* of a national system of education in India would practically cease to exist. On the other hand, all the Universities are official-ridden and are at the thumb of the bureaucracy. Take, for instance, the Madras University. Can it be pretended for one moment that in the Senate, the voice of Indians has any controlling effect in all important matters. If so, the Rajahmundry College embroglio would not have passed in the quiet and indifferent manner it has been suffered to do. We do not overlook the fact that the Senate has lately elected an Indian as its representative in the Legislative Council. This was because the candidature of a Jesuit Missionary gentleman was not acceptable to several of the European Fellows. The Syndicate is a close corporation in which the European majority dominates the proceedings, and the numerically small Indian contingent is thankful to be allowed to exist. We know at least two members of the Syndicate who not long since resigned their position because they felt powerless to make their voices heard to any effect. In the Madras section of the so-called Indian Educational Service, there is not a single *Indian* in employment. That superior service, with superior emoluments, is kept as a preserve for men of European descent. If considerations of race and colour have any important influence in any department at all of the British service, it is in the Educational Department."

(*k*) *General.*

THE HINDU,
Madras,
Dec. 9th, 1907.

The Madras Government and the reform proposals.

3. Referring to the proposals of the Madras Government that representation on the enlarged Provincial Council shall be based on castes, the *Hindu*, of the 9th December, has the following leader:—"The scheme which the Madras Government has formulated in respect of the enlargement of the Provincial Legislative Council in pursuance of the letter of the Government of India, dated 4th August 1907, has met with a reception from the public the nature of which is unmistakable. Its publication has been received with feelings of profound dissatisfaction and of disbelief as to the wisdom or good intentions of the Government.

"* * * * *

". . . . The social organism was, indeed, once built up in India upon the lines suited to the conditions of the time. It is, however, falling into pieces in consequence of change of time and environment, and no class of people have been more vehement and loud in their denunciation of caste and the evils which it works in Hindu society than our Anglo-Indian well-wishers. They have condemned it as a social curse, but for political purposes they now advocate its prepetuation. Who can believe in their sincerity of motives? The principle which underlies the scheme of the Government of India is entirely opposed to the facts of history and the lessons to be derived from experience. It is no bar to political unity and to political co-operation that people are of different races or of different religious faiths. The nature of the political nostrum which our rulers now wish to apply to prevent the consolidation of the various popular interests in the land and to break the continuity of the national force which has already begun to make itself felt is too obvious to be mistaken. . . ."

VI.—Miscellaneous.

The Liberal,
Madras,
Dec. 8th, 1907.

In bad taste.

4. The *Liberal*, of the 8th December, contains the following:—"Rightly or wrongly we find some sort of nemesis following those who have done great and deliberate injustice to India, the mother-land not only of Indians, but many a wanderer and refugee from any land or clime. As a rule the most benefited are the most ungrateful and the most loaferish are the most vehement in their denunciations. We will give a few examples here below:

"*Sterling.*—This is the very sterling gentleman who turned up his nose at the base-born B.A's. That he was a criminal and a degenerate at the time he indited those calumnies is patent from the fact that he was violent, short tempered, irritable and high-handed. He is now in jail, sentenced by a man who is a worthless Judge willing to let off a white man on the least loop-hole.

"*G. W. Steevens.*—This correspondent of the *Daily Mail* was loud in his denunciations of the Bengali which he confirmed in his book "In India". Soon after he kicked his bucket at Ladysmith of enteric fever. The thought alone of having outraged an innocent people is enough to kill a man.

"*Morley.*—After perpetrating deportations, repressions and what not, we now hear of his nearest relative living, a nephew, sentenced to two years' rigorous imprisonment for forgery, cheating and falsification of accounts.

"*Curzon.*—No sooner had he returned from India after being laid low by Kitchener, Lady Curzon died of a very delicate, but intangible disease, as a visitation of Providence. His Clive Memorial is a languishing affair and nobody likes to go near him, as evidenced by his appeals on behalf of the Oxford University.

"*Moore.*—This heartless rake besides taking advantage of a helpless girl, blackened her character and was the cause of a suicide's blood. He is now wandering a penniless loafer, with a hardened face. What a luckless moment for the girl to quarrel with her relatives and leaving her home, never to return any more.

"*Fuller.*—He wanted to be autocratic and set off the Muhammadans against the brother Hindus. He is now chewing the cud of bitter reflection and a thorough shame-faced man writing insane articles to monthly magazines.

"*Lord Lytton.*—This is the celebrated author of the Press Gagging Act. He died a lunatic and an insane.

"*Mr. Mant and Justice Reid.*—These are the limbs of the law domineering over the simple shepherdless mass of the people of Punjab. But wait, you will soon hear how Providence removes such men from not doing more harm.

"*Sir Harvey Adamson.*—He is now gabbing to his heart's content about taking vengeance on the leaders of society and the press. His bearings are not known yet, but we will soon hear. A brother Scot is a much more revengeful sort of character than the Englishman and he generally puts his iron heel on the fallen foe. But wait for the Nemesis, wait."

The Indian Patriot,
Madras,
Dec. 10th, 1907.

The Indian National Congress.

5. The *Indian Patriot*, of the 10th December, contains the following leader:—"A distinct division of parties in the Congress is an established fact; and it is bound to be maintained. The immediate effect of the division is quarrel, disturbance, unseemly harangues, as in Nagpur; the eventual effect, we hope, will be the developement of a constitution for the Congress. Already, so far as the subjects committee is concerned, a limit has been placed on numbers.

"* * * * *

"The election of delegates is done at present either by existing Associations or by public meetings got up at random. It is open to anybody to elect delegates to the Congress. Anybody who cares to attend a public meeting is a voter, and ordinarily no objection is raised to any name proposed at a meeting. Nor is there any limit to the number that may be elected; and a

Congress meeting is large or small according to the special attractions of the year. While in one year the number is particularly large, in another year it is particularly small. Owing to the differences between Moderates and Extremists larger numbers are now drawn than was generally the case before; and any person who desires to be a delegate can be one without much difficulty. With a well-defined constitution a maximum will have to be fixed, which may be sufficiently large to cover all areas; but a limit to the number will necessitate the observance of well-defined rules as regards the qualification of voters, the methods of election, and the distribution of members over definite areas. Taking each province and district separately, what is the number to be assigned to each, and how are the seats to be distributed. We must provide representation for each area though some areas may not be always adequately represented owing to the failure of people to come forward as delegates. If three thousand is the total strength, there may not be in any year more than two thousand actually present at the Congress. Some parts of the country may be left unrepresented or inadequately represented. But such representation as there may be will be of a definite and authoritative sort, determined not by the will of straggling electors, but by the operation of well-defined rules. Variation in numbers there must be so long as the Congress remains a non-official Parliament without any authority derived from the laws of the State. But a constitution such as we have indicated will impart to the Congress a weight and authority which it will be impossible to disregard, and will be sound policy to take advantage of."

THE HINDU,
Madras,
Dec. 14th, 1907.

Swadeshism everywhere.

6. The *Hindu*, of the 14th December, writes:—"*Swadeshism* is such a fundamental principle in the affairs of every nation, that it is not surprising that it is taking deep root in the young communities that wish to keep abreast of the times. The awakening of the Asiatic people from a life of long lethargy has sent a thrill of horror through all the Western nations for fear that their industrial and mercantile dominance may be sweeped off. America is afraid of Chinese boycott and is making daily overtures to her. Japanese tradesmen are fast displacing the foreign merchants and we, in India, know what havoc the Bengal boycott played among foreigners in the matter of decreasing the imports of belati goods and stimulating the Indian industries. Indians have long been protesting against the excise duty on cotton and similar wrongs but with no appreciable gain. The Government of India, as a return for this incessant cry, gave the people of this country a resolution in 1898, about the preference to be given, in the purchase of articles required for the various departments of Government, to Indian manufactured goods wherever practicable. But how far this pious resolve has been adhered to, and to what an extent stimulus to the Indian industries has been given thereby, are matters which it is sad to reflect over. The public are not aware of the terms of the resolution and to a question put by the Hon'ble Sir V. C. Desika Chariar in the last meeting of the Legislative Council, the crisp answer came from the Hon'ble Mr. Bradley that the Government Order, dated the 22nd June 1898, 'will be laid on the table.' We are not in a position to know whether that function of laying the resolution on the table has been performed, but we may be allowed to suggest, in this connection, that papers submitted to that process may be placed also on the editors' table so that their contents might be widely known. As it is, the matter of Government interference on behalf of the people of the country seems to be remote and the salvation lies, as has already been recognised, with the people themselves. But it is painful to note that, while in India people are starving and famine-stricken, with their industries ruined by foreign competition and themselves thrown out of employment in consequence, such a fabulous amount of goods should be indented for from outside India for the needs of the people and of the several departments of Government. While on this topic, it will be useful to refer to the indignation and outcry that were raised recently in England when Mr. Haldane placed large orders with an American Company for horse-shoes required for the British

Army. At a Conference of the National Union of Conservative and Constitutional Associations at Birmingham, held recently, Sir Howard Vincent, now notorious as the despicable author of that contemptible cry 'Why not shoot Lajpat Rai,' moved 'that this Conference strongly condemns the action of the Secretary of State for War in placing with an American Trust Company a large order for the supply of horse-shoes to the British Army, and thereby displacing from public funds a considerable quantity of home labour at a time when the non-employment of the people is the greatest problem of British statesmanship.' In another resolution this same procedure was characterised as a 'ruthless, relentless and remorseless policy.' He upheld, the report says, as a cardinal principle that British labour should be given to British hands and British wages be paid to Britons. Still more is this 'cardinal principle' applicable to this country where the average income of an Indian is much less than in Great Britain, where the visitation of famine and pestilence is more a rule than an exception, and where, above all, an unfeeling and unsympathetic bureaucracy holds the sway."

VERNACULAR PAPERS.

II.—HOME ADMINISTRATION.

(a) *Police.*

DESABHIMANI,
Cuddalore,
Dec. 11th, 1907.

The Villupuram riot.

7. The *Desabhimani*, of the 11th December, writes as follows in English:—"We are sorry to hear that there was a serious rioting at Villupuram on the afternoon of yesterday, in connection with the innovation attempted to be made to bring the Roman Catholic festival procession into some streets in the town. The Hindu Karagam that was set up sometime ago, on account of cholera, as Hindus often do as a sort of propitiation to Goddess, was then in procession and there was a crowd. To clear the way, stones were thrown and they were returned numerously. If the Magistrates had judiciously and peremptorily ordered that the mission procession should be stopped and that the Hindu Karagam should be taken back, matters could not have developed into a rioting. Instead of pacifying the excitement that then prevailed, three of the Hindus were shot, as we hear, and some of them, including a Muhammadan, were wounded, and thus the mob was infuriated. What followed, we cannot say exactly, as we have not yet had full details. The authorities avoided shooting in Sivakási and Salem riots, as such a step generally fans embers into a blaze."

A correspondent of the same paper, after narrating the incidents connected with the disturbance, remarks also in English:—"It is hoped that the Local Government will investigate in the matter fully and find out the real cause of the disturbance. It is to be regretted that wiser counsel did not prevail. The 'man on the spot' ought to have been more discreet. It was certainly open to the Joint Magistrate to have used his own discretion in the matter and precluded the occurrence. It is really unfortunate that steps were not taken to prevent the disturbance either by stopping the procession or by conciliating the people. The whole thing seems to have been badly managed, requiring a careful investigation."

The *Swadesamitran*, of the 13th December, says:—In yesterday's issue we noted that there was a riot on the 10th at Villupuram and that the Police had shot down four Hindus. To-day some details are divulged in the papers. The Roman Catholic Pádri at Villupuram resolved to celebrate a festival. The Hindus coming to know of this gave information to the Police. The Superintendent of Police ordered that the festival should not be celebrated, as it was contrary to custom. The Pádri somehow got the District Magistrate's sanction. The District Magistrate, not having been at Villupuram, gave the permission without knowing the condition of that place. Before the car of the Christians came out, the Hindus had assembled in large numbers and had resolved to make a disturbance of the peace in case the car was started in procession. The Joint Magistrate and the Police authorities should have at once stopped the procession. The local officials are not bound to carry out the decision of the District Magistrate who had no knowledge of the state of the people's feelings. Nevertheless, they were ready to fulfill the desire of the Christian Pádri, thinking that the Hindus would easily get frightened. The officials behaved in such a way as to make the already excited mob more excited and furious. The infuriated Hindus set fire to the car and also to the huts of certain Christian Pariahs. The procession did not after all take place. The Police exercised their authority and four Hindus were shot dead. This loss of life and property was the result of the incapacity of the officers. The Police will get some persons convicted as rioters. The people will express surprise at the injustice, and believe that the English officials are partial to the Christian religion. Such conduct on the part of the officials, especially at present, when there is dissatisfaction throughout the country and the faith in the English is shaking, is not in the least statesmanlike. If a clever Indian Deputy Magistrate had been in the place of Mr. Walsh, he would easily have made matters smooth. The Englishmen, though they boast themselves of superior tactfulness, cannot in critical moments acquit themselves as well as the Hindus He have had many instances of this in our experience. The Hindus might have put up with the Christian procession, inasmuch as the Christians are also Indians. But it cannot be expected that the common people will entertain such noble feelings. The English officials have not realized this.

(*d*) *Education.*

JARIDAH-E-ROZGAR,
Madras,
Dec. 7th, 1907.

The headmaster of the Muhammadan Training school, Madras.

8. The *Jaridah-e-Rozgar*, of the 7th December, in speaking at great length on the benefits of British rule, observes that the development of the secular and technical education of the Indian Mussalmans under the fostering care of the British has been marvellous. The blessings which Mussalmans have enjoyed and are still enjoying under the shadow of the British was not enjoyed under other Governments. Some of the facilities afforded to Mussalmans in the matter of education are scholarships, exemption from school-fees, half fees, etc. The *Jaridah* then observes that the appointment of a Hindu who has but a smattering of Hindustani as headmaster of the Muhammadan Training School, Madras, where small Mussalman boys are taught, and Muhammadan teachers quite unfamiliar with the English tongue are trained is a matter for surprise. The headmaster of the said institution must be fully conversant with Hindustani in order to explain things nicely and clearly to the boys and teachers undergoing training. The *Jaridah*, in conclusion, suggests to the Director of Public Instruction, Madras, the necessity for appointing a Mussalman to the headmastership of the said school.

(*e*) *Local and Municipal.*

SATYADEEPIKA,
Mangalore,
Dec. 13th, 1907.

Cholera and distress in South Canara.

9. A correspondent of the *Satyadeepika*, of the 13th December, writes that the serious outbreak of cholera in Mangalore and the adjoining villages is mainly due to the dearth of foodstuffs and particularly rice, the price of which has almost reached famine rates. When the menial servants of Government asked for an additional famine allowance, they were told that they could subsist on sugarcane and strawberries which were plenty and cheap. And so the poorer classes had to do. They ate sugarcane, strawberries, sometimes cheap tough unwholesome fish, and whatever else they could find. Even stale toddy went to satisfy their hunger and the result is the spread of epidemics. While the people are thus dying of disease and starvation, the municipal authorities prohibit the use of fish and such other cheaper articles of food and urge sanitary measures. But, will sanitary measures be of any avail, when the people are dying of starvation? Is not death more welcome than the prolonged miseries brought on by starvation? It is unfortunate that neither the authorities nor the more affluent among the public seem to be moved by this heartrending condition of the masses.

(*f*) *Land Revenue and Settlement.*

DESABHIMANI,
Guntur,
Dec. 11th, 1907.

Water-supply.

10. Adverting to the dual control of Public Works Officers and Collectors over irrigation canals, the *Desabhimani*, of the 11th December, observes that Public Works Department means the Department of Engineers supplying water to wet

lands. The Revenue Department collects the cost of it. It does not listen to complaints regarding failure of crops for want of timely supply of water by the Department of Engineers. It is a well known fact that when crops fail owing to scarcity of water and when kist is not paid, the Revenue Department issues distraint processes.

(*k*) *General.*

INDIA,
Madras,
Dec. 7th, 1907.

Official insolence.

11. The *India*, of the 7th December, writes:—Not only the British officials, but also most of the Indian officials who are their subordinates, evince towards the public of our country much insolence and disregard. In free countries, the Government officials generally consider themselves to be the servants of the people. The administration in those countries does not aim at tyranny over the people. In India it is otherwise; the Government is not the people's; the officials draw their pay from foreigners; and therefore their aim is to work for the foreigners and earn their favour: they need not care for the people. The people have become helpless and dumb insects. Therefore, the officials forget that they depend for their food upon the Bharata people and that they belong to the Bharata race, and behave themselves without the least respect or gratitude towards the people. There is a Tahsildar in a place in the proximity of Madras. A friend of ours and another gentleman, before leaving that place for Madras, went to the Tahsildar's house for plague passports. They asked a servant who was there to go and inform the Tahsildar that two persons were come for taking plague passports. When the peon acted accordingly, they heard the Tahsildar shouting very loudly "Tell them to go out!" One of the two persons then went to the Tahsildar himself and said "Do not think that persons who come to your house for passports are robbers. Be a little more courteous to the people. I go." This is one of thousands of such instances. There is no administrative power in the hands of the people to check such officials. The only course which is open is to cast them out.

SWADESAMITRAN,
Madras,
Dec. 10th, 1907.

The Brahmans and the lawyers in the proposed reforms.

12. The *Swadesamitran*, of the 10th December, observes:—Lord Minto sent his proposals of reform to the Provincial Governments, and the Madras Government has invited the opinion of the District Collectors who are, in turn, in consultation with the important men in their respective districts. Nothing of the kind appears to have been done in the City of Madras. There is in Madras the Corporation, the Senate of the University and the Mahájana Sabha. The authorities have, for some reason unknown to us, not taken this Sabha, having on its rolls many prominent Indians, into their confidence in the present instance, though it has been usual for them to consult it in administrative matters. But whichever Indian may be consulted, the one opinion which is likely to be got is that every one of the reforms proposed by Lord Minto, especially in the light of the suggestions made by the Government of Madras, is absolutely useless. The Indian newspapers have already pointed out that the scheme framed by Lord Minto shows undue favour to the Muhammadans in preference to the Hindus, and a dislike of the educated section of the people, especially the lawyers, on the part of the Government of India. This aspect of special privileges to certain classes of people is rendered more ridiculous by the Madras Government, which wishes to treat the Brahmans and lawyers specially. We do not see any reason why any caste or race should be given special preference. Nor can we understand why one profession—namely, the lawyer's—should be looked upon as superior to and more worthy of representation than the other professions. It is clear from all this that our rulers are bent upon perpetuating those very differences which have been detrimental to our advancement, and which, consequently, patriotic men have been deploring. It is thoroughly disgraceful that the Government should use towards the people such trickery in the name of administrative reform and popular privileges.

SWARAJ,
Bezwada,
Dec. 2nd, 1907.

"Self-help."

13. Referring to the interview of the editor of *Hindu-Prakash*, with Mr. Keir-Hardie, the *Swaraj*, of the 2nd December, writes as follows:—Mr. Keir-Hardie said, "Why, it rests entirely on yourselves to improve your condition. Do not give up your perseverance in despair, whatever might be your lot." Why should there be a doubt about the fact that the English are tormenting the Indians? Does it require a looking glass to see the sores in the palm of the hand? There is no occasion for Mr. Keir-Hardie to say what he said in the first part of his statement, if he did not fall in with our opinion. Moreover, if it were his opinion that memorials and petitions should be sent to the Government in accordance with the begging policy, he would not have said that work must be done with perseverance whatever lot might await us. William Cobbett in his "Advice to young men" says that those who cannot bear the burden of heavy taxation will try to wreak their vengeance on those who impose such taxes, and that it may result in the shedding of blood too. As God does not like to bathe India in blood, the English rulers framed the Arms Act and reduced the Indians into so many snakes deprived of their fangs. There is now no need for the wielding of swords and the shedding of blood. There is only one way of making the English request us to accept self-Government. If we adopt that method, we can make the English merchants who made us beggars, beggars like us, subject to all the troubles from which we are now suffering. We are now currying their favour. They will then try to win our favour. When our people then go to England, they will respect them as they did Prince Fugime. Here a verse is inserted which means, "Go out putting on the weapon of boycott and saying—you, the British, have eaten the salt of the Indians and you ought not to have wounded their hearts and mercilessly ruined all their trade."

KISTNAPATRIKA,
Masulipatam,
Dec. 8th, 1907.

New movement.

14. The *Kistnapatrika*, of the 8th December, contains a Telugu speech by Mr. A. Narayana Rao, in the course of which he says:—"The inhabitants of the village of Garuguparru-Nadella Janakiramiah, Penumetsa Tirumala Raju and others, too numerous to mention—deserve many thanks for their labours in the *Swadeshi* cause. If work should continue as now, I am confident that the Feringhee articles can be boycotted very soon, and the Kistna district of the Madras Presidency will become important, like the famous Barisal of Bengal. There is no other remedy for the existing despotic government than the preaching of independence and self-help in every village, the formation of associations, and the continuance of boycott. It is not money that is now needed, but fit persons. The people of the taluks of Ellore, Narasapur and Bhímavaram are ready to appoint preachers.

"Brethren, national spirit has begun to blossom. Who can stop this? Everywhere the song in praise of the country is heard. In every home the pictures of the leading patriots are feasting our eyes. The hands of every man are adorned with copies of the histories of the devotees to the mother country. Even in petty villages, night schools and stores of *Swadeshi* articles are shedding their lustre. Our eyes are perceiving the force of the description given by 'Bhavananda' that mother India would shine adorned with all jewels, putting on a smiling countenance, possessing great wealth and beauty and becoming the mistress of the world. It is only for the realisation of this glorious vision that musicians are singing, preachers are preaching, and newspaper editors are writing in papers. When all people call the country mother, then she will appear in all splendour."

ANDHRAKESARI,
Rajahmundry,
Dec. 6th, 1907.

Bipin Chandra Pal.

15. A correspondent to the *Andhrakesari*, of the 6th December, contributes under the head of *Vande Mataram* a few Telugu verses addressed to Babu Bipin Chandra Pal:—"It is only with you that the new movement entered our presidency and has since acquired renown. It is only by you that pure patriotism has been awakened in our minds. It is only by you that incomparable love for *Swaraj* has been generated in the Telugu people. It is only through you that National colleges are being established here. It is only

by your clear preaching that the people shook off ignorance. Such a one, our Babu, our Bipin Babu, fate has driven to prison.

"Borne on one side by Lala Lajpat Rai, the lion of the Punjab, by Gangadhar Tilak cheerfully on the second side, by Subrahmanya possessed of excellent virtues on the third side, and by yourself, the working hero, on the fourth side, the new movement progressed gradually. But on account of the absence of Lala Lajpat Rai, it stopped progressing. However that (difficulty) has passed by. Ha! You are taken away in turn by the bureaucrats, who impose severe punishments."

KISTNAPATRIKA,
Masulipatam,
Dec. 8th, 1907.

Swadeshi lectures.

16. The *Kistnapatrika*, of the 8th December, says that Mr. B. Narayana Rao and Kona Sitarama Rao recently visited the villages of Undi and Penumantra, and delivered their usual lectures on *Swadeshi* subjects.

KERALA SANCHARI,
Calicut,
Dec. 11th, 1907.

High prices of foodstuffs.

17. A leader in the *Kerala Sanchari*, of the 11th December, in the course of a long article on the high price of foodstuffs, after detailing the deplorable state in which the low paid officials are placed owing to the scarcity, observes that it is to be regretted that Government have not decided to take any action in the matter, though they are aware of it as evidenced by the reply given to an interpellation in the Legislative Council and the Government Order No. 294 of the 26th November, on the reports of the Collectors of the various districts. Government are of opinion that matters have not reached that acute stage which demands prompt attention. The article criticises some of the reports of the Collectors and says that Government and the Revenue Board could learn the true state of facts only if the Divisional officer and their Revenue subordinates reported truly and independently on the actual state of affairs. The fact that the good name and promotion of the Tahsildars and other Revenue officials depend upon the revenue collections has been deposed to by more than one person before the Decentralisation Commission. Considering these facts, it is the duty of superior officers possessing self-respect, independence and sympathy to know that reports of some of their subordinates ought not to be always believed in as true. It is no exaggeration to say that almost all people are more or less affected by the present high prices of foodstuffs. It is indeed high time that the authorities do take action in every possible ways to relieve the distress of the people.

III.—LEGISLATION.

INDIAN LAW GAZETTE,
Madras,
Oct. 1907.

The prevention of Seditious Meetings Bill.

18. The *Indian Law Gazette*, for October, observes:—Considered in every way this Act will be dangerous to the people. There has never been an Act similar to this in civilized countries like England, France, Belgium, Germany and America. In America the Government itself has ordered that the people should express their grievances in public meetings. In England there has never been made an Act like this, though for six months in the reign of George III, when the country was in a state of agitation, it was ordered that no meeting of more than 50 persons should be held. Once the people of London united together and beseiged the fort; but even then the English statesmen did not think it necessary to pass such an Act. It should be said that the cause of the advancement of the British Empire in the past was the freedom of speech it had vouchsafed to its subjects. Now the Government of India is going to blindly take away the freedom of speech in public meetings to which every British subject is entitled. Further, freedom of speech is most essential to the people of this country, differing in every respect from the rulers. Freedom of speech is the only channel by which information about the state of the country may flow to the Government. If this important channel be blocked up, the Government will become inflexible and stereotyped. The people, not being able to tolerate it, will either try to reform it radically or to destroy it altogether. Therefore the passing of this Act will plunge the Government into a sea of anxiety. It is

thus detrimental to the Government as well as to the people. The Government is making a dangerous experiment, and it remains to be seen whether the object with which it is made will be realized, or whether the people will run mad under it.

IV.—NATIVE STATES.

SWARAJ,
Bezwada,
Dec. 2nd, 1907.

Viceroy's visit to the Nizam.

19. Adverting to the recent visit of His Excellency the Viceroy to the Nizam's Dominions, the *Swaraj*, of the 2nd December, observes:—"Is not surprise expessed in every part of India at the visit of Lord Minto to the Nizam of Hyderabad? It might be to learn whether or not the Nizam is loyal, or perhaps to receive some gifts from the Nizam, or to consult him on matters of State. It is easy to get gifts. It depends on the will of the Nizam and the fortune of the Viceroy. We do not know whether he received any such gifts or not. The Nizam's loyalty to the British Government was manifest from the speech he delivered at the dinner given to the Viceroy. If the Nizam were to confer self-government on his people, and appoint a Council as the Shah of Persia did, he would enlist the affection of the people, and there could be no fear of Englishmen. From the praise the Viceroy bestowed on Sir Walker in Nizam's service in his very presence, we are led to infer that His Excellency might have visited the Nizam with the intention of getting the Arms Act introduced into his dominions. We are led to infer also that the Viceroy praised Sir Walker so as to hint to him that he must be on the alert, as he could not disclose his mind to the Nizam after listening to his speech, in the course of which he, the Nizam, said: "The people in our dominions are all loyal to the British throne. I think that the racial prejudice consequent on the administration of India not being conducted suitably to the present condition of India, is the cause of the present disturbance. The rulers must be actuated by sympathy. Mere verbal sympathy is of no use. Sympathy must be shown in action." The Nizam deserves many thanks for having spoken so boldly on the unrest and sympathy, that it was not expedient for the Viceroy to consult him on matters of State.

JARIDAH-E-ROZGAR,
Madras,
Dec. 7th, 1907.

The Nawab of Dacca and the Maharaja of Ayodhya.

20. The *Jaridah-e-Rozgar*, of the 7th December, writes that prejudiced Hindus made a great fuss over the matter of the loan of 14 lakhs made to the Nawab of Dacca by the British Government at an interest of 8 per cent. per annum, but now that the British Government have made a loan of Rs. 25 lakhs to the Maharaja of Ayodhya at an interest of 4 per cent. per annum, the Hindus are gratified. The question now is, why did the just British Government make a distinction between the Nawab and the Maharaja in the matter of interest?

ALHAMI,
Madras,
Dec. 8th, 1907.

British officers in Hyderabad.

21. The *Alhami*, of the 8th December, writes that the British officers employed in Hyderabad enjoy a greater number of holidays just as they enjoy a higher salary than the natives. Besides, Mr. Hankins and Mr. Walker attend their offices as they like, Mr. Knox Homan attends office for four days a week. While such is the case Mr. Walker is brooding over the idea of cutting down the holidays enjoyed by the native officials.

The same paper says that what is at fault in the case of British officers in Hyderabad is this, that they are mere puppets in the hands of their munshis; Mr. Hankins is under the influence of Saiyid Akbar, and Mr. Knox Homan under that of Amir Hamza. It is hoped that Government will take a note of the above matter.

Appointment of a European doctor in Hyderabad.

22. The same paper complains bitterly against the appointment of a European doctor on a salary of Rs. 1,500 (British coin) per month in place of Dr. Gimlette, in preference to the natives of Hyderabad, who are equally able and efficient with the Europeans. The *Alhami* gives the

following list of native experts in Hyderabad who are well-deserving of the said appointment:—

S. Mullamah, M.D.
M. G. Naidu, M.B., C.M.
Ahmad Mirza, M.B., C.M.
Mirza Karim Khan, M.B., C.M.
Muhammad Abdul Ghani, M.B., C.M., L.R.C.P., M.R.C.S.

VI.—MISCELLANEOUS.

INDIA,
Madras,
Dec. 7th, 1907.

The faith of the Moderates in official favours.

23. The *India*, of the 7th December, publishes a cartoon in which the Moderate party is represented as a dog holding in its mouth a bone which symbolizes favours shown by the Government, and Mr. Tilak is shown as trying to straighten its tail of faith in these favours. In explaining the cartoon, this paper says that, however much Mr. Tilak may try, the tail will never become straight, and that there is no course to be adopted but to cut it off altogether.

Rallying the Moderates.

24. The same paper observes:—The days have gone by when the Government was thinking that the Moderates were mere insects; and the situation has so changed now that the Government itself desires to rally the Moderates to its side. Although the Government will never pay any heed to the important demands made by the Moderates, still it has begun to think that it is advisable to comply with their wishes in one or two unimportant matters. What is the reason for this? How is it that the officials have now been seized with love for the Moderates, which they had not for the last 22 years? Although the Moderates have been saying that they are the representatives of the people, still the people never knew what the aims of the Moderates were. Many years passed without the people knowing anything of administrative matters. During all these years the Government never used to pay any attention to the complaints of the Moderates. In the last two years, the state of the country has changed. Now people have begun to think about administrative matters. The officials have become anxious. Therefore, at this critical moment, they have begun to court the Moderates. The Moderates should understand well that there is on the part of the Government no genuine sympathy for their cause. The officials have learnt that the Moderates and the servants of the Government alone are its support. In India mostly our men fill the lower ranks of the public service. Without the help of these, the British rule in India cannot be possible even for one moment. Therefore, if some of the Moderates also join the new party, in the same way as many of the people have been doing, will not the wheel of the Government stop? Knowing this well the officials endeavour to bring them over to their side easily. The officials have done their duty properly. It remains for us, people, to do our duty. We may adduce the following fact as an example of what we have expressed above. The Moderates have long been pressing for the separation of the Judicial function from the Executive. There was nobody all the while to listen to them, until recently, when Mr. Morley made a stir in the matter. The Local Governments are to send their favourable or unfavourable recommendations to the Government of India which in turn is to send up its recommendations to England, where the scheme is to be finally sanctioned. It will come into effect very soon indeed! The people will never be duped by these crumbs thrown to them. The people do not ask for petty reforms. They do not ask for anything, because they have no idea of asking anybody for anything. What they desire is the modification of the present political condition of the Bhárata people as a whole. The accomplishment of this desire does not depend on the mercy of Mr. Morley. It depends upon their own efforts Therefore the public will not treat Mr. Morley's reforms as anything substantial.

SWADESAMITRAN,
Madras,
Dec. 9th, 1907.

The new spirit and the British Government.

25. The *Swadesamitran*, of the 9th December, says:—On the occasion of the Seditious Meetings Act being passed, Lord Minto said that it was not wise for the British power to block the awakening wave in India in its course, but that it was the duty of the British Government to guide it in

the right direction. Though this utterance of his shows his magnanimity and his statesmanship, he has never within the last two years of his régime justified his utterance by action. He has proposed certain administrative reforms, namely, the creation of new Advisory Councils, and the enlargement of the Legislative Councils, introducing new classes of men into them. This is all that he has done. It is the opinion unanimously expressed by our people that these reforms will not only not render his aim accomplished, but will curtail the existing powers of supervision which the people at present possess over administrative matters. Has he understood correctly the wishes of the people and ever said that they are laudable, that the British Government has no objection to those wishes being realized and that the Government would render the necessary assistance? The aim of the new spirit is not that the people should get certain high appointments and that the number of members in the Legislative Councils should be increased. The aim of the people is not so narrow. They desire that they should become a nation like any other nation in the world: in other words, their aim is *Swaraj*. Lord Minto has never said that this aim is an impossibility or a mere dream or a vain fancy. Mr. Morley, on the other hand, has said plainly that the desire to have *Swaraj* is like a desire to catch the moon in the sky and that it cannot be realized. Besides the reforms made by the British Government are also such as not to conduce to *Swaraj*. If *Swaraj* is to be attained, the people should be given high privileges, and reforms should be made, rendering the exercise of those privileges possible. The British Government will be recognizing the awakening wave, if it nominates wise men in larger numbers to the Legislative Councils and the local bodies, such as the Municipalities and District Boards, and free them from official supremacy. The representatives of the people in the Legislative Councils should also form a majority, and have power to pass resolutions in contravention to the wishes of the officials and the Government. The Government should declare that the aim of *Swaraj* is reasonable, and that it will be granted at a specific time. Further, it is not possible for the foreign British to rule India permanently; nor, if it were possible, woud it tend to good? The British should say that they will prepare the Indians for *Swaraj* and then depart. They should establish parliaments at Calcutta and other chief towns in the several provinces of India within ten or twenty years Self-government should be granted to India just as it has been granted to the British Colonies like Canada, Australia, and South Africa, by the establishment of parliaments; and thus she should be made to attain her ancient position. It is only when Lord Minto does so, that we can believe his words.

SWADESAMITRAN,
Madras,
Dec. 11th, 1907

The Moderates and the Extremists.

26. The *Swadesamitran*, of the 11th December, says:—"The split into two parties—the Moderates and the Extremists—which has arisen among those of us who work for the public cause, is not conducive to the advancement of our country. The difference between the views held by the two parties is after all very little. Both the parties admit that nothing short of *Swaraj* will accomplish the end of the national movement in our land. But whereas the Moderates are desirous that our connection with Great Britain should continue, the Extremists contend that we must shake off altogether our dependence upon the British power, just as America did in the 18th century. Now, if we secure *Swaraj* such as that which subsists in the colonies, it will not matter much whether we are or are not connected with Great Britain. When such a time comes, the Indians may, if they desire it, in one minute sever this connection; for if all the 30 crores of people in India unanimously decide that there must be no connection politically between this country and Britain, the British nation will, we may say with certainty, not oppose such a decision. When that time comes the Moderates and the Extremists will have ample leisure to settle their dispute. Till then, both these parties must in reason work together. The contest between the two at Nagpur has made us the subject of ridicule on the part of the Englishmen and of the world at large. Some young men calling themselves Extremists have come forward now and are in the habit of finding fault with the Moderates. We do not mean to say that whatever the Moderates do is right, or that all the Extremists are in

the wrong. But, speaking generally, we may remark that the Moderates are of advanced age and ripe experience, whereas the Extremists are young and inexperienced. The leaders of both parties are indeed competent men; but the body of the Extremists contains young men in larger numbers than the body of the Moderates. And as young men are by nature more enthusiastic and earnest and more vigorous physically and mentally than their elders, they go beyond reasonable bounds, sometimes even transgressing the rules of modesty and respect. This is thoroughly wrong. However divided we may be in our opinions among ourselves, we must never descend into dishonourable conduct or impute unworthy motives to others. There are some who propose that the Extremists should hold a separate congress at Nagpur or somewhere else. Nothing can be more foolish than this. If there are to be two congresses, the schism among our leading men will become permanent, the congress movement itself will be weakened, and the British and the rest of the world will despise us. In spite of party feeling, all must fight together as hitherto under the banner of a single congress.

The *India*, of the 14th December, criticises the above article in the following terms:—We do not at all agree with the editor of the *Swadesamitran* when he expresses the opinion that the split among the Indian public workers is not conducive to the advancement of our land. Is there any other country in the world where all the patriots are unanimous in their views? The editor of the *Swadesamitran* himself mentions in another connection the case of Mr. Bright, in obedience to what his conscience dictated, having opposed Mr. Gladstone on the subject of Home Rule for Ireland, notwithstanding his long intimate friendship with the latter. What does that show? It shows merely that differences of opinion among public men are inevitable. Some of us have rightly understood the spirit which has spread among our countrymen, and, moulding their thoughts in accordance with that spirit, have their aspirations turned upwards. There are, on the other hand, some who have not learnt wisdom from experience, who are not disposed to undergo any trouble for the sake of their patriotism, and who therefore hope to pass their time trying to make both the Government; and the people believe that they are good men. Then the *Swadesamitran* says that the actual difference between the Moderates and the Extremists is after all but slight, and bases this statement upon the fact that *Swaraj* is the ideal of both the parties. True that *Swaraj* is the ideal of both the Extremists and the Moderates. But is the editor of the *Swadesamitran* sure that this word is used in one and the same sense by these two parties? The Moderates long only for such *Swaraj* as the British Government may graciously give us. The Extremists, on the other hand, say, "The British authorities will never give us *Swaraj*. We want only such *Swaraj* as we can secure by our own efforts without looking to their favour." Is there no difference between these two views? There is certainly all the difference in the world between them. The methods to be pursued by those who dream that self-government, such as that of the colonies, will be conferred upon India, are quite distinct from those which are to be adopted for the attainment of independent *Swaraj*. The two sets of methods will inevitably clash with each other. For some reason, which we cannot comprehend, the *Swadesamitran* alone, among those newspapers which have a moderate tendency, supports the boycott of foreign goods. The Moderates with Mehta, their *guru*, would shut their ears at the very mention of such boycott. Now, if it be one's aim to get *Swaraj* by the favour of the foreigners, is not a boycott of foreign goods, which is calculated to ruin those foreigners nearly, detrimental to the realization of such aim? If we adopt this boycott, will the foreigners become more favourable to us than they are at present? Then the *Swadesamitran* deplores that young men among the Extremists have publicly spoken ill of Sir P. Mehta. We are really at a loss to find out the real character of this paper. It has many times sought to inculcate the lesson that whoever among us opposes the *Swadeshi* and other movements should be put out of the pale of society and boycotted. Sir P. Mehta is an enemy to the boycott propaganda. He hates all supporters of this propaganda. Therefore, according to the teaching of the *Swadesamitran*, we must all boycott him, must we not? Is he alone to be an exception to that rule? We cannot see how we are bound to honour such men as are now against the cause of the country, simply on the ground that they were formerly patriotic. It is not our object to bring into disrepute Mehta and others. But it is the duty of all patriotic men to protect the people from being deluded by such persons. There is bound to be a wide gulf between Mehta and other mean minded persons on the one hand and Lajpat Rai and his exalted fraternity on the other. Nobody need fear that this gulf will mar our unity. Such a gulf will facilitate the accomplishment of our aims rather than hinder it. Let us suppose there is an army. Some cowards composing it turn their backs upon the field when the actual contest commences. What would the commander of the army do in such a case, if he was intelligent? He would spit in contempt of these cowards and say to those who stood firm, "My friends, let those who will, run away; we are no losers. You will fight with courage and win fame and the paradise of warriors." He would certainly not imagine that, because some had deserted the common cause, all should follow them. It is a sign of progress rather than otherwise that we separate ourselves from those who flee like cowards. It is no matter for grief.

SWADESAMITRAN,
Madras,
Dec. 11th, 1907.

The Decentralization Commission.

27. The *Swadesamitran*, of the 11th December, commenting on the evidence given by the witnesses before the Decentralization Commission at Rajahmundry regarding Executive or Advisory Councils for District Collectors, observes:—We do not at all agree with the witnesses in what they have said before the Commission on this subject. If the Collector should have an Executive Council, then the Divisional officers and Tahsildars should also have such councils. The evil which will result from such councils exercising authority in all the 23 districts may be greater than the benefit to be derived from all the Collectors being turned into miniature Governors with Executive Councils. When these proposals are made by word of mouth or in writing, everything may seem easy. If the councils are set up and begin to work, it may appear that the old (that is, the present) system itself is better. Even decentralization must, we think, have a limit.

SWADESAMITRAN,
Madras,
Dec. 12th, 1907.

Mr. Nevinson on India.

28. The *Swadesamitran*, of the 12th December, writes:—Mr. Nevinson has discovered the chief defect in the Indian character, namely, the want of manliness. We say that Mr. Nevinson is wholly correct. There are many Indian gentlemen who say "Thank you" in reply even to a cough or sneeze of the Government officials. In the Madras Legislative Council, when the Governor recently made a useless proposal whereby to soothe the people the Honourable Members overflowed with "Thank you's." If they treat the Governor himself in this fashion, we need not say how much more humble their behaviour to the Governor-General or the Secretary of State will be. Even when the Governor and the Governor-General simply do their duty, our people hold meetings to evince gratitude and send up petitions. And then, every petition or memorial by the Indians is made "most respectfully" or "most humbly." The notion is that this is the only sign of loyalty. The Englishmen in India also petition the Government often, but would not use such expressions. They do not even use the word "petition" or "memorial". They would simply say, "We have to state as follows:—" An Indian, however great he may be, addresses even an ordinary Englishman by the words "Your honour". A beardless Assistant Collector is thus addresssd by a mirasidar paying tens of thousands of rupees by way of revenue. We need not speak of the Indian officials. Even an ordinary Englishman, if he sees the attitude and gestures of an Indian official when talking to an Englishman, will despise the Indian official. Our people nod their heads in approbation of whatever an Englishman says, even though it be against their conscience, because of a fear that to declare honestly what they feel will offend him. There are some among us who vilify our people

and scandalize our leading men, with the object of pleasing the Englishmen. Though it is only such men that prosper in the public service and elsewhere, they are no better than a dog which gladdens itself by licking its master's feet and hands and thus pleasing him.

Commenting on an interview said to have taken place between Mr. Nevinson and the reporter of the *Bengalee*, the same paper, of the 13th December, says:—Mr. Nevinson is of opinion that the present unrest in India is only the awakening of the people due to several causes, one of which is the defects in the administration, and that no Indian is desirous of subverting the British power. A deluded man imagines a ghost wherever there is darkness. The people of this land simply clamour for reforms in the administration and do not even dream of subverting the British rule. This secret has been found out by Mr. Nevinson who came to India only yesterday. But this has not been possible for the high English officials who have remained in India for many years. Why? These officials do not closely mingle with the people, while Mr. Nevinson does.

VRITTANTA CHINTAMONY,
Mysore,
Dec. 7th, 1907.

The release of Lala Lajpat Rai.

29. The *Vrittanta Chintamony*, of the 7th December, reports that at a meeting held at Allahabad, on the 23rd ultimo, with Mr. Madan Mohan Molavia as its president, it was proposed that a vote of thanks should be conveyed to His Majesty for the release of Lala Lajpat Rai. It was contended by others that as Lala Lajpat Rai had been deported without trial, and no case was ever made out against him, his release was not one for which any thanks were due. The question whether a vote of thanks should be conveyed to His Majesty was twice put to the vote and twice it was voted against by the majority. Great commotion has been caused owing to the president having, in spite of overwhelming opposition, sent a vote of thanks to His Majesty on behalf of all the members. It is believed that the president did this in order to curry favour with the authorities with a view to his being appointed to the place now vacant on the High Court bench. The Government will now at least have realised the necessity for removing the heavy blot on the fair name of British justice caused by the deportation, and it is hoped that they will do it by appointing a commission to inquire into the causes that led to the deportation, and by issuing at least a severe censure against the persons responsible for the act, when the commission establishes his innocence.

NADEGANNADI,
Bangalore,
Dec. 14th, 1907.

The ideal of *Swaraj*.

30. The *Nadegannadi*, of the 14th December, observes:—In the ideal of *Swaraj* there can be nothing hostile to the Government. The mere cry for *Swaraj* will not drive the English out of India, nor is it the intention of these idealists that our rulers should quit the country. They are quite aware, that even if the English should leave India to the Indians themselves, in view of larger resources in Australia, South Africa or elsewhere, we are sure to be dominated by some other European power. Through constant subjection to foreign powers for upwards of three centuries, we have completely forgotten the art of self-government. At present we are too much absorbed in individual interests to be capable of any political union. Under these circumstances it is ridiculous to expect to vanguish one of the first-rate powers of the world. Still, it is only proper that *Swaraj* should be the ideal of every Indian. The English have ruled over us for nearly two centuries and during this time they have been very much enriched by the wealth of this country and it is natural that the Indians should expect some benefits in return. One of these has been conferred on us within the last century in the shape of education. Should the English discover a more profitable field for their enterprise elsewhere, we shall certainly be left to ourselves. Here, then, arises the necessity for training up the Indians in the art of self-government. And the cry for *Swaraj* is no more than the desire to acquire such knowledge so as to be prepared at any time to take upon ourselves the burden of administration. It is not from humanitarian interests that the English have become our rulers. They came here primarily to amass wealth and carry it to their own native land. But wealth nowhere grows in geometrical progression.

As time rolls on, the mines will gradually be exhausted and the land will become poorer. There will come a time when the task of administration will cease to be a profitable concern, and most certainly our rulers will then leave it to indigenous intellect. Hence the advocates of *Swaraj* urge that the Indians should be taught the art of self-government. Can the ideal of *Swaraj* then mean any harm?

KERALA PATRIKA,
Calicut,
Dec. 7th, 1907.

District administration.

31. A leader in the *Kerala Patrika*, of the 7th December, referring to the various suggestions made before the new commission as to how the district administration should be improved, observes that the proposed Advisory Councils to help the District and Divisional officers must consist, in order to produce beneficial results, of members of ability and independence, unlike those at present constituting the Local and District Boards, who are, as deposed by Mr. Francis, the Collector of Malabar, mere passive agents, acquiescing in the will of the President. Special emphasis is laid on the desirability of the District and Divisional officers moving freely with the natives and understanding and respecting their feelings. The chief obstacle in this direction, the article says, is the colour prejudice of the officers who often show scant courtesy to respectable natives visiting them on business. Their ignorance of vernacular languages also obstructs the free exchange of ideas between the rulers and the ruled; and this, according to the article, is due to constant transfers. The article further says that if the officers will study the vernacular language and mingle freely with the natives, there will not be any necessity even for the proposed councils. When Collectors take active interest in the welfare of the people, their subordinates will not oppress them. Europeans should further understand that natives possess self-respect like themselves. The article says, in conclusion, that when District officers associate with the natives without restraint, the District administration will certainly improve.

ERRATA.

On page 635 of the report, in line 10, "declined" is a misprint for "declaimed".

On page 639, in lines 3 and 4 of the article numbered 36, *for* "*Paricharini*" *read* "Pracharini".

[Issued, 21st December 1907.]

CONFIDENTIAL.

No. 51 of 1907.

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 21st December 1907.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

II.—HOME ADMINISTRATION — PAGE

(k) *General*—

Co-operative Credit Societies in Madras 662

VI.—MISCELLANEOUS. — PAGE

The Congress and the reform proposals 662

VERNACULAR PAPERS.

I.—FOREIGN POLITICS. — PAGE

Japanese designs in respect of India 663

II.—HOME ADMINISTRATION.

(b) *Courts*—

Dismissal of complaints .. .. ib.

(d) *Education*—

The Government and the teaching profession .. .. ib.

(e) *Local and Municipal*—

Proposed enhancement of taxes in the Calicut Municipality 664
Plague Regulations .. .. ib.

(k) *General*—

The Decentralization Commission .. .. .. ib.
Village panchâyats 666
Conciliating the people .. .. ib.
The new spirit 667
"*Swadeshi* and boycott" .. .. ib.
"What is our duty?" .. .. ib.
"No giving—No taking" .. .. ib.
The attitude of the Government 668

II.—HOME ADMINISTRATION—*cont.* — PAGE

(k) *General*—

Remarks on the working of the Vaccination department in Malabar 668
A local disturbance in Villupuram .. .. .. ib.

III.—LEGISLATION.

"Dividing Madras" .. .. ib.
"Legislative Council interpellations" 669

IV.—NATIVE STATES.

The condition of the coolies in the gold fields at Kolar .. ib.

V.—PROSPECTS OF THE CROPS AND THE CONDITION OF THE PEOPLE.

"The causes of our miserable condition" .. .. .. ib.

VI.—MISCELLANEOUS.

Rashness is unstatesmanly 670
The Indian National Congress .. .. ib.
The advantages of *Swaraj* 671
Mr. Nevinson in India .. .. ib.
Sedition in India .. .. ib.
Licenses for airguns 672
The administration of temple property .. .. .. ib.

ENGLISH PAPERS OWNED BY NATIVES.

II.—HOME ADMINISTRATION.

(*k*) *General.*

THE HINDU,
Madras,
Dec. 16th, 1907.

Co-operative Credit Societies in Madras.

1. The *Hindu*, of the 16th December, writes:—" . . . . . Mr. Rajagopala Chariyar once more brings to the notice of the Government the importance of including the 'Nidhis' into the Act. He says: 'The absence of any provision to facilitate the registration of 'Nidhis' is felt by most people as a mistake.' We have more than once referred to this question. These indigenous institutions have done immense good to the people already, and it is really essential, in the interests of the people, to remedy this defect. To make them really Co-operative Societies, a restriction may, if necessary, be imposed on the share capital which a member can advance so as not to swell the capital. Diwan Bahadur P. Rajagopala Chariyar is satisfied with the management of the societies under his care, and considering the degree in which the good working and the very existence of these societies depends on the actual workers, this opinion of the Registrar is valuable. And it is a pleasure to read that the Registrar refrained generally from asking for any official help. This means that he came into immediate contact with the people themselves and personally brought home to them the benefits of co-operation. He found help and enthusiasm from non-officials everywhere, and with this, he says, 'it would have been as unwise as it would have been needless, to ask for the intervention of Collector and Division officers, and I must earnestly advise the continuance of this policy."

VI.—MISCELLANEOUS.

THE MADRAS
STANDARD,
Madras,
Dec. 15th, 1907.

The Congress and the reform proposals.

2. The *Madras Standard*, of the 15th December, contains the following:—" . . . . What our politicians in their limited sphere of action ought to bear in mind is that while ideals and exalted ideas of political emancipation are good in themselves, to deal with the hard facts of the present, they will have to look at the practical sides of questions. What most of our idealists certainly do for themselves in their individual capacity, in the self-same spirit, they should try to do in combination with others who may be of a less enthusiastic but more practical turn of mind. The Congress has a great deal of practical work to get through. Those that proceed to Surat to take part in its proceedings should go there not to discuss the merits or defects of political Utopias but to deal with questions bearing on the conditions of the present. It is a full realisation of this aspect of Congress politics that made Mr. Lajpat Rai lay stress upon the reform schemes now before the public, which the Congress has to deal with. He asked his fellow-Congressmen in the Punjab to muster strong at Surat so that they may in conjunction with the representatives of other Provinces carefully deliberate upon these proposals. Through the Congress the country should pronounce its judgment upon them. Mr. Morley has told us that he does not know what educated India wants, and suggested with delicate irony that Indians ask for the moon. If he has read the Congress resolutions carefully he would not have said this. Perhaps it is too much to expect of him to do so. But he will have no excuse if he omits to study the pronouncement the Congress will make at Surat on the so-called reforms he has placed before us for discussion. Let, then, Congressmen gather in full force at Surat on the 26th instant and concentrate their attention and energies on Mr. Morley's schemes of reform and on those other subjects which recent events have brought to deserved prominence."

VERNACULAR PAPERS.

I.—Foreign Politics.

Mysore Star, *Mysore,* Dec. 16th, 1907.

Japanese designs in respect of India.

3. The *Mysore Star*, of the 16th December, quotes the following from the *Dharwar Karnataka Vritta* :—"Count Okuma of Japan is said to have remarked at one time: 'We have our path chalked out before us. We shall fight the Russians and crush them. We shall then educate the Chinese and drive the Westerns to the other side of the Mediterranean'. Now the first task has been accomplished. The second has been taken in hand. In a short time China and Japan will become the greatest powers in the world. At present, however, no doubt England is in treaty with Japan. But this treaty is to last only for ten years. Who can say what the Japanese may resolve to do ten years hence? Why should not the Japanese start on a conquering career and become masters of a large empire just as the English have done? The Aryans had their turn first. Now it is the turn of the Christians to be masters of the world. Why should it not be the turn of the Yellow races next? If there should be war between the Japanese and the English whom should the Indians side? It seems natural that they should support the Easterns who are of their own colour."

And on this, the paper remarks that there are a few in this country who entertain the pleasing prospect of driving the British out of India. Even supposing that such a contingency does occur India would only exchange masters. If that is to be so, would it not be better to be slaves to the British who have been accustomed to rule India for the last century and more and who have done much good to the country than to become the subjects of another nation? That at least would show our gratitude and God would reward us for that virtue. One who is ungrateful to one master will not be trusted by another and consequently Indians would be losers in both ways.

II.—Home Administration.

(*b*) *Courts*.

Desabhimani, *Cuddalore,* Dec. 18th, 1907.

Dismissal of complaints.

4. The *Desabhimani*, of the 18th December, regrets that "of late it has become a fashion with many of our Sub-Magistrates to dismiss complaints presented or referred to them indiscriminately on insufficient and often on imaginary grounds," the favourite ground being that "the dispute is one of a civil nature;" and thinks that "the Sub-Magistrates are not solely to blame for this state of things," seeing that "every year the Local Government in reviewing the administration of criminal justice find fault with the fall in the number of cases dismissed." This paper also regrets that "at times the examination of the complainant under section 200 of the Code of Criminal Procedure takes the form of a meagre telegraphic summary conveying no sense at all," and expresses the opinion that this is "probably owing to the lack of proper supervision by the Divisional officers and District Magistrates."

(*d*) *Education*.

Swadesamitran, *Madras,* Dec. 20th, 1907.

The Government and the teaching profession.

5. Referring to the recent meeting of the Madras Educational Conference, the *Swadesamitran*, of the 20th December, says:—The conference appeared to be a spiritless assembly. We were even inclined to think that the reason why the members of the teaching profession did not

attend the meeting in any considerable numbers was a fear on their part that the Government might, perhaps, look upon the conference as a body likely to deal with political subjects. When the Government is, by its high-handed orders, reducing the teachers into veritable slavery, how can they naturally feel any inducement to be present at the meeting? What can they do, when the Government has thrown a noose loosely round their necks, as well as round the necks of the students under their care, with the determination of tightening it whenever it pleases? We can only expect them to stand aghast, ruminating on the hardships which beset even their humble profession.

(e) *Local and Municipal.*

KERALA PATRIKA,
Calicut,
Dec. 14th, 1907.

Proposed enhancement of taxes in the Calicut Municipality.

6. An article in the *Kerala Patrika*, of the 14th December, referring to the contemplated alterations in the existing rates of taxes in the Calicut Municipality, says that the large numbers of attachments, warrants and criminal cases, which are necessary in connection with the collection of taxes, go to prove that it has already become a heavy burden on the people. There will be no objection to an enhancement of the tax if it is proposed to undertake new works for the benefit of the public at large, but, in the absence of any such undertaking, the increase on the face of it is unjustifiable. It is not at all just and proper if the enhancement is proposed to meet the extra expense incurred in constructing the new market and the hospital. The expenditure of the Calicut Municipality is increasing in several directions, and notably in connection with the hospital and as it benefits chiefly the people living outside the municipal limits, the municipality should try to raise a proportionate share of the expense from the District Board and Government. The increase of tax on buildings and lands situate in particular localities and on certain profession may be acquiesced in, but the increase in case of houses occupied by owners, especially when they are poor, is strongly objected to. It is highly necessary that the question should receive careful consideration before a general increase is decided upon.

SWADESHABHIMANI,
Mangalore,
Dec. 16th, 1907.

Plague Regulations.

7. A correspondent of the *Swadeshabhimani*, of the 16th December, writes as follows:—"No doubt our benign Government has drawn up certain rules to prevent the spread of epidemics such as plague. But often times these rules work hardship on the people. It has been the custom during several years past to prohibit the people from going to Udipi at the time of the annual fair between 1st and 17th of January. But in spite of this, pilgrims from all parts of the country resort to the place at this time of the year. In the absence of such restriction, they would have remained in the place only for four or five days and then returned to their homes. But now these restrictions only make the people go to the place much earlier and consequently stay there for twenty or thirty days in all. Want of proper sanitation and the dearth of food-stuffs thus caused for a prolonged period make the resident people feel exceedingly miserable. It is hoped that this year at least the Government will be pleased to do away with such restrictions on pilgrims to the festival.

(k) *General.*

SATYAVARTAMANI,
Pasumalai,
Dec. 15th, 1907.

The Decentralization Commission.

8. The *Satyavartamani*, of the 15th December, states that the ignorance of the Indian vernaculars on the part of the Collectors, and the present habit of shifting them from one district to another at short intervals, make them unable to do as much good to the people as they otherwise would be in a position to do; and that the combination of Revenue and Magisterial functions in the hands of the Collectors is a burden too heavy for them, and necessitates their doing magisterial work in camp, a circumstance which needlessly causes great inconvenience, physical and pecuniary, to the people. This paper is of opinion that the forest rules are very stringent, that the village officers are high-handed and venal in the exercise of

their authority, that the Police constables are exceedingly extortionate, and that considerations of caste, etc., are the foremost considerations which influence the Government officials in the making of appointments. The paper trusts that the Decentralization Commission will make proper enquiries concerning all these matters and give good counsel to the Government.

The *Swadeshabhimani*, of the 16th December, observes:—As regards the work of the Commission in Madras, the President himself had to confess that they could not give the witnesses sufficient time to enable them to answer the questions more in detail. Besides several witnesses could not even be cross-examined on their written statements. Yet, it is possible that the Commission, which consists of very able persons, will, after carefully sifting the evidence, arrive at proper conclusions and carry out the needful reforms, and thus remove the spot from Mr. Morley's once bright reputation. The first among the more important reforms before the Commission is the formation of Advisory Councils, the object of which, according to Mr. Morley, is to provide the means of establishing closer and more intimate relations between the official head of the district and the people. It is held by some that by extending the powers of the District Collector, and by removing the present disability of obtaining the previous sanction of the Local Government for every little administrative act, a large mass of correspondence with the Local Government may be saved, and that thus the District Collector may be given larger opportunities of learning the wants, wishes, ways and manners of the people. But it is feared that this relaxation of the control of the higher authorities might turn them into regular despots, reviving the Mogul system of administration. Besides it is very much doubted whether it is want of time or want of condescension on the part of these authorities that prevents them from mixing with the people more freely. For, even now, there are Collectors who show that they can take a living interest in the welfare of the people. It is true that a system, necessitating a vast mass of needless correspondence, should be revised. It is also true that the powers of the Collector should be large enough to enable him to act freely in the interests of the people. That is, in other words, popular representatives should have a share in the administration of the district. The formation of Advisory Councils may accomplish this end. But it is essential that the prominent leaders of the district constituting this assembly should be consulted by the Collector and their advice acted upon on every important matter. Where the Collector and the Advisory Board cannot agree on any particular point, it must be left to the decision of the Government. There will thus be aroused in the people a proper interest in the administration of their district and the seed of *Swaraj* (self-government) will thus be sown in the land. The duties of the District Boards may also be shared by these Councils so that the Collector's burden may be sufficiently lightened. The Collectors will necessarily be brought into closer touch with the people. It is important, however, that at least half the number of members should be chosen by the people and the Councils should hold meetings at least once a month. Secondly, the Municipal Councils and the District Boards are institutions which were primarily organised with a view to teach the people the art of self-government. But they gradually fell more and more under the control of the Collectors and Deputy Collectors, so that now the representatives of the people have no real voice in the administration. But the Government, though it exercises such rigid control over these institutions, is reluctant to finance them in times of need. Unless these bodies are given a greater degree of financial support by Government and the official control over them is considerably relaxed, they will not fulfil the object with which they were created. Thirdly, the revival of the Village Panchayat system is another important question before the Commission. It seems proper that these panchayats should be invested with authority to try minor cases both civil and criminal, and they should also have control over the education, water-supply and sanitation of their villages. This will also be a right step in the direction of *Swaraj*. The English plead that complete self-government may lead to internal dissensions and anarchy in the land. But the same cannot be pleaded against the Village Panchayat system. Besides, it will obviate the necessity for troublesome and costly litigation in the Courts. Fourthly, it was the opinion of some of the witnesses (particularly officials) that the right of appeal against the decision of the Collector to the Board of Revenue and also to the Government leads to needless multiplication of work and that a single and final appeal to the District Collector was all that was necessary. This, however, does not appear to be a safe policy. There may be circumstances which may lead to miscarriage of justice. Often, the Collector may confirm the conviction but only mitigate the sentence, trusting in the wisdom and good faith of the Deputy Collector, and, not infrequently, it happens that the Board of Revenue upon a full perusal of the records, reverses the decision of the Collector. Besides, the ryots and the subordinate officials of Government deem the right of appeal an invaluable privilege. Hence, the curtailment of the right of appeal cannot be a proper means of lightening the Collector's burden of administration.

Referring to the same subject the *Satyadeepika*, of the 20th December, says:—That the district administration is rendered exceedingly more difficult owing to the frequent transfers of the Collectors from district to district is a fact noticed by the majority of witnesses examined. The district of South Canara can well testify to the evils resulting from such a system. Until about six years ago, the Collectors of that district were allowed to remain there sufficiently long to enable them to study the habits and customs of the people, the nature of the climate, and the soil, and to learn the vernacular of the district so as to be able to mix freely with the people. But, latterly, the period has been greatly curtailed and during the last six years the district has had no fewer than five different Collectors. How can the administration be efficient with such new and consequently inexperienced persons at the head of the district? It is hoped that the proposed reforms will remove the evil. Mr. Atkinson, Khan Bahadur Habibullah and Khan Sahib Azizuddin Sahib were opposed to the formation of Advisory Councils. But so long as these bodies are merely Advisory Boards they may not do any harm. If, on the other hand, the Collector be required to consult the local Government on every point on which the Collector and his council do not agree, it will only bring fresh impediments in his way and thereby render his work more difficult. It, however, appears necessary that the powers and the responsibilities of the District Collector should be enlarged. If these enlarged powers be coupled with a thorough knowledge of the vernacular of the district and a sympathetic disposition, the Collector cannot but be the medium of establishing more intimate relations between the rulers and the ruled.

SWADESAMITRAN
Madras,
Dec. 19th, 1907.

Village pancháyats.

9. A correspondent of the *Swadesamitran*, of the 19th December, observes that it is highly necessary that village pancháyats should be established to attend to the common interests of the villages, and that these pancháyats should have power to decide what amount will be required each year for common expenditure, which amount the Revenue officials should help them to collect, if necessary even by attachment of the property of the defaulter. The correspondent alleges that this is what is being done in the village of Marudúr in the Kullittalai taluk of the Trichinopoly district, with the sympathetic aid of Mr. Védáchalam Aiyar, Deputy Collector of the Musiri division. He also thinks it necessary to bring into force the Customary Labour Act and Act II of 1864.

SWADESAMITRAN,
Madras,
Dec. 20th, 1907.

Conciliating the people.

10. The *Swadesamitran*, of the 20th December, writes:—The Government of Bengal has sent several officers of the Medical Department to the mufassal parts in order to lecture to the people of the villages on the advantages of vaccination. This is a very wise plan. To conciliate the people before carrying out any measure affecting them is always a sign of good statesmanship. It gives us great gratification to see that at least now the authorities have recognized the desirability of doing everything with the consent of the people concerned.

DESABHIMANI, *Guntúr*, Dec. 14th, 1907.

The new spirit.

11. The *Desabhimani*, of the 14th December, contains the following translation of a bit of an article in the *Vande Mataram*. The year 1907 dispelled the clouds of doubt and selfishness which darkened our country and suppressed our powers. This is the first year which changed the Indians from heroes of words into heroes of action. This is the day (?) which gave birth to the holy self-respect and self-sacrifice with which the people's hearts are overflowing and the country is overflooded.

SASILEKHA, *Madras*, Dec. 20th, 1907.

"*Swadeshi* and boycott"

12. The *Sasilekha*, of the 20th December, remarks that if the Indian Government have the welfare of India at heart, they should pass a simple order that foreign articles should not be imported into India. Would it not be for the progress of Indian trade? It is because the Government has not taken steps in this direction, great men have to adopt *Swadeshi* and boycott.

DESABHIMANI, *Guntúr*, Dec. 13th, 1907.

"What is our duty?"

13. The *Desabhimani*, of the 13th December, observes :—"As we have been under the yoke of foreigners for the last so many years, all our natural powers, and physical strength have disappeared. Proud as we are of our descent from Bhīma, Arjuna and Drōnāchārya, it is regrettable that we do not possess an iota of their heroism and boldness. Unless we are gifted with bodily strength, we cannot do any work. Therefore we must start athletic associations and improve the physique of our people.

We must be prepared to incur the anger of the Englishmen in our attempts and put up with some difficulties. As our new movement will be prejudicial to their prosperity, they will take all steps to put down the new spirit. It is our supreme duty to sacrifice our wealth and life for the uplifting of our country."

ANDHRAKESARI, *Rajahmundry*, Dec. 13th, 1907.

"No giving—No taking."

14. The *Andhrakesari*, of the 13th December, observes :—"The Moderates are ever anxious to receive whatever crumb the English may throw out, but they would not consider fully that it is useless to have it from others when our nation is not in a proper condition. Many Englishmen know the Moderates and their views and say that they are hypocrites who have one thing at heart but say another openly, and that they are the real enemies of the Government. What benefit has the great boon, the local self-Government, secured for us? Not only our people, but the Government as well, endorsed the view that it proved a failure. Why did that gift become useless? It was granted without the people asking for it. When would the people ask for it? They would do so when they themselves should see the necessity for it, and when they are capable of getting it even when it is not granted by others When food is given while there is no hunger, it cannot be digested. So, it proved useless. Now the desire for *Swaraj* is born in the minds of all the people in the country. We must work for ourselves, for its fruition. Babu Bipin Chandra Pal in his Rajahmundry speech said, 'No one need give *Swaraj* to us, nor need we take it from any one.' Without self-improvement, any help from others is useless. It can be easily conceived how far the foreign army of white men regularly trained by the Government to guard our country would be helpful when at any time enemies should invade it, and all the people keep quiet having no arms to fight with. The people of a country must be capable of protecting themselves. They must themselves secure all that is conducive to the progress of the country. They must themselves guard the honour of their women and children. There can be no progress or salvation for a country without the people having self-control, self-help, and self-reliance. No country in the world has gained *Swaraj* without the sacrifice of many lives. How did the United States of America, or Italy or Hungary, gain independence! Not with the help of boastful words without action; not with the mean cowards who lag behind in their duty. We must adopt whatever course the other countries adopted in gaining their independence with self-sacrifice, self-determination and self-help, and undergo the difficulties they underwent. This is the law of nature. It is said that unless we help

ourselves, even God does not help us. Are the English superior than to God to be able to save us without our self-exertion? Why should the English grow angry, when we say that we take care of our own improvement? Why should we grieve at their anger? There is some reason for their anger, whereas there is no reason whatever for our feeling for it."

BHAVANI,
Nellore,
Dec. 20th, 1907.

The attitude of the Government.

15. Adverting to the origin of the Indian National Congress, the *Bhavani*, of the 20th December, remarks:—Even though the resolutions of the Congress and the necessary reforms have been brought to the notice of the Government, they are turning a deaf ear to them. Ever since the partition of Bengal three years ago, the Bengalees have shown their dislike for it in many ways, and represented their grievances to the Government, but all their attempts have been like cries in the wilderness.

KERALA SANCHARI,
Calicut,
Dec. 18th, 1907.

Remarks on the working of the Vaccination department in Malabar.

16. A leader in the *Kerala Sanchari*, of the 18th December, referring to the working of the Vaccination department in Malabar, says that it is high time that vaccination is made compulsory in some of the amsams of the Walluvanad, Ernad and Wynaad taluks. The article next complains of the injustice of granting promotion to vaccinators in proportion to the number of cases successfully vaccinated and not according to seniority as in other departments. This practice is said to be very unjust and to cause great heartburning among the vaccinators. It is regrettable to notice that the order of the President of the District Board, Malabar, that an annual increment of one rupee should be given to vaccinators till their salary reaches a fixed limit is being carried out only in respect of a small majority of the officials concerned.

JARIDAH-I-ROZGAR,
Madras,
Dec. 14th, 1907.

A local disturbance in Villupuram.

17. The *Jaridah-i-Rozgar*, of the 14th December:—A correspondent from Tindivanam writes that Villupuram has recently been the scene of serious disturbances. The Hindus and Mussalmans had on the 10th congregated in numbers to prevent the Roman Catholic Christians from taking their idols in procession through the streets and had requested the responsible authorities to prevent the Christians from doing this. But the Joint Magistrates and local authorities paid no attention to the feelings of the Hindus and Mussalmans and allowed the procession through the streets. This of course ended in a disturbance. Whereupon the said officers allowed the police to fire on the mob. The result was that apparently half a dozen of the rioters were wounded and one or two were seriously wounded. This again roused the feelings of the rabble, who caused some damage to the church. The officers cleared away after this and the town was quieted by the aid of the military. Had the authorities disallowed the procession the events would not have happened. Probably the Madras Government will make the same slip in this matter as it made in regard to the Cocanada riots and the rioters will be punished.

The *Shams-ul-Akhbar*, of the 16th December, also publishes an account of the disturbance without any comments.

III.—LEGISLATION.

KISTNAPATRIKA,
Masulipatam,
Dec. 15th, 1907.

"Dividing Madras."

18. The *Kistnapatrika*, of the 15th December, writes as follows:—"Our last issue contained the reforms Mr. Morley intended to introduce into the Legislative Council. They are in accordance with his determination that India must be under an arbitrary ruler. It is all the same whether the Legislative Conucils exist or not, when the members nominated by the Government exceed those elected by the people, as the popular representatives cannot carry resolutions or dissolve the Council. The Government and the people must have equal number of members in the Legislative Councils, and the Acts that are not consented to by a majority should be thrown out. The Governor may have power to veto such Acts as are prejudicial to the interests of the Government. India's unrest cannot be suppressed by any other method.

In order that the Indians may unite and be fit for *Swaraj*, Councils of Notables and enlarged Councils are thought of. Mr. Morley does not relinquish his good reforms even out of fear of defeat. Bravo! Lord Morley! Your theories and your love of truth will be seen through. The time is gone when it was thought that everything done by the Government was for the benefit of the people. We clearly see that the new reform (the Referendum) will destroy the union which is in its initial stage, emphasise the differences of caste and religion, and defeat the efforts of the reformers and promote mutual enmity. It is said there would be separate members for Brahmins, non-Brahmins, Christians and Muhammadans. It is disgraceful of Mr. Morley, who abolished the practice that his Council should be composed of Englishmen alone, on the plea of his dislike to allow any distinction between the English and the Indians, that he should observe distinctions of caste and creed in India. Did the Brahmins specially request him to appoint a member to represent them? Ha! Mr. Morley! You are generous to grant boons unsolicited! This kind division of Madras seems to be more harmful than the partition of Bengal.

ANDHRAPRAKASIKA,
Rajahmundry,
Dec. 14th, 1907.

"Legislative Council interpellations."

19. Adverting to the answers of the Government to the questions put by the non-official members at the recent meeting of the Legislative Council, the *Andhraprakasika*, of the 14th December, observes:—"Even though the Government thought of reducing the period of the stay of the Punitive Police in Cocanada, they did not give it out until interpellated. It shows their cunning artifice. They had no confidence in the people. Their want of confidence will not fail to create suspicion in the people towards the Government. Why should not the Government admit that their procedure at the very beginning was wrong? The answer given by the Government anent the Rajahmundry affairs is still more regrettable. Except giving favourable answers as regards the reducing of the period of the Punitive Police and the increasing of the salaries of Taluk officials, and one or two such matters, their other answers were couched in ambiguous and harsh language. We wish the non official members would not thereby be discouraged but try their best to win the affection of the people."

IV.—NATIVE STATES.

NADEGANNADI,
Bangalore,
Dec. 21st, 1907.

The condition of the coolies in the gold fields at Kolar.

20. The *Nadegannadi*, of the 21st December, observes that the Indian coolies in the gold fields at Kolar are treated as no better than cattle. They are subjected to all kinds of cruelty and oppression. The Companies while they take every possible care for the comfort of the European labourers they are altogether indifferent to the miserable plight of the Indian; often the latter have to suffer even death owing to the negligence of the former. Accidents in the goldmines are becoming more and more frequent and the victims are invariably the Indian coolies. It is strange that the Government does not interfere on behalf of these helpless beings. During the past year there were 17 accidents in which 10 persons died and 25 were severely wounded. That these accidents were invariably due to the negligence of the Company's European servants is proved by the fact that several of them were prosecuted and convicted on that account. But these prosecutions do not however improve the circumstances. It is therefore urged that the Government should henceforth at least take a more active interest in the administration of the mines and afford greater protection to these down-trodden people.

V.—PROSPECTS OF THE CROPS AND THE CONDITION OF THE PEOPLE.

DESABHIMANI,
Guntur,
Dec. 14th, 1907.

"The causes of our miserable condition."

21. The *Desabhimani*, of the 14th December, observes:—"We cannot conceive how the English would feel when they are told that 50 lakhs of people died of want of food in a great famine. An idea of that number can be formed when it is known that it is more than the

population of Ireland. If ten people die of want of food in the streets of London, the English will raise a great hue and cry. If, on the other hand, the people—men, women and children — of India should die of hunger, not in tens, hundreds and thousands but in lakhs, they might not feel at all. In the report of the Famine Commission appointed to ascertain the relation between famines and the people, they said, 'Even in places most affected by famine, all the articles of food were procurable.' If so, whence is the famine? This appears to be the famine of wealth brought about by our Government. The Revenue policy of the Government is responsible for the misery of the ryots who have to pay shist whether crops grow or not.

It might be asked whether we enjoyed any powers of self-government during the reign of our Hindu kings. We had them to a certain extent. Even granting that we had not them, there is as much difference between the policy adopted in those days and the policy of now-a-days as there is between an elephant and a mosquito. Unlike the present rulers, the ancient kings had no powers to make laws according to their will. There were special law-makers, well-versed in Dharma (Laws) Sastras. The only power the king had was to enforce the laws framed by them."

VI.—MISCELLANEOUS.

SWADESAMITRAN,
Madras,
Dec. 21st, 1907.

Rashness is unstatesmanly.

22. The *Swadesamitran*, of the 21st December, says:—The Anglo-Indian officials fancy that their rule in this land is characterized by a high order of statesmanship and administrative capacity; but nothing is farther from truth, and we may cite, as proofs of our opinion, the partition of Bengal, the deportation of Lala Lajpat Rai and Sardar Ajit Singh, and the Prevention of Seditious Meetings Act. Everyone of these measures, we affirm, has been the outcome of haste, and indicates a low standard of administrative talent. Let us suppose that the country was as a matter of fact in an agitated condition: efficient administrators would try to suppress the people in the country itself, rather than hasten them out of it as if intolerant of their conduct. Even supposing that there was unrest in the country, good statesmen would not publicly admit its existence. Our readers need not think that this opinion emanates from us alone: they may infer it from the speech delivered by Sir George Clarke, the new Governor of Bombay, on the occasion of the Bombay Corporation dinner. He declared that India was moving from old into new conditions, that good statesmen were bound to guide her in the right direction at this momentous period, that the one aim should be to do good at any cost, and that nothing should be done without full deliberation, whatever might be the risk. What a noble and considerate speech! India is new to Sir George; yet it is clear that he has apprehended the situation correctly. But what if he has? He will speak in favour of India so long as the novelty of his convictions lasts; but such conduct on his part will materially affect the influence of the Anglo-Indians under him, and they will, ere many days pass, deaden his conscience, induce him to do hasty deeds, and thus alienate him from the people and protect their own interests. For what do they care if statesmanship in India degenerates into rashness?

SATYAVARTAMANI,
Pasumalai,
Dec. 15th, 1907.

The Indian National Congress.

23. The *Satyavartamani*, of the 15th December, remarks in English:—"We are glad that the Moderates have shaken off their indifference, have taken the Congress out of the hands of the Extremists, have planned to have it at Surat on the West Coast, and elected one of their own member (*sic*) to preside on this occasion. This is as it should be; and in this way alone can the noisy, but small, minority be made to realize its unpopularity and the evil of its ways."

The *Desabhimani*, of the 18th December, observes, also in English:—" . . . . it is our firm belief that the so-called split (*i.e.*, that between the Moderates and the Extremists) is no split at all, but that the two parties are the natural and even necessary elements for healthy and rigorous growth of the national cause. Their objects, so far as we are able to see, are not different or divergent, but only their methods. The Moderates advocate a cautious and steady advance, whereas the Nationalists are disposed to allow their zeal to get the better of their discretion; but we can always be sure that, so long as the objects of the two parties remain the same, and we have the steadying influence of the Moderate party, there will be no danger of the advance party being allowed to run riot and wreck the strong national fabric."

The *Swadesamitran*, of the 20th December, writes:—The agitation for the election of Lala Lajpat Rai as the President of the Congress this year has cooled down, as he himself has expressed his disapproval of it; but another agitation has taken its place—namely, in regard to the subjects that are to be discussed in the ensuing sessions. Mr. Gokhale by whom, it is believed, the resolutions to be put before the assembly have been drafted, is said to have left out from the list the subjects of *Swaraj*, boycott and national education—subjects which were admitted into the programme of the Congress last year after mature deliberation under the leadership of Dadabhai Naoroji. This omission is ill-advised. The Congress must not recede, but keep pace year after year with the advancing ideals of the people. To ignore completely the opinions of the new or Extremist party will only cause disunion and discord in the Congress camp. Not only the Extremists, but many of the old or Moderate party, would not like that resolutions which were carried last year should be given up this year. Last year it was resolved that boycott was suitable only to Bengal, but many great men now think that it should be extended to the other Provinces also; it can, therefore, be not possible to escape discussion on this matter. Last year the resolution was carried that *Swaraj* was the aim of India, and that, until that was realized, she would not be rid of her grievances; and this point calls for an emphatic iteration this year; neither Mr. Gokhale nor the Congress Reception Commitee has any right to drop it from the business of the Congress. Last year national education was pronounced to be a necessity, and since then this movement has been receiving considerable attention in Calcutta and other places; therefore, it is nothing but sheer impertinence on the part of Mr. Gokhale and his friends to leave out this subject. On the whole, the coming Congress will be of far greater importance than its predecessors, and promises much interesting excitement. Mr. Gokhale must defer to popular opinion. If he attempts thus to conceal what Dadabhai clearly enunciated last year, how can he be worthy of being called a patriot? He does not appear fit to be the Secretary to the Congress any longer. From next year, an Extremist must in fairness be appointed as Joint Secretary along with a Moderate.

The *India*, of the 21st December, writes in substantially the same strain.

THE INDIA,
Madras,
Dec. 21st, 1907.

The advantages of *Swaraj*.

24. The *India*, of the 21st December, states that the Government of Nepaul has, owing to the prevalence of famine in that State, issued an order prohibiting the export of food-grains; and remarks that this is a fine example of what the advantages of *Swaraj* are like.

Mr. Nevinson in India.

25. The same paper observes:—Mr. Nevinson, who is now touring through India, has declared that he has seen no sedition anywhere in this country. Will our rulers who, with a view to crush our *Swadeshi* endeavours, pretend to believe that these endeavours are seditious, pay heed to Mr. Nevinson's declaration? Simply because this Englishman speaks as if he sympathized with our land, our rulers subject him to secret Police espionage. Some fools among us still believe that these men will give us *Swaraj*: that is the wonder!

VRITTANTA
CHINTAMONY,
Mysore,
Dec. 14th, 1907.

Sedition in India.

26. The *Vrittanta Chintamony*, of the 14th December, observes:—The people of India have in fact no hatred against the British as a nation. The majority of the people have not as yet lost faith in the British justice nor are they opposed to the British sovereignty in India. But the present day Anglo-Indian by his haughty and imperious disposition makes himself hateful to the Indian. The Anglo-Indian official, possessed of inordinate self-esteem, freely over-rides

the British traditions. The Anglo-Indian journalist's sole occupation is to support even the most heinous acts of his own class, and construe every patriotic act of our leaders into sedition and thus create a cleavage between the Government and the people. The ideas of *Swadeshism* and *Swaraj*, however, are the outcome of the wicked doings of these journalists. Unless the official despotism of these authorities and the wicked doings of these journalists are put an end to, there is no possibility of bridging the chasm that has already been created between the rulers and the ruled. It is hoped that these facts will not fail to receive the attention of the higher authorities.

NADEGANNADI,
Bangalore,
Dec. 21st, 1907.

Licenses for air guns.

27. The *Nadegannadi*, of the 21st December, reports that the Government of India intends to restrict the use of even air guns which are capable of doing no harm whatever, but only a loud report which is of some use to the ryots to drive away the birds from their corn fields. Licenses will have hereafter to be obtained for using these guns. The authorities who want to issue licenses for air guns to-day will restrict the use of walking sticks and crackers and toys to-morrow, and demand licenses for these also. It is ludicrous to hear that a Government with thousands of powerful and destructive cannon and a huge standing army should dread the use of these toy guns by our poor ryots.

The administration of temple property.

28. The same paper observes that by virtue of the solemn pledges first given to us by Her late Majesty the Queen-Empress, the Indians were until recently enjoying perfect religious toleration and the authorities could not interfere with the administration of property belonging to religious institutions. But now it is found that the British Resident in a minor Native State in the Province of Orissa deposed the Raja, after accusing him of some offence, and entrusted the administration to the Rani, reserving the management of the temple property to himself. When the Rani objected to giving up the control over this property she was deprived of her rights, and the Resident took upon himself the administration of the whole State. Even Christian Missionaries could not approve of this strange interference. While no benefit will accrue from this arrangement it will only result in the loss of popular confidence in the authorities. It is highly regrettable that the authorities should have persisted in such an undesirable course of action.

ERRATA.

On page 650 of the Report, in line 9, "He" is a misprint for "We".
On page 656, in line 32, replace the mark of interrogation by a full stop.
On page 657, in line 32, delete the semi-colon.

[Issued, 28th December 1907]

CONFIDENTIAL. **No. 52 of 1907.**

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 28th December 1907.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

VI.—MISCELLANEOUS.

PAGE

The Indian National Congress 674

VERNACULAR PAPERS.

II.—HOME ADMINISTRATION.

PAGE

(d) *Education*—

Students and politics 677

(h) *General*—

Decentralization .. .. *ib.*

IV.—NATIVE STATES.

PAGE

The Damodardass technical scholarships 678

VI.—MISCELLANEOUS.

The creed of the new political party in India 679

Japan and India .. .. *ib.*

Our political horizon 680

The removal of the capital to Jabbulpore .. .. .. *ib.*

ENGLISH PAPERS OWNED BY NATIVES.

VI.—Miscellaneous.

The Indian Patriot,
Madras,
Dec. 27th, 1907.

The Indian National Congress.

1. The *Indian Patriot*, of the 27th December, writes:—". . . . We have always spoken with the highest respect of the Extremist party as a whole, and of individual men belonging to it. And even after all that has taken place, we desire to show all due respect to their principles, to their opinions, and to their methods of agitation, however much we may differ from them in all these. There are men among them who, by reason of their character and high-minded patriotism, are deserving of the highest respect and admiration; and it is not likely that the disorder, for which the Extremists made themselves responsible yesterday, would have their sympathy or acquiescence. There are Extremists and Extremists; the one class represent certain principles and opinions; the other emphasise their extremism by violence and rowdyism. It is the latter class that created yesterday's disturbance; and with such people it seems hardly possible to transact business. It was they that made a Congress session impossible at Nagpur; and it is most distressing to read that they got support from some Madras Extremists. By their deliberate action at Nagpur they made it impossible for others to place any confidence in their sense of responsibility; and by repeating the same tactics at Surat they have confirmed the necessity to separate rowdyism from the Congress once for all.

* * * * *"

The Hindu,
Madras,
Dec. 28th, 1907.

The *Hindu*, of the 28th December, remarks:—" . . . . The draft resolution framed by the Moderate party in regard to the constitution of the Congress, is one against which a good deal can be said. It contains a proposed charter, as it were, of the Congress whose principles seem to be in direct opposition to those which form the creed of the Extremist party. The adoption of this resolution by the Congress would have the effect of excluding the members of the Extremist party from the Congress deliberations in future. This is, no doubt, a result which has been vehemently pressed upon the leaders of the Moderate party by Sir Harvey Adamson and others in the Anglo-Indian official world and by almost all the organs of the Anglo-Indian press. But the Extremist party have a right to protest against their own annihilation, and the Congress would lose its character as a national organisation if an important section of the public like the Extremist party is denied admittance into it. With great deference to those of our Indian leaders who have framed the draft resolution, we are of opinion that, as framed, it does constitute an attempt to go back upon some of the principles which have been affirmed by previous Congresses. This, we consider, is a grave blunder. The Revd. Dr. Miller, whose contribution to the cause of higher education in Southern India is well known as of inestimable value, has sent a loving and inspiring message to his old pupils, which was read last evening at the commemoration of the Christian College Day. His subject was 'The Unrest in India.' He writes to say that he is heartily glad that there is unrest in India. 'No doubt, you and I, and, in fact, all men have a strong natural dislike to being disturbed. Rest and sleep are naturally very pleasant things to all of us when we are allowed quietly to enjoy them. Yet it is part of the plan of the world that some kind of unrest should be the introduction to everything that is most helpful and beneficial.' He goes on to say that 'the present disturbance or tendency towards disturbance pretty plainly connects itself with the aspirations which find utterance in the two words *Swadeshi* and *Swaraj*. About the former of these two terms, little need be said. Every one is in sympathy with the ends of which the movement expressed by that term aims.' As regards the latter, the venerable educationist makes the following striking remarks:—

"'I suppose that the desire for what is called *Swaraj* means the desire that those Indians who are fitted for the task should have a larger share than at present, and a share steadily become larger as years roll on, in the management of all the affairs of India, so that India may some day be fitted to be an organic and more or less separate member of a free and far extended Empire, or fitted even to stand by itself among the nations, if such independence should at any future time be found to be desirable. I am convinced that this or some thing like this is a definition of *Swaraj* that will be accepted by you all. To most of you, I need hardly say that if this is the meaning of *Swaraj* I cordially sympathise with it.'

"It is difficult to see why the aspirations after an ideal, which are viewed with sympathetic and friendly interest by Englishmen of the type of the Revd. Dr. Miller, should cause so much perturbation in the minds of some of our own countrymen. We think that the constitution of the Congress should only provide for the machinery of its formation, and for a due representation of all the national interests in the land. A delimitation of its functions and the scope of its deliberations and action by a written instrument and a pledge from its future adherents to conform thereto, seems to be ill-advised and harmful to the best interests of the country."

THE INDIAN PATRIOT,
Madras,
Dec. 28th, 1907.

The *Indian Patriot*, of the 28th December, observes:—" . . . . There can hereafter be no place either for Mr. Tilak or his followers in any constitutional body of Indian gentlemen. They have made this impossible by their own conduct, by their wanton violation of all canons of propriety, by their deliberate defiance of constitutional procedure, by their daring disregard of all rules of polite society. It is most distressing to think that men like Sir Pherozeshah Mehta, Dr. Rash Behari Ghose, and Messrs. Wacha and Gokhale have had to seek escape from the shoes of Mr. Tilak's followers—and they were Deccan shoes, we are told—for the safety of their person and life, and that hundreds of self-sacrificing men who had gone from distant parts of India in the performance of a serious national duty should have been made to gape in wonder and dismay at the barbarious methods of civilized men.

"If extremism is synonymous with rowdyism and violence, then there can hereafter be no common platform for Extremists and Moderates; but if extremism only means certain principles and aims to be advanced by decent, decorous and civilized methods, then there can hereafter be no common platform for Mr. Tilak and his followers on the one hand, and those who profess those principles and aims without following Mr. Tilak's methods on the other. The latter will, as a matter of course, join the Moderates; and such a union, while making full allowance for legitimate differences, will safeguard constitutional agitation against violence by *lathies* and shoes. After the outrage that has been perpetrated, no other course is possible, and not a moment's delay should be made in framing a constitution in the light of the experience we have had yesterday and the day before. Out of evil comes good, and the evil of Extremist rowdyism, we are glad to think, has accelerated the constitutional development of the Congress, its being placed on a firm footing. The Moderates were repeatedly urged to separate themselves from the Extremists; but the separation has now come inevitably in a manner that Mr. Tilak cannot like. It is not the Extremists that will be separated, but the rowdies among the Extremists, upon whose strength Mr. Tilak seems to have relied for success in his efforts. Hereafter extremism, divorced from unruly conduct and violence, will not be at Mr. Tilak's bidding; and it will be separated from him, and be independent of him. He will doubtless still stand up for fight; but his position will be considerably weakened as he will get only the refuse of Extremists to follow him, that section which was responsible for yesterday's disturbance, which so thoroughly discredited itself and its hero. A more humiliating feat it is impossible for any Indian to perform; and the indignation in the country will be mixed with a feeling of regret that a man so intelligent, so capable, and so energetic should have directed his intellect and energy towards an achievement so inglorious in all its aspects. The harm he has done is to himself and the few followers that will yet adhere to him.

"The Congress will progress notwithstanding the temporary harm done to it. Most Indians of capacity and influence and sense will be in it. The Convention that is to meet to-day will devise means and mothods to carry on the work uninterrupted. It will demand an undertaking from those who join it to adhere to certain principles, to observe certain rules, and, above all, to own allegiance to British connection and supremacy. Those who would not give such an undertaking shall not belong to it. Thus the foundation for constitutional progress will have been surely laid; and the national movement will hereafter grow upon that foundation of law and order. . . ."

VERNACULAR PAPERS.

II.—HOME ADMINISTRATION.

(*d*) *Education*.

KERALA PATRIKA,
Calicut,
Dec. 21st, 1907.

Students and politics.

2. A leader in the *Kerala Patrika*, of the 21st December, referring to the recent Government order prohibiting students, teachers and managers of schools and colleges from attending and taking part in political meetings, says that the inclusion of teachers and managers in this category gives the lie to the supposition that Government are actuated with honest motives and have issued the order for the well-being of the student population. In the Congress and other public meetings which discuss the unjust actions of Government, it is the vakils and teachers that stand foremost. Most probably Government think that by prohibiting such persons from taking part in political meetings there will be fewer meetings and consequently fewer complaints against the measures taken by Government. There is no harm in prohibiting Government servants from attending such meetings, but it is very hard that private gentlemen, who for the public good establish schools and impart education to children, should be deprived of their liberties. It is very strange that Government do not take into consideration the fact that discussion of the actions of Government at public meetings is, in a way, a source of help to them in administering the country. There is at present hardly any benefit derived from such meetings, since Government do not attach any value to the opinions expressed at them. These meetings at present serve only to educate the public in political matters. But Government seem to require that this should also be put a stop to. If the said Government order had prohibited only students from attending such meetings, it would have been fair and unobjectionable.

(*k*) *General*.

DESABHIMANI,
Cuddalore,
Dec. 25th, 1907.

Decentralization.

3. The *Desabhimani*, of the 25th December, observes that the evidence given before the Decentralization Commission in Madras "has not been as satisfactory as can be desired, owing, probably, to want of sufficient notice," and that, "from what has been recorded, we see that the question of decentralization in matters of finance, legislation and Local Self Government has not received the attention which the importance of the subjects demands". On these subjects, the paper offers the following remarks:—

"First as regards financial relations, we are of opinion that the more advanced provinces, at all events, such as Madras and Bombay, should be given a large measure of financial independence by leaving at their disposal a fair and definite proportion of all taxes and revenues collected by them, giving the Local Governments a free hand within the limits of their respective portions as to the objects on which, and the properties (*sic*) in which, they have to spend the money, with due regard to the nature and importance of the objects, so as to improve the administration steadily and to the satisfaction of the people. It is well that the proportion is fixed by statute. Such a system, while affording an impetus to the Local Governments to improve their financial resources, will at the same time ensure their careful husbanding of them and will check the growing tendency to extravagance on the part of the Supreme Government. In this connection, it must be pointed out that, if this increased financial independence of the Local Governments is to be employed to any advantage to the people, it can only be by appointing a competent

Indian to the Local Executive Council and another to the Revenue Board, and by giving to the Legislative Council the privilege of voting on the Provincial budget.

"Then as regards legislation, the principle to be observed is that provincial matters should be left entirely to be dealt with by the provincial legislatures, barring, of course, such matters of imperial concern as Post office, currency, army, etc.; and legislation necessitated by the peculiar condition and circumstances of each province should be left to be made only by its local legislature, such, for example, as that on the relation of landlord and tenant, repression of local unrest or disturbance, regulation of religious endowments or co-operative credit. Of course, here, as in the domain of finance, the independence of the Local Government should be accompanied by a greater introduction of Indian element into its Legislative Council to enable it to understand the real state of affairs and the proper remedy, and to safeguard the employment of the enlarged powers for the good of the public. For the avowed object of the Indian Councils Act is, as a Secretary of State for India well observed, 'to bring the legislatures into closer relation with the best representatives of public opinion in India and to multiply the opportunities for an interchange of views and information between the Governments and their councils.'

"Lastly as regards Local Self Government. Here again the avowed object is to train the people of a town gradually to know their wants and how to supply them best, that is, to give them a political education, a training in the art of Government. At their inception, no doubt, the municipal bodies would require much control and supervision, to ensure efficiency and economy. But now many of our municipalities have been in existence for thirty years and more, and their administration has, from year to year, received the recognition of Government for increased efficiency and progress. One would therefore expect that the Government would gradually loosen their control and give greater freedom to the municipal bodies in the administration of their affairs; but we are pained to see that the policy of Government has been, on the contrary, more and more to check and curtail their independence and popular character. 'The expression Local Self Government', as the *Hindu* very properly observes, 'has no significance whatever in its application to the working of our Local and Municipal Boards. Local Self Government is really carried on by the Local and Municipal Secretariat at the Fort St. George, where a Secretary to Government, with a Registrar and two Deputy Registrars, besides a host of clerks and assistants, control, direct, dictate and decide every matter of any importance, be it the entertainment of an additional *totti* or scavenger, or the purchase of an additional street lamp. This huge Secretariat office must have the grist for its mill to grind, and unless there is a substantial diminution of its strength and power, the independence of Local Self Government can only be nominal and not real. It is not so much the capacity to manage their own affairs honestly and well, nor the wisdom and expediency of educating the people in the art of Government, that determines the measure of the independence to be given to local bodies, as the unavoidable necessity of an overgrown branch of the Secretariat having to justify its needless existence by trying to find enough work to do.' We need hardly say that this state of things is highly deplorable, and it is hoped that the Commission now sitting will see things in their true colour and give these councils the freedom and independence which they are entitled to and justly claim."

IV.—NATIVE STATES.

VRITTANTA PATRIKA,
Mysore,
Dec. 26th, 1907.

The Damodardass technical scholarships.

4. The *Vrittanta Patrika*, of the 26th December, observes that among the rules regulating the grant of the Damodardass technical scholarships, the Mysore public have largely taken exception to the following rule, namely, that any Indian who is also a graduate may compete for the

scholarship; but where natives of Mysore, qualified in other respects, are available, these will be preferred to outsiders. A public meeting was held last week in which this rule was strongly protested against. It must be admitted on all hands that where no qualified native of Mysore is forthcoming as a candidate, the practice of conferring it on outsiders must certainly be preferred to either conferring it on unqualified native candidates or adding the amount of the scholarships to the general finances of the State. But the best course under these circumstances seems to be to utilise the funds in promoting technical education in the State itself. The funds allotted for establishing industrial schools in the State are altogether inadequate to meet the wants. Therefore, in case no qualified native of Mysore can be found, the most expedient course of utilising the amount thus saved would be to establish technical schools with the help of that money.

VI.—MISCELLANEOUS.

SWADESAMITRAN,
Madras,
Dec. 23rd, 1907.

The creed of the new political party in India.

5. The *Swadesamitran*, of the 23rd December, publishes the following statement of the creed of the new or Extremist party in India as having been made by Mr. Tilak—the accredited leader of that party—in an interview with Mr. Nevinson, the English press representative now in this country:—It is true that there is a small number of men who advocate severance from the British rule all at once; but with them we have no connection, for that is a matter to be thought of very long hence. Disunited as we are still, and unarmed and with no training in co-operation, we can have no opportunity to shake the British supremacy. That would be impossible, even if we desired it. It is not our intention to subvert the British rule. Our sole aim is to obtain a large share in the administration of our land. We endeavour to bring pressure to bear upon the Anglo-Indian officials, so as to convince them that their policy is erroneous. It is only in answering the question how to bring pressure to bear upon them, that we disagree with the Moderates. The Moderates seek to influence the minds of the British people by sending representatives to them and by telling them that the demands made by India are reasonable. But our faith in that method is entirely gone. We say, let us beg no more; let us rely upon our own exertions. We have adopted as our weapons *Swadeshism*, boycott and passive resistance. We mind not what lot befalls us. Our one object is to put obstacles in the way of the authorities and thus to make the British people pay attention to our grievances. We have turned our faces to a beautiful ideal: we will not turn our backs upon it.

INDIA,
Madras,
Dec. 28th, 1907.

Japan and India.

6. The *India*, of the 28th December, writes:—Count Okuma of Japan said in a speech recently made by him that India and the South Sea were important places for the development of Japan's commerce, that all the three hundred millions of people in India, being subject to the despotism of the whites, were anxiously expecting Japan's assistance, and that consequently, if the Japanese hesitated at his time, they would be not only baffling the hopes of the Indians but disregarding their own interests. The Count reminded the Japanese that India had been famous for her wealth from the earliest times, and that she had thus been the object of plunder on the part of Alexander and the Muhammadans, and observed that there was no reason why Japan should not have a share in the emoluments offered by this country. Though the Count's speech indicates selfishness, he never forgot that the Japanese and we were brother Asiatics. The remark that three hundred millions of people are subject to a despotism is itself a proof of the sympathy which Japan feels towards us. Japan is from time to time rendering help to the Chinese. Our countrymen who have gone to Japan to learn industries write to us that the Japanese are eagerly looking forward to India's progress, and that they are willing to facilitate that progress as much as possible. This and the sympathy evinced by the Japanese in the Indo- Japanese associations towards us, inspire

in us the belief that they are genuine friends of our country. Even if they reap some advantages from their intercourse with us, we are undoubtedly likely to be the gainers by such intercourse. But it must clearly be understood that the Bharata race will never more be a slave to any other nation.

VRITTANTA CHINTAMONY,
Mysore,
Dec. 25th, 1907.

Our political horizon.

7. A correspondent of the *Vrittanta Chintamony*, of the 25th December, writes as follows:—Awake! Arise!! Oh Indians! The day has already dawned. Shake off your indolence, and set to work at once. The sighs of our loyal and patriotic leaders have dispelled the dark clouds of official despotism and the political luminary (Lala Lajpat Rai) shines brighter than ever. Let us, therefore, pursue our principles of *Swadeshism* and boycott with determination. The wicked Anglo-Indian bureaucrats have almost gagged our mouths by means of repressive measures. Yet we should not be daunted by these methods. If we keep quiet now, the oppression will grow and know no bounds. The hatred which these officials have towards the Indians cannot but end in something disastrous. We have bowed and bent as much as we could, till our heads strike against the ground. Can we bend any more? We shall not allow ourselves to be ruffled by their irrational vapourings. We shall wait for some time longer and if this mode of repression should continue we shall not fear to say what is lawful. Again, all who wear hats are not our rulers. To His Gracious Majesty alone our respect and reverence is due. We shall not fear the blusterings of any others. We shall all like one man withstand all such high-handedness. A righteous cause will never be forsaken by God. Let us appeal to the Emperor himself.

NADEGANNADI,
Bangalore,
Dec. 28th, 1907.

The removal of the capital to Jabbulpore.

8. The *Nadegannadi*, of the 28th December, observes that there is a rumour that the Government of India is now contemplating the removal of the capital from Calcutta to Jabbulpore in the Central Provinces. This is undoubtedly a fresh idea which has suggested itself to the authorities for enriching European manufacturers and contractors.

ERRATUM.

On page 670 of the Report, in line 11 of the article numbered 23, "rigorous" is a misprint for "vigorous".

[Issued, 4th January 1908.]

CONFIDENTIAL. **No. 1 of 1908.**

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 4th January 1908.

CONTENTS.

LIST OF NEWSPAPERS.

ENGLISH PAPERS OWNED BY NATIVES.

III.—LEGISLATION. PAGE

The Madras Estates Land Bill .. 6

IV.—NATIVE STATES.

Administration of Coochin .. *ib.*

VI.—MISCELLANEOUS.

Who is a patriot? .. 7
The Indian National Congress .. *ib.*

VERNACULAR PAPERS.

I.—FOREIGN POLITICS. PAGE

"Liberty and the Transvaal Indians" .. 9

II.—HOME ADMINISTRATION.

(*a*) *Police*—

Mr. Nevinson and the Police .. *ib.*

(*b*) *Courts*—

"Rawalpindi Rape Case" .. 10

(*d*) *Education*—

Education policy .. *ib.*

(*k*) *General*—

"The East India Company" .. *ib.*
"Love of Empire" .. 11
"Justice" and the Government .. *ib.*
"Undesirable espionage" .. *ib.*
The "coming Congress" .. *ib.*

(*f*) *Land Revenue and Settlement*—

Enhancement of land-tax in Coorg .. 12

II.—HOME ADMINISTRATION—*cont.* PAGE

(*i*) *Salt and Abkári*—

Grievances of the liquor shopkeepers .. 12

III.—LEGISLATION.

"Legislative reforms" .. *ib.*
"Division of Madras" .. 13

IV.—NATIVE STATES.

The Chief Judgeship of Mysore .. *ib.*
Appointment of an Entomologist .. *ib.*

V.—PROSPECTS OF THE CROPS AND THE CONDITION OF THE PEOPLE.

Famine in Orissa .. 14

VI.—MISCELLANEOUS.

The Indians in the Transvaal .. *ib.*
Progress in India .. *ib.*
Unrest in India .. 15
The end of the Congress .. *ib.*
Rioting in the gold mines (Mysore) .. 16
The New Year's Honours List .. *ib.*
Repressive measures .. *ib.*
The Congress .. *ib.*

LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Number of copies ordinarily issued.	Dates of papers received and examined during the fourth quarter of 1907.
	ENGLISH.			
	Monthly.			
1	"Indian Review"	Madras	2,400	Sept., Oct., Nov. and Dec. 1907.
2	"Patriot"	Vellore	About 120	Oct. and Nov. 1907.
	Bi-monthly.			
3	"Carlylean"	Rajahmundry	2,100	First and third weeks of Oct., Nov. and Dec. 1907.
	Weekly.			
4	"South Indian Mail"	Madura	450	7th, 14th, 21st and 28th Oct.; 4th, 11th, 18th and 25th Nov.; and 2nd, 9th, 16th, 23rd and 30th Dec. 1907.
5	"East Coast News and Advertiser"	Waltair	350	3rd, 10th, 17th, 24th and 31st Oct.; 7th, 14th, 21st and 28th Nov.; and 5th and 12th Dec. 1907.
6	"Wednesday Review"	Trichinopoly	450	2nd, 9th, 16th, 23rd and 30th Oct.; 6th, 13th, 20th and 27th Nov.; and 4th, 11th and 18th Dec. 1907.
7	"United India and Native States" ..	Madras	250	5th, 12th, 19th and 26th Oct.; 2nd, 9th, 16th, 23rd and 30th Nov.; and 7th, 14th, 21st and 28th Dec. 1907. (With the exception of the issue of the 28th Dec. 1907 of the "Malabar Herald".)
8	"Cochin Argus"	British Cochin	240	
9	"Malabar Herald"	Do.	666	
10	"Liberal"	Madras	1,600	6th, 13th, 20th and 27th Oct.; 3rd, 10th, 17th and 24th Nov.; and 1st, 8th, 15th, 22nd and 29th Dec. 1907.
11	"Travancore Times"	Nagercoil	300	1st, 8th, 15th, 22nd and 29th Oct.; 5th, 12th, 19th and 26th Nov.; and 3rd, 10th, 17th and 24th Dec. 1907.
12	"Nationalist"	Madras	100	4th, 11th, 18th and 26th Oct.; 1st, 8th, 15th, 22nd and 29th Nov.; and 13th, 20th and 27th Dec. 1907.
13	"News of the World"	Do.	900	5th and 12th Oct.; 16th, 23rd and 30th Nov.; and 28th Dec. 1907.
14	"Bharata"	Rajahmundry	* 18,000	11th, 18th and 25th Oct.; 1st, 8th, 15th, 22nd and 29th Nov.; and 6th, 13th and 20th Dec. 1907.
	Bi-weekly.			
15	"West Coast Spectator"	Calicut	601	2nd, 5th, 9th, 12th, 19th, 23rd, 26th and 30th Oct.; 2nd, 6th, 9th, 13th, 16th, 20th, 23rd, 27th and 30th Nov.; and 4th, 7th, 11th, 14th, 18th, 21st and 28th Dec. 1907.
16	"Muhammadan"	Madras	480	3rd, 7th, 10th, 14th, 17th, 21st, 24th, 28th and 31st Oct.; 4th, 7th, 11th, 14th, 18th, 21st, 25th and 28th Nov.; and 2nd, 5th, 9th, 12th, 16th, 19th, 23rd, 26th and 30th Dec. 1907.
	Tri-weekly.			
17	"Western Star"	Trivandrum	600	1st, 3rd, 5th, 8th, 10th, 12th, 17th, 19th, 22nd, 24th, 26th, 29th and 31st Oct.; 2nd, 5th, 7th, 9th, 12th, 14th, 16th, 19th, 21st, 23rd, 26th, 28th and 30th Nov.; and 3rd, 5th, 7th, 10th, 12th, 14th, 17th, 19th, 21st, 24th, 28th and 31st Dec. 1907.
18	"Malabar Daily News and Trivandrum Telegraph."	Calicut	400	1st, 3rd, 5th, 8th, 10th, 12th, 15th, 17th, 19th, 22nd, 24th, 26th, 29th and 31st Oct.; 2nd, 5th, 7th, 9th, 12th, 14th, 16th, 19th, 21st, 23rd, 26th, 28th and 30th Nov.; and 3rd, 5th, 7th, 10th, 12th, 14th, 17th, 19th, 21st, 28th and 31st Dec. 1907.
	Daily.			
19	"Hindu"	Madras	3,350 (Daily, Tri-weekly and Weekly included.)	Issues of all the dates of Oct., Nov. and Dec. 1907, excepting Sundays and holidays.
20	"Madras Standard"	Do.	4,294 (Students' edition included.)	
21	"Indian Patriot"	Do.	1,200 (Daily and Tri-weekly included.)	
22	"Daily Post"	Bangalore	500	

* The District Magistrate has furnished this figure. He has been addressed as to the correctness thereof.

No.	Names of newspapers.	Place of publication.	Number of copies ordinarily circulated.	Dates of papers received and examined during the fourth quarter of 1907.
	VERNACULAR.			
	TAMIL.			
	Monthly.			
23	"Vivêka Chintamani"	Madras	600	July and Aug. 1907.
24	"Bhuloka Vyasan"	Do.	460	Oct. and Nov. 1907.
25	"Chakravartini"	Do.	300	June, July, Aug. and Oct. 1907.
26	"Indian Law Gazette"	Do.	1,000	Sept. and Oct. 1907.
27	"Chandrodayam"	Do.	1,000	July, Aug., Sept., Oct., Nov. and Dec. 1907.
	Bi-monthly.			
28	"Bhuloka Nanban"	Madras	200	30th Sept.; 15th and 30th Oct.; 15th and 30th Nov.; and 15th Dec. 1907.
29	"Satyavartamani"	Pasumalai	400	1st and 15th Oct.; 1st and 15th Nov.; and 1st and 15th Dec. 1907.
30	"Coimbatore Kalanidhi"	Coimbatore	200	15th Sept.; 1st and 15th Oct.; 1st and 15th Nov.; and 1st and 15th Dec. 1907.
	Weekly.			
31	"Dravida Dipam"	Madras	550	29th Sept.; 8th, 15th, 22nd and 29th Oct.; 8th, 15th and 22nd Nov.; and 8th, 15th and 22nd Dec. 1907.
32	"Vikata Dutan"	Do.	800	5th, 12th and 26th Oct.; 2nd, 9th, 16th, 23rd and 30th Nov.; and 7th, 14th, and 21st Dec. 1907.
33	"India"	Do.	550	5th, 12th, 19th and 26th Oct.; 2nd, 9th, 16th, 23rd and 30th Nov.; and 7th, 14th, 21st and 28th Dec. 1907.
34	"Swadesabhanu"	Do.	250	3rd and 10th Nov.; and 15th and 22nd Dec. 1907.
35	"Dakshana Dipam"	Salem	1,100	5th and 26th Oct.; 16th, 23rd and 30th Nov.; and 7th and 14th Dec. 1907.
36	"Desabhimani"	Cuddalore	400	2nd, 9th, 23rd and 30th Oct; 6th, 13th, 20th and 27th Nov.; and 4th, 11th and 18th Dec. 1907.
37	"Jananukulan"	Tanjore	1,000	5th, 12th, 19th and 26th Oct.; 9th, 16th, 23rd and 30th Nov.; and 7th, 14th, 18th, 25th and 28th Dec. 1907.
38	"Nagai Nilalochani"	Negapatam	300	7th, 14th, 21st and 28th Oct.; 4th, 18th and 25th Nov.; and 9th, 16th and 23rd Dec. 1907.
39	"Tanjai Jana Nesan"	Tiruválúr	500	5th, 12th, 19th and 26th Oct.; 9th and 23rd Nov.; and 7th Dec. 1907.
40	"Travancore Abhimani"	Nagercoil	200	27th Sept.; 4th, 11th, 18th and 25th Oct.; 1st, 8th, 15th, and 22nd Nov.; and 9th and 13th Dec. 1907.
41	"Yathartha Vachani"	Kumbakónam	Not known.	14th, 21st, and 28th Sept.; 5th, 12th, 19th and 26th Oct.; 2nd, 9th, 16th, 23rd and 30th Nov.; and 7th, 14th, 21st, and 28th Dec. 1907.
	Bi-weekly.			
42	"Hindu Nesan"	Madras	640	30th Sept.; 3rd, 8th, 10th 14th, 17th, 21st, 24th, 28th and 31st Oct.; 4th, 7th, 11th, 14th, 18th, 21st, 25th and 28th Nov.; and 2nd, 5th, 9th, 12th, 16th, 19th, 23rd, and 26th Dec. 1907.
43	"Satyavartamani"	Do.	720	15th, 18th, 21st and 25th Dec. 1907.
	Daily.			
44	"Swadesamitran"	Madras	Daily 1,400; Tri-weekly 1,700.	28th and 30th Sept.; and all the days of Oct., Nov. and Dec. 1907, excepting Sundays and holidays, and also the 30th and 31st Dec.
	TELUGU.			
	Monthly.			
45	"Aryamathabodhini"	Cocanada	750	Aug., Sept., Oct. and Nov. 1907.
46	"Bhumanandaprakasika"	Cuddapah	500	Sept, Oct., and Nov. 1907.
47	"Kalavati"	Rajahmundry	300	Sept., Oct., Nov. and Dec. 1907.
48	"Manorama"	Do.	1,800	Aug. and Sept. 1907.
49	"Messenger of Truth"	Madras	5,650	Oct., Nov. and Dec. 1907.
50	"Savitri"	Jagannaikpur	1,000	Sept. 1907.
51	"Swadharmaprakasini"	Madras	350	Aug., Sept., Oct., Nov. and Dec. 1907.
	Bi-monthly.			
52	"Industry"	Ellore	Not known.	1st and 15th Oct.; and 1st Dec. 1907.
53	"Vysya"	Guntúr	150	1st and 15th Oct.; 1st Nov.; and 1st Dec. 1907.

List of Newspapers—cont.

No.	Names of newspapers.	Place of publication.	Number of copies ordinarily issued.	Dates of papers received and examined during the fourth quarter of 1907.
	TELUGU—*cont.*			
	Weekly.			
54	"Bhavani"	Nellore	Not known.	1st, 8th, 15th, 22nd and 29th Nov.; and 6th, 13th and 20th Dec. 1907.
55	"Andhrakesari"	Rajahmundry	1,400	4th, 11th and 25th Oct.; 1st, 8th, 15th, 22nd and 29th Nov.; and 6th, 13th and 20th Dec. 1907.
56	"Desabhimani"	Bezwada and Guntúr	750	21st and 28th Sept.; 5th and 26th Oct.; and 2nd Nov. 1907.
57	"Kistnapatrika"	Masulipatam	500	29th Sept.; 6th, 20th, 27th and 30th Oct.; 10th, 17th and 24th Nov.; and 12th, 19th and 26th Dec. 1907.
58	"Ravi"	Cocanada	850	3rd, 10th, 17th, 24th and 31st Oct.; 7th, 14th, 21st and 28th Nov.; and 5th, 12th, 19th and 26th Dec. 1907.
59	"Swaraj"	Bezwada	Not known.	28th Sept.; 5th, 21st and 28th Oct.; 18th and 25th Nov.; and 2nd Dec. 1907.
60	"Voice of Truth"	Cocanada	500	1st, 8th, 15th, 22nd and 29th Oct.; 5th, 12th, 19th and 26th Nov; and 3rd, 10th, 17th, and 24th Dec. 1907.
	Bi-weekly.			
61	"Andhraprakasika"	Madras	600	2nd, 5th, 9th, 12th, 16th, 19th, 23rd, 26th and 30th Oct.; 2nd, 6th, 9th, 13th, 16th, 20th, 23rd, 27th and 30th Nov.; and 4th, 7th, 11th, 14th, 18th, 21st and 25th Dec. 1907.
62	"Sasilekha"	Do.	500	1st, 4th, 8th, 11th, 15th, 18th, 22nd, 25th and 29th Oct.; 1st, 5th, 8th, 12th, 15th, 19th, 22nd, 26th and 29th Nov.; and 3rd, 6th, 10th, 13th, 17th, 20th and 24th Dec. 1907.
	Daily.			
63	"Desabhimani"	Bezwada	750	All days from 8th November to 23rd December, both days inclusive except Sundays.
	CANARESE.			
	Bi-weekly.			
64	"Vrittanta Chintamoni"	Mysore	Bi-weekly 136 Weekly 850	2nd, 5th, 9th, 12th, 16th, 19th, 23rd and 26th Oct.; 2nd, 6th, 9th, 13th, 16th, 20th, 23rd and 27th Nov.; 4th, 7th, 11th, 14th, 18th, 21st, 25th and 28th Dec. 1907.
	Weekly.			
65	"Mysore Star"	Mysore	2,000	7th, 14th, 21st and 28th Oct.; 11th, 18th and 25th Nov.; and 2nd, 9th, 16th, 23rd and 30th Dec. 1907.
66	"Nadegannadi"	Bangalore	880	5th, 12th, 19th and 26th Oct.; 2nd, 9th, 16th, 23rd and 30th Nov.; and 7th, 14th, 21st and 28th Dec. 1907.
67	"Satyadeepika"	Mangalore	960	6th, 9th, 15th and 22nd Nov.; and 6th, 13th, 20th and 27th Dec. 1907.
68	"Suryodaya Prakasika"	Bangalore	525	7th, 21st and 28th Oct.; 4th, 11th, 18th and 25th Nov.; and 2nd and 23rd Dec. 1907.
69	"Vrittanta Patrika"	Mysore	5,100	3rd, 10th, 17th, 24th and 31st Oct.; 7th, 14th, 21st and 28th Nov.; and 5th, 12th, 19th and 26th Dec. 1907.
	[*Periodicals.*]			
	Bi-monthly.			
70	"Swadeshabhimani"	Mangalore	800	1st and 16th Oct.; 1st and 16th Nov.; and 1st and 16th Dec. 1907.
	Monthly.			
71	"Kannada Nudigannadi"	Madras	* 1,200	Oct. and Nov. 1907.
72	"Avakasa Thosini"	Mysore	500	Aug. 1907.
73	"Srikrishna Sukthi"	Udipi	750	Oct. and Nov. 1907.
74	"Vikataprathapa"	Bangalore	† 4,000	Sept., Oct., Nov. and Dec. 1907.
	MALAYALAM.			
	Monthly.			
75	"Vivekodayam"	Trivandrum	1,160	Sept., Oct. and Nov. 1907.

---

* Increase in circulation is due to the proprietor having engaged agents in the Mysore Province to canvass subscribers.

† Increase in circulation is ascribed to the circumstance that this being a humourous comic journal is very much appreciated by the general public.

No.	Names of newspapers.	Place of publication.	Number of copies ordinarily issued.	Dates of papers received and examined during the fourth quarter of 1907.
	MALAYALAM—*cont.*			
	Tri-monthly.			
76	"Kerala Chintamani"	Trichur	500	6th and 26th Oct.; 5th, 20th and 27th Nov.; and 5th and 15th Dec. 1907.
77	"Kerala Mitram"	Cochin	100	1st, 11th and 21st Oct.; 1st, 11th and 21st Nov.; and 1st, 11th and 21st Dec. 1907.
78	"Sujana Vinodini"	Kuthuparamba	450	1st, 23rd and 31st Oct.; 16th and 26th Nov.; and 6th and 16th Dec. 1907.
	Weekly.			
79	"Kerala Patrika"	Calicut	650	5th, 12th and 26th Oct.; 2nd, 9th, 16th, 23rd and 30th Nov.; and 7th, 14th and 21st Dec. 1907.
80	"Kerala Sanchari"	Do.	645	2nd, 9th, 23rd and 30th Oct; 6th, 13th, 20th and 27th Nov.; and 4th, 11th and 18th Dec. 1907.
81	"Manorama"	Do.	560	4th, 11th and 25th Oct.; 1st, 8th, 15th, 22nd and 29th Nov.; and 6th, 13th and 20th Dec. 1907.
82	"Mithavadi"	Tellicherry	1,150	28th Oct.; 4th, 11th, 18th and 25th Nov.; and 2nd, 9th, 16th and 23rd Dec. 1907. NOTE.—A new weekly started on the 28th Oct. 1907.
83	"Malayali"	Tangasséri	1,037	28th Sept.; 5th, 12th, 19th and 26th Oct.; 2nd, 9th, 16th and 30th Nov.; and 7th, 14th and 21st Dec. 1907.
84	"Kerala Tharaka"	Kóttayam	997	27th Sept.; 4th, 11th, 18th and 25th Oct.; 1st, 8th, 15th, 22nd and 29th Nov.; and 6th, 13th and 20th Dec. 1907.
85	"Nasrani Dipika"	Mannanam	500	1st, 8th, 15th, 22nd and 29th Oct.; 5th, 12th, 19th and 26th Nov.; and 3rd, 10th and 17th Dec. 1907.
86	"Subhashini"	Trivandrum	1,320	2nd and 12th Dec. 1907. NOTE.—Very irregular.
87	"Bharata Bandhu"	Palghat	300	28th Sept.; 12th and 26th Oct.; 2nd, 9th and 23rd Nov.; and 14th and 21st Dec. 1907.
88	"Swadeshabhimani"	Vakkam	1,100	2nd, 9th, 23rd and 30th Oct.; 6th, 13th, 20th and 27th Nov.; and 4th, 11th and 18th Dec. 1907:
	Bi-weekly.			
89	"Malayala Manorama"	Kóttayam	1,280	2nd, 5th, 9th, 12th, 16th 19th, 23rd, 26th and 30th Oct.; 2nd, 6th, 9th, 13th, 16th, 20th, 23rd, 27th and 30th Nov.; and 4th, 7th, 11th, 14th, 18th, 21st, 25th and 28th Dec. 1907.
	URDU.			
	Weekly.			
90	"Shams-ul-Akhbar"	Madras	450	7th, 14th, 21st and 28th Oct.; 4th, 11th, 18th, and 25th Nov.; and 2nd, 9th, 16th, 23rd and 30th Dec. 1907.
91	"Jaridah-e-Rozgar"	Do.	500	5th, 12th, 19th and 26th Oct; 2nd, 9th, 16th, 23rd and 30th Nov.; and 7th, 14th and 21st Dec. 1907.
92	"Alhami"	Do.	50	24th Oct.; 1st and 16th Nov.; and 8th, 16th and 24th Dec. 1907.
93	"Mukhbir-e-Dakhan"	Do.	700	9th, 16th, 23rd and 30th Oct.; and 4th, 11th, 18th and 25th Dec 1907.
94	"Naier-e-Asafi"	Do.	375	10th and 17th Oct.; and 6th, 13th, 20th and 27th Nov. 1907.
95	"Aftab-e-Dakhan"	Do.	120	10th and 31st Oct.; 14th and 28th Nov.; and 19th Dec. 1907.
96	"Mukhtar"	Do.	150	Not received.
97	"Tilism-i-Hairat"	Do.	..	8th and 25th Oct.; 1st, 15th and 22nd Nov.; and 6th and 13th Dec. 1907.
	ANGLO-URDU.			
	Bi-Weekly.			
98	"Qasim-ul-Akhbar"	Bangalore	575	3rd, 10th, 14th, 17th 21st, 24th, 28th and 31st Oct.; 4th, 11th, 14th, 18th, 21st, 25th, and 28th Nov.; and 5th, 9th, 12th, 16th, 19th, 23rd, 26th and 30th Dec. 1907.
99	"Mahbub Gazette"	Do.	..	Not received.
	Monthly.			
100	"Deccan Review"	Hyderabad	750	For Dec. 1907.
	Daily.			
101	"Mushir-e-Dakhan"	Hyderabad	800	25th Dec. 1907.

ENGLISH PAPERS OWNED BY NATIVES.

III.—LEGISLATION.

THE HINDU,
Madras,
Jan. 1st, 1908.

The Madras Estates Land Bill.

1. The *Hindu*, of the 1st January, observes:—"It will be remembered that, at the last meeting of the Legislative Council held on the 2nd December, the Hon'ble Mr. Forbes presented to the Council the Select Committee's report on the Madras Estates Land Bill and also circulated therewith a draft list of amendments to be proposed on behalf of the Government at the final consideration of the Bill. These amendments were apparently the result of communications received from the Secretary of State for India and possibly embodied the sum total of the concessions which the Government was prepared to make in respect of the several representations of the landholders. . . . Under the circumstances, we think that there is a fair case made out for a further consideration by the Select Committee of the provisions of the Bill with special reference to the amendments now proposed We think that it was not open to the Government to make such material alterations in the Bill after the Select Committee's report, without undergoing the forms which the law prescribes for the enactment of all laws. On principle, it is highly objectionable that, when a proposed legislation has been given due deliberation and given final shape during the committee stage, it should be altered materially and rushed through the Council without the safeguards which the Select Committee system provides for legislation, especially in the case of such a far-reaching character as the Land Estates Bill. We say this in the interests of sound legislation and without reference to the merits or otherwise of the amendments proposed, and we hope that the Government will see their way to observe all constitutional forms that are imposed by law, and would not, on the mere strength of the official majority which it always possesses, rush through a legislation which, for over a generation, has been taxing the energies and resources of a succession of legislators."

IV.—NATIVE STATES.

THE HINDU,
Madras,
Jan. 1st, 1908.

Administration of Cochin.

2. The *Hindu*, of the 1st January, writes:—"Financially, the administration of Cochin during last year was not a success. The State worked at a deficit, and we are told in the report that it is under consideration to open a sinking fund. The work of reorganisation is going at a rapid pace under the guidance of Mr. Banerji, the Diwan, and he hopes that after some important reforms are carried out, it may be possible to reduce the expenditure. Ever since Mr. Banerji's assumption of the office of Diwan, the State has been kept up in a feverish state of activity, and the *Cochin Gazette* of every week abounded in announcements of changes in laws and administration. During the past year, five regulations were passed, namely, the Extradition Regulation, the Ports Regulation, the Ferries and Polls Regulation, the Gambling Regulation and the Forest Steam Tramway Regulation, and Bills are under consideration to amend the Cochin Penal Code, the Code of Civil Procedure, the Chief Court Regulation, the Abkári Regulation, the Arms Regulation and five original Bills have been published in the official *Gazette* to invite public criticism. The deficit in the year was Rs. 89,750. The Forest Tramway cost the State Rs. 4,38,758 during the year. The Survey and Settlement operations also cost the State a pretty large sum. The Diwan hopes that the capital invested in a few projects would be productive, and thus in years to come, the State would not be hampered in its desire to effect

important reforms. Indeed, the prospect of a fair return from a few concerns is so promising that the Administration have already determined to inaugurate some essential improvements in the State. . . . . "

VI.—MISCELLANEOUS.

BHARATA,
Rajahmundry,
Dec. 20th, 1907.

3. The *Bharata*, of the 20th December, contains the following:—

Who is a patriot?

"Everybody talks of patriotism. Everybody claims to be a patriot and perhaps fancies himself to be a patriot. But very few seem to pause to consider what constitutes patriotism and who is entitled to be called a patriot. We ask all such of our countrymen who wish to pose themselves as patriots to devote a few minutes to self-examination, to introspection. . . . Lay your hand on your heart and ask yourself if you sincerely feel for your country. . . . Having this knowledge, having made a right diagnosis, have you thought out any adequate scheme which is practicable and which can successfully cure the existing diseases and remedy the present evils and restore your country to its natural healthy condition? . . . . Vivekananda puts the following questions to our would-be patriots and would-be reformers: 'Do you feel? Do you feel that millions and millions of the descendants of gods and of sages have become next door neighbours to brutes? Do you feel that millions are starving to-day and millions have been starving for ages? Do you feel that ignorance has come over the land like a dark cloud? Does it make you restless? Does it make you sleepless? Has it gone into your blood coursing through your veins, becoming consonant with your heart-beats? Has it made you almost mad, are you seized with that one idea of misery, of ruin and have you forgotten all about your name, all about your fame, your wives, your children, your property, even your own bodies? Have you done that? That is the first step to become a patriot, the first step.' That is the depth of feeling, that is the test of sincerity which that noble patriot our Vivekananda requires in one who aspires to become a patriot. But that is only the first step.

"After that first step is attained, when your heart is all right, then he wants you to examine your mind and see if you are mentally fit to play the part of a patriot. You must then see that your actions, your schemes do not injure the permanent interests of your countrymen. You must see that you do not make them cry out 'O God! save us from our friends!' Vivekananda thus continues his questions:—'Have you found any way out, any practical solution, instead of spending your energies in frothy talk; some help instead of condemnation, some sweet words to soothe their miseries, to bring them out of this *living death?* . . . ."

THE MADRAS
STANDARD,
Madras,
Dec. 29th, 1907.

4. The *Madras Standard*, of the 29th December, writes:—" . . . .

The Indian National Congress.

Our unity has been broken; the army of reform has been hopelessly divided; and our enemies laugh! Already that vile crew, the disreputable section of the Anglo-Indian Press, is sounding the first note of triumphant rejoicing. The poisonous pages of these journals, which honest men can only touch with a pair of tongs, are sending forth a first reek of unholy satisfaction. On the riotous mob in the Congress pavilion at Surat lies the blame and they cannot hope to escape the censure of the country.

"How foolishly and criminally have the irreconcilables acted! That there should be diversity of opinion in the Congress camp was not only inevitable but desirable. It showed that the Congress was not a moribund mass, but full of vitality and brimful of energy, an augury of a long life of splendour and a sure sign of ultimate triumph. If the two parties had kept together each would have imparted to the other something the qualities in which each excelled. The Extremists could have communicated to the Moderates something of their fire, their electric energy, their passion, their spirit of self-help and their love of self-sacrifice for the sake of our common motherland. The Moderates could have inoculated the Extremists with some measure of sanity, practicality, experience, patience, perseverance, knowledge of the world, which includes Governments, and its ways and wisdom. These were the hopes which urged us to set forth as vigorous a plea for unity as our strength allowed, and made us preach the Gospel of Unity. The bulk of our countrymen were with us in our hopes, fears and endeavours. But almost in a moment the whole aspect has been changed, revolutionised, and oceans now roll between men who were Congressmen a little while ago, friends and brothers all of them.

"The new stage in Indian political life on which we have entered now, the new situation into which we have surprised with such swiftness will demand all the energy, ability, skill and tact that the real leaders of the country possess. But every situation has its compensations. It furnishes fresh opportunities of which we should avail ourselves to the full. The whole situation must be carefully examined. The past history of the Congress must be rigidly scrutinised, and past mistakes, for every human effort is bound to produce some, avoided. The ablest and the wisest have need for humility. Could anything have been done in the past, within human possibility, that would have prevented the present debacle? Was there lack of foresight, want of judgment, errors, either of individuals or bodies, to however small an extent, on our part? Or, was what happened inevitable, like the procession of the seasons, or the breaking or withholding of the monsoons? Let the plan for work for the future be laid down with anxious care, with all the wisdom and the foresight that we can command, let the errors, however small, of the past be avoided, let us learn from our failure, let each responsible Congressman submit himself to a searching self-examination and impose a penance on himself if he finds out his errors and shortcomings, and avoid them in the future. . . . ."

VERNACULAR PAPERS.

I.—FOREIGN POLITICS.

ANDHRAKESARI,
Rajahmundry,
Dec. 20th, 1907.

"Liberty and the Transvaal Indians."

5. Adverting to the pitiable condition of the Indians in the Transvaal, Mr. Unnava Lakshminarayana, a correspondent to the *Andhrakesari*, of the 20th December, observes:—"Man naturally loves freedom. Though for some causes, the love of freedom is dormant in him, he is ever anxious to gain freedom like a bird in a cage. It is clear from the *Puranas*, the languages in Alaska, and the relics of Hinduism in South America, that the Emperors, Sagara and Dilipa ruled over America. Alexander and Akbar could bear testimony to the heroism and generosity of the Indians. Though the reputation of such a people was eclipsed by divine dispensation so long, it has begun to shine again by the example of the distinction achieved by Japan. Once more the oriental countries are exhibiting the latent strength, moved by a desire for *Swaraj*. Who can put out the flames of this desire for *Swaraj*, freedom, and patriotism? If any one sets himself to the undesirable task of putting them down, he will subject himself to ridicule like the man who holds a torch topsy-turvy, in order to put it out. On account of the repressive methods of Sir Fuller, the New Movement has spread throughout the Eastern Bengal, and it has spread all over the country after the deportation of Lala Lajpat Rai and Ajit Singh. In consequence of the restrictions imposed by the Education Act, national education has progressed. The partition of Bengal has united not only Bengal but the whole of India. If the Sedition Act continue to be in force, all our ends will be gained. Seeing that patriotism is gaining strength by God's grace while the attempts of the despotic officials are defeated, the Government is trying to suppress the power of the people by conciliatory policy, instead of the policy of repression which has become ineffective. So, it is time for us to be very careful. They are trying to soothe us with sweet words and trivial gifts and steal our hearts like catching fish by bait. Many people in the world forego permanent happiness for the sake of immediate trivial comforts. All our attempts will prove futile if those who consider us their enemies get us swallow pills of servitude covered with the sugar of immediate comforts. Though Mr. Morley knew that the policy of repression is useless, still he is making use of it against the Indians in the Transvaal. Perhaps he thought it would take effect in their case, since they are very few. However, the courage, adventurous spirit and self-respect of our brethren in Africa, form an object lesson to many an educated man in India. While we were in a dilemma at the deportation of Lala Lajpat Rai and Ajit Singh, it is very creditable for our brethren in Africa not to have yielded even to the cruel order of deportation, at the risk of their wealth and lives. May the repressive methods of the Government fail there also! May the cause of our brethren be upheld there!"

II.—HOME ADMINISTRATION.

(a) *Police.*

KISTNAPATRIKA,
Masulipatam,
Dec. 29th, 1907.

Mr. Nevinson and the Police.

6. The *Kistnapatrika*, of the 29th December, observes:—"These detectives are putting in their appearance throughout the country like swarms of ants. We are not aware how much money the Government are spending on this account. It would have been well and good if all this money were devoted to the relief of the people suffering from famine and plague."

(*b*) *Courts.*

KISTNAPATRIKA,
Masulipatam,
Dec. 22nd, 1907.

“Rawalpindi Rape Case.”

7. The *Kistnapatrika*, of the 22nd December, writes as follows:—“It has once again been proclaimed to the world after the finale of the Rawalpindi Rape Case, that it is difficult to get a Feringhee punished, however horrible might be the crime he committed. We consider it a disgrace not only to our country but to the whole civilized world that the Feringhees should be tried and acquitted by Judges of their own race when they ravish our weak and helpless women travelling in railway carriages. Any people other than ourselves, who are patient to the core, would, instead of going to law courts, have undoubtedly torn to pieces the culprit in the Rawalpindi Rape Case. When under the protection of privilege, the Feringhees commit mischievous deeds, including even the ravishing of our women, we think that all our countrymen must join to suppress their privilege and agitate more than they did during the time of the Ilbert Bill, and preserve self-respect and our women's honor.”

(*d*) *Education.*

ANDHRAKESARI,
Rajahmundry,
Dec. 20th, 1907.

Education policy.

8. Adverting to the necessity of having National Colleges, the *Andhrakesari*, of the 20th December, writes as follows:—“We have published elsewhere in our paper the notification of the Madras Government regarding education. Every patriotic man must think over it well. It does not appear to us that teachers, who have any self-respect and any desire for freedom, who are moved by real patriotism, and who have at heart the welfare and progress of the boys and the country, would, hereafter, be inclined to serve in Government schools. As regards the managers of schools, none would like to have anything to do with schools that do not in any way contribute to the welfare of the country, risking their self-respect and freedom. So, schools will be badly managed and get out of the right course and education will completely suffer. Every schoolmaster, every school manager and every schoolboy, nay, every Indian, who has the welfare of the country at heart, and who upholds the country's honor, must decide whether to obey the said notification or to reject it fearlessly and mercilessly, in the name of God, mother-country and human freedom.

We have to mention, in this connection, the policy adopted by the Bengalees, who are considered to be the brain of India, to save their country and self-respect, when a similar calamity befell them. From the experience of our Bengalee brethren, it is clear that the Government are indirectly, though not consciously, helping the National Colleges in the Telugu land yet in their infancy, for God would not throw unnecessary difficulties in the way of anybody in the world. While offering thanks to God for bringing about circumstances favourable to the formation of National Colleges, we request our Telugu brethren that they will make use of those circumstances for the welfare of the country.”

(*k*) *General.*

BHAVANI,
Dec. 27th, 1907.

“The East India Company.”

9. Mr. A. Venkataramaniah, a correspondent to the *Bhavani*, of the 27th December, observes:—Merchants who hate war turned out soldiers under the command of the brave clerk Clive. It was he who secured to the Feringhees the Carnatic and Bengal, and laid the foundation stone of their empire. He was the wicked person who entered into intrigue with the Commander-in-Chief of the Nawab Suraja Daulah, and dethroned him. He was the daring soldier who forged the signature of the English Naval Commander Mr. Watson. Ten years after Clive left India, the Maharaja Nandkumar was hanged by the Feringhees being charged with and convicted of forgery. Supposing he

committed the offence, should not both Clive and Nandkumar be punished equally? So everybody must admit that the Feringhees have been partial from the very beginning.

The native princes began to hate the Feringhees, for is it possible to forget the cruelties inflicted by Clive on the people, and the plunders committed by Hastings? The Indian princes at last found out that they were after all caught in the nets spread by these merchants. They were given shelter under the belief that they might be mild cows, but they turned out to be big tigers preying upon cows. It is astonishing how these merchants, being assembled in a house in London, ruled this vast country by means of laws and armies. Though it was rumoured that the Feringhee merchants would flee from the country during the Sepoy Mutiny of 1857, yet they were crowned with success on account of the gratitude of some people who ate their salt. Our people are not traitors and ungrateful wretches? They are not the people who would "kick the breast which suckled them". Learning the causes of this mutiny, Queen Victoria brought India under her rule. No doubt Her Majesty gave us many promises. But it is an undisputed fact that they have not been fulfilled.

"Love of empire."

KISTNAPATRIKA,
Masulipatam,
Dec. 22nd, 1907.

10. The *Kistnapatrika*, of the 22nd December, observes:—"What is *Swaraj?* It means self-legislation, self-government and complete control over political affairs. What is *Swaraj?* It is the power for levying taxes and the control over the exchequer. Which Englishmen would consent to it? It is difficult to define what justice is, when documents are disregarded and promises are broken, and when it is argued that India is fit for servitude alone. How can justice be upheld if there should be one law for the English and another for the natives? As Lord Salisbury said, injustice will bring ruin to any powerful man whatsoever. Philip Windell said more fully that 'if edifices were built on injustice, reaching the skies, a woman's breath could destroy them'. Lord Curzon says that India is protected by moral force and not with the force of arms. To tell the truth, the Indian empire is held not with the help of arms, not with the help of moral force, but on people's ignorance. It is because the people have made out this secret, even the Government are fearing."

"Justice" and the Government.

KISTNAPATRIKA,
Masulipatam,
Dec. 29th, 1907.

11. Adverting to the prohibition of *justice* and certain other papers from being imported into India and the subsequent removal of the prohibition as regards *justice*, the *Kistnapatrika*, of the 29th December, remarks that as *justice* is published by an Englishman and patronised by certain Englishmen of great courage, freedom and perseverance, the law of the British Government has yielded to the strength of these peoples' power and become a dead letter.

"Undesirable Espionage."

ANDHRAPRAKASIKA,
Madras,
Dec. 25th, 1907.

12. The *Andhraprakasika*, of the 25th December, writes as follows:—"It is very regrettable that officials here and there should behave foolishly so as to be censured by others. We have heard that letters and newspapers addressed to Lala Lajpat Rai were withheld from him, and we regret very much that Mr. Nevinson who has come here from England is subjected to a similar undesirable treatment. Such actions would not fail to cause instantaneous indignation as well as vexation. Why do the Government expose themselves to censure by such acts? Perhaps it is the officials who do not realise their responsibility, or realising it have become blind by the exercise of power and commit such acts. Whoever might behave so, wishing to win the approbation of the Government, it is the Government that is held responsible."

The "coming Congress."

ANDHRAKESARI,
Rajahmundry,
Dec. 20th, 1907.

13. The *Andhrakesari*, of the 20th December, writes as follows:—"The leaders of the Congress are all divided into three parties, viz., the Loyalists, the Moderates and the Nationalists. The policy of the first party consisting of Sir Mehta, Wacha, Mr. Kristnaswami Aiyar, etc., is to be grateful to the Government for whatever favours they may confer out of grace. The Moderates, such as

Messrs. Gokhale, Surendranath, Malavya, Rash Behari Ghose and Mudholkar, believe in the principles of *Swadeshi* and self-help to a certain extent, and say that we must first deserve the kindness of our rulers and then we should, if they would confer boons on us such as *Swaraj* considering us worthy of them, accept them as so many favours and enjoy them. The leaders of the Nationalists, Messrs. Dadabhai, Tilak, Pal, Khaparde, Subrahmanya Aiyar, Aravinda, Aswin Babu, Bhupendra and Ajit Singh, etc., hold that as our aims are against the intentions of England, our rulers would not grant them, and that as the Government have not listened to our prayers these 25 years, we must not beg them any more. Our defects cannot be remedied until we attain *Swaraj*, and practice self-help. *Swadeshism* and boycott are the only means of attaining it. It is better to work believing in self-exertion than to crave for the mercy of the Government. These are the principles of the Nationalists. The English papers promote the differences among the parties and try to set one against another. All parties must maintain the Congress, giving no room for the evil doings of the English papers."

(*f*) *Land Revenue and Settlement.*

NADEGANNADI,
Bangalore,
Jan. 4th, 1908.

Enhancement of land-tax in Coorg.

14. The *Nadegannadi*, of the 4th January, reports that Government is now contemplating the enhancement of the land-tax in Coorg and that several memorials have been sent to the Commissioner by the public that such enhancement at present will greatly augment the general distress that already exists in the land. It must be observed that in recent years the people of Coorg have been adopting the luxurious western style of living and are falling more and more under the grip of the userers. Any enhancement, therefore, must result in keeping the people perpetually in a state of economic helplessness. It is hoped therefore that the present Chief Commissioner, who is a very liberal-minded person, will be pleased to have the scheme deferred.

(*j*) *Salt and Abkári.*

MANORAMA,
Calicut,
Jan. 3rd, 1908.

Grievances of the liquor shopkeepers.

15. A paragraph in the *Manorama*, of the 3rd January, referring to a recent order of the Board of Revenue, requiring liquor shopkeepers to pay their kists on the 10th of every month and threatening them that, on default, the shops will be resold by auction after ten days, says that as most of the licensees of such shops are poor and depend solely on their shops for their subsistence, this order will entail great harship on them. As soon as a shop is knocked down at auction, the purchaser has to deposit two months' kist before he can carry on any business there, and consequently it will be very hard to require him to pay the kist on the 10th of every month. Before passing such an order, Government should, it is submitted, take into consideration, how far such an order will affect the people injuriously. It appears that the shopkeepers intend to submit a petition to the authorities on the matter, and the article hopes that the latter will give due consideration to it.

III.—LEGISLATION.

DESABHIMANI,
Bezwada,
Dec. 23rd, 1907.

"Legislative reforms."

16. The *Desabhimani*, of the 23rd December, observes:—"If their measures are taken into consideration, the Government do not appear to have any respect for the views of the representatives of the people. If they really mean to respect the views of the people, why should they postpone the reforms on the pretext of consulting this gentleman here and that gentleman there? Resolutions regarding legislative reforms were passed both in the Provincial Conferences and in the Indian National Congress. From their utter disregard of those resolutions and their attempts to seek for opinions elsewhere, the Government are perhape under the impression that the members

of the Congress are not competent persons, or that their opinions are not those of the people. Otherwise, why would they set aside those resolutions and propose to appoint various members for various classes—the Brahmins, the Muhammadans and the Native Christians? What is the reason for this unasked-for kindness? On reflection, it appears to be a pill of poison coated with a layer of sugar. If it is really meant that the several classes should be represented, it must be so arranged as to allow the people to elect their representatives. But this is impossible as there are too many people to exercise the right. The Government have therefore to nominate them. What does the appointment by Government mean but the strengthening of their own party?"

ANDHRAKESARI,
Rajahmundry,
Dec. 20th, 1907.

"Division of Madras."

17. Adverting to the proposed legislative reforms in Madras, the *Andhrakesari*, of the 20th December, observes:—"Mr. Morley, who objected to a suggestion that the two additional members to be appointed to the India Council should be Indians, alleging that no distinction should be made between the English and the Indians, has now shelved all his philosophy and laid down that there should be separate individual members representing the Brahmins, Native Christians, Muhammadans and others. We are afraid that these new legislative proposals will act as an antidote against all our attempts at the unification of the various races. The people of the various races must not consent to these arragements, which are prejudicial to their progress, and to the realisation of their aims and aspirations, and openly declare that such memberships are unnecessary for them and that they will have nothing to do with the Legislative Councils."

IV.—NATIVE STATES.

NADEGANNADI,
Bangalore,
Jan. 4th, 1908.

The Chief Judgeship of Mysore.

18. The *Nadegannadi*, of the 4th January, observes that it is rumoured that Mr. Stanley Ismay of the Central Provinces will be appointed to the Chief Judgeship of Mysore. Mr. Stanley Ismay is an old man now about 60 years of age and it is difficult to find out with whom this novel idea originated. Until about ten years ago the Chief Judge was invariably a native and the administration of justice then was no less efficient than it is now. With the spread of civilization and with increased political knowledge the people must have obtained a larger capacity and hence the employment of Indians in preference to Europeans becomes all the more important and necessary. It follows therefore that Mr. Nanjundaya who has the highest academical qualifications and long experience of the work should rightly be appointed to the Chief Judgeship. Failing that, an Indian of well known abilities may be brought in. But assuredly the appointment of a European of nearly sixty years of age will not in any way contribute to the welfare of the country.

VRITTANTA
CHINTAMONY,
Mysore,
Jan. 4th, 1908.

Appointment of an Entomologist.

19. The *Vrittanta Chintamony*, of the 4th January, says that the Diwan is a very clever man but that the people of the Province of Mysore have not the good fortune to benefit by his experience. Years back Dr. Lehman was appointed as Agricultural Chemist. Every one knows what benefit the people have derived from this appointment though lakhs of rupees have been paid to him. Now it has been proposed to appoint as an Entomologist one Mr. Coleman, nephew of Dr. Lehman, who, it is said, is studying in America. It says that there are some strict rules for the employment of Europeans in Native States and that the Doctor was appointed in spite of these rules and that he has held it for years together. But none has yet been trained in agriculture. It therefore suggests that the natives may be sent to distant countries and got trained for this kind of service and thinks that this will be more profitable to Government. His Highness may therefore now at least consider over the matter and settle whether it is better to appoint Mr. Coleman or to send native students to get trained for these posts.

V.—PROSPECTS OF THE CROPS AND THE CONDITION OF THE PEOPLE.

KISTNAPATRIKA,
Masulipatam,
Dec. 29th, 1907.

Famine in Orissa.

20. The *Kistnapatrika*, of the 29th December, writes as follows :—" The Commissioner, the Collector and other Feringhee officials of Orissa condemned the report of the correspondent of the *Statesman* on the failure of crops and the existence of famine as incorrect, and reported that there was no famine of any appreciable magnitude in their province, and that such false information was cooked up by certain mischievous persons in the country. Mr. Nevinson, who has come to India on behalf of the *Manchester Guardian*, remarked, after visiting the province specially to enquire into the nature of the famine there, that he had never, in his experience, known of such a horrible famine. Under such circumstances, the Commissioner and the Collector of the Province are trying in many ways to persistently confirm their first reports, and are condemning the popular opinion as unfounded, without listening in the least to what the hungry people say but caring only to secure their salaries."

VI.—MISCELLANEOUS.

SWADESAMITRAN,
Madras,
Dec. 31st, 1907.

The Indians in the Transvaal.

21. The *Swadesamitran*, of the 31st December, writes :—The Government of the Transvaal has issued an order that Mr. Gandi and some other Indians and some Chinamen resident in that country should quit it within forty-eight hours. Mr. Gandi is the leader of the Indians in the Transvaal and is very influential among them, his sole aim being to free them from the several disabilities which they are subject to. We need but remind our readers of the time when we heard of the deportation of Lala Lajpat Rai, in order to give them an idea of the frame of mind in which our brethren in the Transvaal are. Now, what is the crime for which Mr. Gandi and the others have been thus made obnoxious to punishment? Nothing more than their refusal to register their names in accordance with an unreasonable order of the authorities in the Transvaal. Is this measure at all likely to intimidate the Indians in that land? We think, not. They are determined not to yield. Thrice has the time for registration been fixed by the Government: but on all the three occasions, the Indians have baffled the object of the authorities by their resolute attitude. Even now they have not been shaken. They are taking legal advice, and have decided to institute an action in the High Court if such step is recommended. Why should the Government of the Transvaal, like the Government of India, seek to terrorize its Indian subjects by arbitrary measures?

Referring to the anti-Asiatic Regulations in the Transvaal, the *Nadegannadi*, of the 4th January, observes that it is astonishing to see that even the Home Government would not oppose such stringent legislation intended to oust nearly seven or eight thousand Indian traders who were permanent settlers in the land. It is strange, however, that while the foreigners place such restrictions upon the Indians abroad, the authorities here are anxious to provide for all possible comfort and convenience of these very foreigners. Even the Moghul rulers were not guilty of such invidious distinction. It is regrettable that the authorities at home make no effort to do away with the regulations which are a disgrace to British statesmanship and British justice.

SATYAVARTAMANI,
Pasumalai,
Jan. 1st, 1908.

Progress in India.

22. The *Satyavartamani*, of the 1st January, makes the following remarks in English :—" There are some who think that India is not progressing. They abuse the Government because it does not, they say, bring forward the community. And then in order to continue that abuse, they shut their eyes to all the benefits which the State is conferring upon the people.

" A few figures may help to illustrate some aspects of India's progress during the last twenty years. Twenty years ago the number of scholars studying English in this land were 298,000, while at present there are

505,000. In 1886 there were only 4,286 who passed the Matriculation Examination, while last year this number was nearly doubled (8,211). The Bachelors of Arts were more than doubled in this line, the annual graduates rising from 708 in 1886 to 1,570 in 1905.

"These are significant facts in view of the growing discontent among the educated class. The rapidly increasing number of those who pass through our universities should find it necessary (instead of clamouring for Government employment) to seek other avenues of employment. It has been truly said that the graduates of India look only to Government service, to law and to teaching for openings in life; while in other land (*sic*) there are a thousand occupations to which educated men turn their hands. India also has many opportunities for such men; but they must look around, find them out and make a worthy life of them. This is very necessary if India's progress is to be a blessing and not a curse to her."

HINDU NÉSAN,
Madras,
Jan. 2nd, 1908.

Unrest in India.

23. The *Hindu Nésan*, of the 2nd January, publishes in Tamil a letter said to have been written to the *Daily News* by a lady at Simla claiming to be a member of the Liberal Social Council. It is to the following effect:—What is it that is spoken of as unrest in India? The law must be the same to all British subjects, wherever they may have been born. But as a matter of fact it is comparatively much harsher to an Indian than to a European. Babu Bipin Chandra Pal, the leader of the new party, refused to give evidence before the Court, and for this "Contempt of Court" has been imprisoned for six months. Almost at the same time, an Englishman committed the same offence, and the punishment imposed upon him was only a fine of Rs. 50. Evidence which is supposed to be strong enough to send an Indian to jail becomes untrustworthy if it be against a European offender. In most instances of appeal justice is had in the High Court, but it cannot be possible for every one to appeal to the High Court. Unrest in a country is a sign of vitality more than anything else. Is there no unrest in Europe? Certainly there is much of it in every country in that continent. Every Englishman must feel proud that his teaching and example have stirred up in the hearts of the Indians such a noble enthusiasm as [this unrest indicates.

SWADESAMITRAN,
Madras,
Jan. 4th, 1908.

The end of the Congress.

24. The *Swadesamitran*, of the 4th January, says:—It has been the traditional policy of the British power in India to "divide and rule." It has succeeded in creating in the minds of the Muhammadans exclusive desires and aspirations, although not in alienating them altogether from their Hindu brethren. But the exclusiveness on the part of the Muhammadans has not weakened and cannot weaken the Hindus, who are twenty-four crores strong. Therefore, our rulers wanted to create dissensions and disunion among the Hindus themselves, and this is the origin of the split among the supporters of the Congress movement into Moderates and Extremists. The authorities alternately praised and blamed the Moderates. They wanted to "rally the Moderates" to their side, but feigned hesitation to do so on the ground that the latter were in co-operation with the Extremists. When the Seditious Meetings Bill was discussed in the Viceregal Legislative Council, Sir Adamson spoke in this strain. He accused the Moderates of harbouring the seditious Extremists and that thus the Moderates were answerable for the introduction of that measure of legislation. Probably these observations of Sir Adamson intensified in the minds of Dr. Ghose and Mr. Gokhale the ill-feeling which they already bore towards the extremist party. Dr. Ghose, in his address as President of the Surat Congress, severely condemned the Extremists. Mr. Gokhale has brought about the exclusion of Mr. Tilak from the Congress. Thus a rift has arisen in the Congress, which has become like a broken earthen pot, impossible to form again into one whole. The Moderates may possibly feel elated with the apparent victory they have won; but if they do so, there can be no greater fools than they. Now that the Extremists have been put out of the way, the British will say to the Moderates the same things that they have been saying till now. If anything be asked which they do

not like to give, they will exclaim. "You are asking for the moon in the sky—an impossible demand!" The *London Times* has already given a warning to this effect. In course of time, the Moderates themselves will become divided into two sections—the forward and the lagging—the former coming to be regarded as "Extremist", and the latter to be petted as "Moderate." It behoves us all to be wary against the machinations of the authorities.

NADEGANNADI,
Bangalore,
Jan. 4th, 1908.

Rioting in the gold mines (Mysore).

25. Referring to the recent riots in the gold mines (Mysore), the *Nadegannadi*, of the 4th January, observes that the disturbance was chiefly the result of the iniquitous treatment the coolies receive in the mines. The Government is exceedingly callous to the interests of these coolies who form nearly 30,000 out of the total 40,000 persons that work in the mines. Their habitations, their wages, their living, the nature and behaviour of the persons that supervise them and their other surroundings are a constant menace to their safety. Owing to this state of things they soon become discontented with their position and are ever on the look out to find a footing elsewhere. It is urged therefore that on behalf of the helpless coolies the authorities will interfere with the administration of the mines and put a stop to all iniquities therein.

The New Year's Honours List.

26. The same paper observes that not a single Mysorean's name is included in the New Year's Honours List. There is nothing laudable in conferring titles on educated persons who are title-hunters ostentatiously doing some acts of charity. But it would be a real incentive to charitable deeds if titles were conferred on persons who though uneducated regard charity as a matter of duty. And such persons are by no means rare in the province of Mysore.

VRITTANTA
CHINTAMONY,
Mysore,
Jan 1st, 1908.

Repressive measures.

27. A letter addressed by a correspondent styling himself "A patriot" is published in the *Vrittanta Chintamony*, of the 1st January, under the heading "O Hindus, come to the front". Therein the writer says that Government has of late begun to adopt repressive measures, that they were first tried in Bengal and then in Madras and that they will be spread hereafter all over India. The administration of India is assuming a new phase while the country is becoming poor like the barl fruit thrown out with the excreta of the elephant. Our rulers look down upon us as black niggers and as fit only to be the ruled. The country is being christianized. The correspondent feels very much for the degraded condition of the country which had at one time seen better days. It is only a hundred or one hundred and ten years back these hat-wearing Sáhibs landed in this country. From that time the country was enjoying a golden era. But it is only in the past three or four years that the hat-and-boot officers that have come here have become very harsh in their actions and consequently the Europeans and the Hindus are not on good terms and we now suffer the consequences of our want of unity in us. India ruled successively by the Kings of the Solar and Lunar dynasties, the Moghuls, the Mahrattas, the Rajputs and the Mussalmans, has now come into the hands of these blessed rulers. The goddess fortune is always fickle and does not stay long in any one place. It is now a hundred years since she began to smile on the British rulers. It is to be seen if she will continue to smile on them still or exhibit her habitual fickleness. Our Emperor Edward loves us. We are forlorn. There is none who can withstand his power. The tallest tree comes to grief soon. O Noble Aryans, if you have faith in the Emperor come to the front and do your duty.

MANORAMA,
Calicut,
Jan. 3rd, 1908.

The Congress.

28. The *Manorama*, of the 3rd January, says that it is very regrettable to notice that the Twenty-third Indian National Congress was wrecked by the rowdyism of Mr. Tilak and his adherents, but is glad to learn that in future the Extremists will be excluded from the Congress.

The *Keralapatrika*, of the 4th January, dwelling at length on the disastrous occurrence at the Congress, still entertains high hopes of something good to result from the apparent evil and points out that such an aspect is in perfect harmony with similar grand movements in Europe in past years. It wishes that the reverse in question will act as an incentive to concert measures to bring about another meeting in the near future.

[Issued, 11th January 1908.

The despatch of the 4th January dealing as it does with the direc-tion [illegible] still [illegible] of something good [illegible] well and [illegible] that such [illegible] is in the [illegible] and [illegible] It [illegible] that the [illegible] of being [illegible] further [illegible] future.

ENGLISH PAPERS OWNED BY NATIVES.

II.—HOME ADMINISTRATION.

(e) *Local and Municipal.*

THE HINDU,
Madras,
Jan. 6th, 1908.

Local Boards and Panchayats.

1. The *Hindu*, of the 6th January, writes:—" . . . . There can be no doubt that the Government are endeavouring their very best to make these institutions as efficient as possible. But efficiency should by no means be the only aim of local bodies. Their main object, if we understand it aright, should be to serve as training grounds for popular political education. Judged from this standpoint, the part which the local bodies have played in the fulfilling of this object is deplorably nothing. A Royal Commission is now sitting to devise ways and means for decentralisation of official functions, but there is hardly a word of indication in the bulky report of 232 pages before us as to how far the work of the local bodies can be usefully relaxed from the control of the officials, and as to what should properly be left for independent popular administration."

VERNACULAR PAPERS.

II.—HOME ADMINISTRATION.

(a) Police.

KISTNAPATRIKA, *Masulipatam*, Jan. 5th, 1908.

Conduct of the Police.

2. **Referring to the Calcutta riots that took place in October last, the *Kistnapatrika*, of the 5th January, writes as follows:—"It has been admitted that the police had a hand in pushing down passengers from tram cars and looting. Yet, Mr. Weston took great pains in vindicating their conduct. It was moreover said that their conduct was excusable since they behaved so under provocation when stones were pelted at them. It is very shameful that the police, appointed to detect offences and prevent crimes, should have caused the riots, brutally attacked the people, and looted the shops. The higher authorities trying to vindicate their conduct appears very cruel in the Feringhee administration."**

(d) Education.

SWADESAMITRAN, *Madras*, Jan. 11th, 1908.

National education.

3. **The *Swadesamitran*, of the 11th January, says:—What is meant by the expression National Education? It means such education as will bring about among us reforms consistent with our past traditions and our present requirements, and will help us to form ourselves into a nation such as any other on the face of the earth. The educational institutions now conducted under the supervision of the Government are not fitted for such education. In these institutions, the civilization of the Hindus is given no place or value; the history of the Hindus is not at all taught; our sciences, arts and languages are not taught. The education given there is not conducive to the making of highly learned men, scientists or artists. On the other hand, it denationalizes the Indians. The reason is that these institutions are under foreign control. In schools and colleges aiming at the prosperity of the Indians, Sanskrit, Tamil, Indian history and Hindu sciences would be given preference over other things. In our present schools, these are not taught. Therefore, the leading men among us have come to the conclusion that National education is an imperative need. Such education can be imparted only in schools under the exclusive management of our people. This is the gist of the resolution passed by the Congress at Calcutta. In Bengal, the National education movement has had much attention given to it; and we are glad to find that the Madras Presidency is also stirring slowly in the matter; for proposals have been set afoot to establish National colleges at Coimbatore and Rajahmundry. It is a question whether boys will go to such colleges in large numbers. The answer is that for some time to come they will not; but the National colleges will gain in strength with the same rapidity with which the delusion that education is a stepping stone to Government service vanishes.**

KERALA PATRIKA, Jan. 11th, 1908.

Remarks on the proposed payment of grants, etc., in elementary schools.

4. **A correspondent in the *Kerala Patrika*, of the 11th January, invites the attention of the Government and the Director of Public Instruction to the desirability of treating alike in respect of salary and results grant, elementary schools which have the fourth standard and those whose highest standard is the third. It is reported that salary and results grant will be given only to schools of the latter kind while those of the former will be given only the salary grants. If the report is true, it will be detrimental to the spread of primary education in regard to which the authorities seem very solicitous.**

(e) *Local and Municipal.*

SWADESAMITRAN,
Madras,
Jan. 11th, 1908.

The Madras Corporation and merchants.

5. A correspondent of the *Swadesamitran*, of the 11th January, writes:—For about two years past, the Madras Corporation has been levying a tax under the designation of license fees on traders in tanned skins, coir, tallows, tobacco, deer horns and other articles. Originally, dealers in oils and iron were also included in the above list; but they escaped by obtaining a judicial decision that these fees were illegal. Now, licenses are required only for such dangerous goods as kerosine-oil, matches, etc., and not for such goods as skins, etc. And the law requires that even the license fees levied in respect of the former category should be utilized only for meeting expenses connected with the inspection of the goods and the places in which they are stored: that is, that these fees should not be looked to as a source of income to the Corporation. Nevertheless, the Corporation of Madras levies them in order to meet expenditure in connection with the drainage and water-supply schemes. Skins and the other articles enumerated above are not dangerous goods and should, therefore, be exempt from any license fees. If the citizens of Madras keep quiet now, there is no doubt that, some days hence, they will be surprised by a tax upon their kitchen ovens; for are not ovens dangerous by reason of the fire that is kindled in them for cooking purposes? And in course of time, probably, the Corporation will come to say that it may levy a tax for the sea breeze inhaled by the citizens! We have not forgotten that, about two years ago, one of our Municipal Commissioners proposed the imposition of a poll tax. The license fees under consideration are indirectly disadvantageous to the people at large as they are directly to the disadvantage of the merchants; for they will enhance the prices of the goods for the sale of which the licenses are required. Therefore, all the people in Madras should unitedly resist these fees.

KERALA PATRIKA,
Jan. 11th, 1908.

Remarks on the appointment of a Chairman in Cannanore Municipality.

6. A leader in the *Kerala Patrika*, of the 11th January, says that somewhat reliable information has been received to the effect that Dr. Pope who has succeeded Dr. Robertson as Civil Surgeon of Cannanore is recommended by the Divisional officer to the Chairmanship of Cannanore municipality. Dr. Pope is new, not only to Cannanore but to the district, and the task of the Civil Surgeon is more than enough to engage all his time and attention. It is therefore open to serious doubt if he will be able to conduct the municipal administration satisfactorily. Dr. Robertson notwithstanding his considerable local experience was unable to find sufficient time to devote to municipal affairs and it is a mistake to suppose then that a Civil Surgeon quite new to the place can perform the additional duty of the Chairmanship in a satisfactory manner. If Mr. Karunakaren, a retired Tahsildar, has been appointed, as at first reported, he would have conducted the administration efficiently being able, strong-bodied and having full time at his disposal. If it is the object of the Divisional officer in recommending a doctor to the Chairmanship to provide against the contingency of an attack of plague from the neighbouring town of Tellicherry, he cannot be right. Experience has proved the advisability of having two persons as Chairman and Sanitary Officer in a plague-infected locality. It is therefore suggested that the appointment of a full-time man will be more conducive to the efficient administration of the municipality and it is hoped that the Divisional officer, the Collector and the Government will consider over the matter.

SHAMS-UL-AKHBAR,
Madras,
Jan. 6th, 1908.

The closing of the Muhammadan burial-grounds.

7. The *Shams-ul-Akhbar*, of the 6th January, observes with much regret that the utter disregard of the religious susceptibilities of its subjects by the British Government is likely to create ill-feeling and ill-will amongst the Indians. It is the duty of every good Government to be tolerant in religious matters with its people, and to see that their customs,

etc., are not interfered with. The present unrest which is being gradually developed in Bengal and the Punjab is without doubt due to misguided policy on the part of the British Government. It is very strange that Government should draw distinction between one class of subjects and another. The recent order of Government regarding the closure of Muhammadan burial-grounds has wounded deeply the feelings of the loyal Muhammadans. The *Shams* further adds that the reasoning on which this order issued is certainly unprincipled. The existence of the burial-grounds in no way increases the death-rate in the surroundings as is supposed and experience has shown that the contaminated air from the burial-grounds does not tell upon the public health at all. The Muhammadan burial-ground is close to the Hindu crematory. Why is it that the Municipal Corporation suggests measures for the extension and expansion of the land of the Hindu crematory from which offensive smell and poisonous vapours arise. One can only suppose that Hindu influence is in the ascendant and protects them from the evils of tyranny on the part of the Government, which the poor and helpless but loyal Mussalmans suffer daily. The *Shams* in conclusion hopes that the Madras Government will take steps to remove the ill-feelings of the Muhammadans by vetoing the proposal to close Muhammadan burial-grounds.

(*k*) *General.*

INDIA,
Madras,
Jan. 4th, 1908.

The partition of the Madura district.

8. The *India*, of the 4th January, observes:—The authorities are about to divide the Madura district into two parts. What trouble is there to the rulers if the subjects are in trouble? Will there be any deficit in their revenue? Will there be any lack of white officers? Further, memorials from the subjects are like a cry in the wilderness. An illustration of this fact is not far to seek. We have it in the partition of Bengal. All memorials and condemnatory meetings in respect of that partition were in vain. All the howling in the Parliament was unavailing. In spite of this experience, the Madura District Association has again memorialized the Government. Is it likely that the partition of this district will be given up by reason of their memorial? Not at all. It is only some vakils that have signed the memorial. The sanction of the public was not obtained for it. The public has lost all hopes in memorials. But some B.L.'s alone have faith still in this policy of begging. No wonder. For, how else can they get titles?

SWADESAMITRAN,
Madras,
Jan. 8th, 1908.

The necessity for village panchayats and their constitution.

9. A correspondent of the *Swadesamitran*, of the 8th January, says:—The Civil, Criminal and Revenue administrations in our country are at present in a very unsatisfactory state. Justice is not dispensed with reference to truth, because the basis of the administration rests with the lower officials of Government. The Government places entire trust in their words, and does not care for the opinions of others. The people are, therefore, obliged to secure their good graces in the first instance. The lower officials frame their reports either according to the wishes of their superiors or to the influence of the parties who bribe them. It is possible to obtain evidence in support of their reports, even though at the sacrifice of truth. Further, the judges are bound by the statements made on oath. They say that they cannot examine the local men or their representatives, after the regular witnesses have been examined. Therefore, false cases have been increasing and falsehood prevails. Wicked men increase in number, and the people are obliged to befriend them through fear of them. Even good people turn out wicked, and sin increases in the country. It may be said that this is the reason why drought and famine occur. The Government is the cause of all this. It is, therefore, the duty of the Government to dispense justice properly. It is necessary to establish village panchayats everywhere with a view to achieve this end. If these panchayats be not organized by and be not subject to the control of the Government, they will not last long.

In every village or town a panchayat should be established for a small number of people. As far as possible, respectable men should be chosen as members of the panchayats. They must be elected by the local people. They will help the impartial administration of justice, placing themselves between the Government and the people. They need not be paid. They may be honorary. They must be directed by the Government to act conscientiously and without detriment to the public interests. Falsehoods and unjust judgments and decisions will become rare. The work of the courts will also diminish. In due course, justice, truth and virtue will prevail.

INDUSTRY,
Ellore,
Dec. 15th, 1907.

"The industrial development of India."

10. The *Industry*, of the 15th December, observes:—"It is necessary that the Government should co-operate with the people if industry and trade in India should prosper. The King and the people are related to each other as soul and body. So, either of them cannot exist without the other. The Agricultural College authorities at Pusa are producing more cotton than before, with the help of the British Cotton-growing Association. So, if the Government and the people co-operate with one another, work can get on successfully and uninterruptedly. Moreover, if they choose, the Indian Government can protect our industries from foreign competition. Some say protection of trade is good. And some others say that trade can be carried on successfully even without the intervention of the Government. There has hitherto been no free trade in our country, and it will not do even now. It is certain that free trade will be beneficial if all the industries ruined by the foreigners are revived, and if we are in a position to convert our raw products into finished articles here, and export them after meeting all our demands. But India is consigning all her raw products to foreigners and eagerly receiving them back again in the form of finished articles. She is giving large profits to foreigners."

KISTNAPATRIKA,
Masulipatam,
Jan. 5th, 1908.

Incidents in the English administration of India in 1907.

11. The *Kistnapatrika*, of the 5th January, while jotting down the events in the administration of India by the English during the last year, says:—"April 18—Riots took place in Lahore on account of the confirmation, in appeal, of the sentences passed on the proprietor and editor of the *Punjabee*. The Feringhees were greatly frightened and the Judges of the High Court and other high officials got their guns ready, prepared for war."

"July 25—Mr. Bhupendranath Dutt, the editor of *Yugantar*, was sentenced to one year's rigorous imprisonment, having been convicted of the offence of inciting the people to armed rebellion. Seven members of a respectable family in Barisal were awarded different punishments for the offence of having thrown foreign salt into the river."

The result of the Surat Congress.

12. Adverting to the Indian National Congress, the same paper observes: "Hitherto the proceedings of the Congress consisted in the passing of certain resolutions by loyalists like Mehta and others and in the making of speeches by the rest on subjects suited to the occasion. The delegates used to enjoy the theatrical performance of the Congress and return home at the close of it. It was only last year that some patriots discovered it to be a farce. Otherwise, why should the *Swaraj* resolution be omitted in its entirety, while Mr. Dadabhai Naoroji, the President of the Calcutta Congress, who is unequalled in intellect, wisdom, skill, and experience declared that it was our ideal. Why should the resolutions regarding boycott and national education be similarly neglected? The Englishmen might fondle the Moderates for their gentle expressions and servile salutations and confer on them good-for-nothing titles to serve as tokens of their loyalty just as leather straps are tied round the necks of dogs, but it is mere madness to suppose they would ever consent to grant *Swaraj* as it obtains in the Colonies. There is only one way for the Indians to gain *Swaraj*. It is by the adoption of boycott. If the arrow of boycott is let off in all its force, *Swaraj* will be at once got. In our present condition, nothing seems to be equal to it."

SWARAJ,
Bezwada,
Dec. 9th, 1907.

Feeding snakes with milk.

13. The *Swaraj*, of the 9th December, writes as follows:—"Is it unjust to institute a comparison between Sir Harvey Adamson the Great and a snake? He eats our salt and gets dinners with our help, but says that our hands should be fettered and that an Act is needed to suppress newspapers that advise the people to work for their country? There seems to be no difference between snakes and the Feringhees who forget the good done by our countrymen and think of doing us evil. The complexion of the Feringhees is white and that of snakes dark. The Feringhees annoy the inoffensive Indians 'for food' and snakes annoy frogs. The Feringhees utter falsehood out of self-interest and so, they are double-tongued. Snakes are also double-tongued. In these ordinary features, there seems to be no difference. The whole body of a Feringhee is full of poison, while a snake has it only in the head. This difference is enough between snakes on the one hand and the wicked Feringhee officials on the other, who are bent upon doing evil to the Indians. Is it not because our countrymen give high salaries to the Anglo-Indian officials, that they have grown fat and say whatever they please at random? The poison of a snake kills the person it bites, whereas the poison in the bodies of the ungrateful Feringhees is 'like fetters for the hands of the Indians,' ruining the progress of 33 crores of people. Therefore, oh, Aryans! find out means to check the Feringhee officials behaving haughtily. The cause of their haughtiness is money. All the 'village officials' must join together and check the flow of that money. Schemes should be devised for depriving the Government of all sources of income except the land tax. Then alone the truth of the saying that 'when money becomes short, haughtiness follows suit' will be realised. Helping the Feringhees is like helping snakes."

"Hoodwinking."

14. The same paper writes as follows:—"The people think that it is not possible to commend the justice of the British Government in deporting, without trial, Lala Lajpat Rai, who is a truth-speaker and good counsellor. As cases of mal-administration of justice in the British rule are countless, the English officials released Lala Lajpat Rai and Ajit Singh with a view to pacify the anger generated in the hearts of the Indians on account of the evil deeds perpetrated by the English officials in India. Mr. Sterling's case is not the solitary instance of English masters shooting their Indian servants to death as they do mad dogs. There may be many such instances. But we suppose this is the second instance that came to light. We think that the first instance is that in which the proprietor of the *Punjabee* was punished. From such actions of the English, we have to adopt a certain method. If we understand it and follow it, the difficulty of our brethren will pass away and our people can gain in strength. What is it? It is the amelioration of the condition of the Panchamas. The strength of our people can be improved only by improving the condition of the Panchamas. If some education were given them and their position in society bettered a little, that is, if they do not serve the English as cooks, syces and latrine-cleaners, and if, as a consequence, there comes a time when the English fail to find people to prepare their meals, our people shall certainly attain *Swaraj*."

VI.—MISCELLANEOUS.

INDIA,
Madras,
Jan. 4th, 1908.

Mr. Tilak on the Congress situation.

15. The *India*, of the 4th January, publishes a speech alleged to have been made by Mr. Tilak. The following statements are extracted from that speech:—

"At this time when the Government has begun to repress the people strongly, some have forgotten that it is necessary that both the parties should be united; and hence the trouble in connection with the recent Congress. The Moderates hope to obtain *Swaraj* by opposing the Government and at the same time seeking its help. The Government dislikes the Boycott and National education schemes. It has openly declared so. The Bombay Moderates, therefore, wanted to please the Government by introducing certain changes in the aims and opinions of the Congress so as to make it go back upon the resolutions already passed regarding *Swadésiism*, Boycott, National education and *Swaraj*. The Moderates have thus rallied round the Government. They have forgotten that we should all unite together and oppose the atrocities of the Government. They have given up the idea of National advancement, and brought about the realization of the wish of the Government that the Congress should be split up into parties. None but a few self-seeking individuals, perhaps, will gain by this circumstance."

The *Dravida Dipam* of Madras, of the 8th January, republishes the above article.

SWADESABHANU,
Madras,
Jan. 5th, 1908.

Boycott and the fright of the Government.

16. The *Swadesabhanu*, of the 5th January, writes:—Our people have not yet understood the advantages of boycott; but the Government in the meanwhile has got frightened lest British trade should be affected, and with a view to check this movement, imprisons the editors of newspapers and deports the leaders of the people. If the Government, which is bound to help its subjects as much as possible, thus oppresses them, how will our country advance?

SWADESAMITRAN,
Madras,
Jan. 9th, 1908.

Our newspapers and public matters.

17. The *Swadesamitran*, of the 9th January, observes:—At present, the newspapers are engaged solely in discussing the responsibility for the split in the Congress, while there are many other subjects to which they may more usefully turn their attention. No thought has for some time past been bestowed upon the reforms proposed by Lord Minto and the recommendations of the Madras Government thereon. It is the aim of our enemies, the Englishmen, that we should be quarrelling among ourselves without attending to public matters. That is why they have been accusing the Extremists and asking the Moderates to separate themselves entirely from the former. They will still try to set up more disunion among us, and we are likely to be foolish enough to get entangled in their snare. Opinions do not appear to have been sent till now to the Government from any part of India regarding the proposed Advisory Councils and the reform of the Legislative Councils. It should be declared by all India that separate Advisory Councils are not required and that no good would come out of such Councils. It should also be shown that it is useless to try to curb the influence of the educated classes by appointing hypocritical Zamindars and title-seekers as members of the Legislative Councils, with a view to strengthen the hands of the Government. If necessary, let the number of the Muhammadan members be fixed, and let them be either nominated by the Government or elected by men of their own community. Representation of individual castes, communities and professions will only be a mockery. Now if it be true that two Indians have been admitted by Mr. Morley into the Council of the Secretary of State for India with a view to prove that there is no gap between the Indians and the highest and the most secret of State institutions, and that it is as easily attainable by them as by Englishmen, Mr. Morley must fill up a gap in another place also: in other words, he must appoint two competent Indians to seats in the Council of the Governor-General of India, and thus infuse confidence in the minds of the people, inasmuch as this Council is more potent with regard to the administration of India than the Secretary of State's Council, and is now composed entirely of Englishmen. Our newspapers are not right in being indifferent about these weighty matters.

KANNADA
NUDIGANNADI,
Madras,
Nov. and Dec. 1907.

Repressive measures.

18. In a long article on the debate on the Seditious Meetings Bill in the Imperial Legislative Council, the *Kannada Nudigannadi*, for November and December, says that the whole debate was a waste of breath, and blames the Honourable Messrs. Gokhale and Rash Behari Ghose for disowning the so-called Extremists simply for the purpose of gaining some concession from Government, when there is really no difference in aims between the Moderates and Extremists.

The presence of the non-official members in the Council serves no purpose whatever except to give a handle to the Government to proclaim to the world at large that its laws are made with the consent of its subjects, while they are really made in defiance of public opinion. If they had not attended the meeting at which the Bill was passed the sole responsibility for the measure would have rested with the Government. The editor then goes on to consider the various disturbances which were said by His Excellency the Viceroy and Sir Adamson to be the causes that necessitated the passing of the Act and various other repressive measures and comes to the conclusion that each and every one of them was occasioned by the action, either of the Government officers themselves or of the Muhammadans encouraged by Europeans and that there is no sedition in the country besides what was created by the Government itself. Since out of evil good comes, these repressive measures have opened the eyes of the Indians to their abject state, and the editor therefore blesses Lord Curzon whose administration was the cause of all this trouble, and wishes that the English Government will continue to oppress the people, for, such harsh measures alone will keep up the spirit of patriotism which has been aroused.

Bipin Chandra Pal.

19. The *Kannada Nudigannadi*, for November and December, publishes a short account of the life of Bepin Chandra Pal as an introduction to the lectures delivered by him at Madras and at the end of the sketch the editor remarks:—It is quite natural that the heart of the Government should flutter when the people become conscious of their rights and therefore some of the autocrats have been very much alarmed by the lectures delivered by Mr. Pal, and they had been trying their best to catch him and put him into prison. An opportunity soon occurred and he was sent to prison for refusing to give evidence in the *Jugantur* case on oath. This imprisonment of the best of the patriotic sons of India should not discourage us. His patriotism shines like the moon upon us. The old *rishis* have begun to look with pity upon the land which once was their field of action and the new spirit should be kept up.

NADEGANNADI,
Bangalore,
Jan. 11th, 1908.

Sedition in India.

20. The *Nadegannadi*, of the 11th January, reports that an ascetic named Shivanandaswami was charged with sedition in Nagpur and sentenced to seven years' rigorous imprisonment. His offence consisted in criticising some of the Anglo-Indian officers in a speech and exposing their evil doings. The fact is that the word "sedition" has no definite meaning with the authorities in India. It has become so wide and pliable a term now, that it includes criticisms of the actions of the Anglo-Indian officials, the attempts to obtain self-government (*Swaraj*), the encouragement of indigenous industries and all similar acts. In short, the recent advances in civilisation, the desire for progress, and the love of independence, in India, are signs which are by no means pleasing to the Anglo-Indian mind. It is for this reason that all persons animated with these ideas of progress and independence are charged with sedition and thus brought under the clutches of the law.

ERRATUM.

In the statement appended to the last report omit November shown against *Kannada Nudigannadi*.

[Issued, 18th January 1908.

CONFIDENTIAL.

No. 3 of 1908.

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 18th January 1908.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

I.—FOREIGN POLITICS.

PAGE

Lord Minto's responsibility 30

VERNACULAR PAPERS.

II.—HOME ADMINISTRATION.

PAGE

(c) Courts—

Mr. Karamat Husain's appointment as a Puisne Judge of the Allahabad High Court 32

(d) Education—

An Indian critic of the educational system of India .. ib.

(e) Local and Municipal—

The Madura District Board and the railway-cess .. ib.
The Cannanore Municipal Chairman .. 33

(h) General—

The sufferings of low-paid Government officials .. ib.
"Be bold! Don't despair" .. 34
National Congress .. ib.
His Excellency the Governor's visit to Nellore .. ib.

III.—LEGISLATION.

PAGE

The law relating to weights and measures 35

IV.—NATIVE STATES.

The indolence of Government officials in Mysore .. ib.
Some curious methods of the Mysore Government .. ib.
The Diwan's autocracy .. ib.

VI.—MISCELLANEOUS.

The state of famine in the country .. 36
The Indians in South Africa .. ib.
The present condition of the Indians .. 37
The Queen Victoria Memorial Fund .. 38
The administrative policy of our rulers .. ib.
The Indians in Transvaal .. ib.

ENGLISH PAPERS OWNED BY NATIVES.

I.—Foreign Politics.

Indian Patriot,
Madras,
Jan. 17th, 1908

1. The *Indian Patriot*, of the 17th January, contains the following:—

Lord Minto's responsibility.

"Over a hundred Indian ex-soldiers in the Transvaal have informed the Colonial Secretary that they would prefer to be shot dead in the same battle fields where they have been under fire during the late war, if the Imperial Government could not save them from degradation. Men like Ghandi have been sentenced to imprisonment and have cheerfully come forward to undergo any sacrifice to retain their self-respect as British subjects. The question must be once for all faced whether or not British Indians are to have the ordinary rights of residence, free movement, and carrying on trade in the Transvaal, so long as it happens to be part of the British Empire. If the Imperial Government is too weak to secure these rights to Indian immigrants let it instruct the Government of India to absolutely stop all emigration to the Transvaal from India and to adopt all such retaliatory measures as an independent Government may be led to adopt under the circumstances. But if it fails to do either, the position of the Imperial Government will be extremely perverse. Either it has a responsibility or it has none; in the former case it must face it manfully and boldly; in the latter case, it should leave the Indian Government to exercise its independent and unmolested discretion. There is absolutely no justification for it to be wavering and vacillating, to connive at the atrocities of the colonists and to deprive the Government of India of independence of action, with the result of leaving British Indian immigrants to the mercy of a people who have no conception of political, moral, or human responsibility in them. And this attitude of ignoring the gross injustice to which Indians are subject can no longer be maintained without creating serious troubles in the Transvaal and in this country.

"It may perhaps be asked in what way troubles are likely to crop up if the colonists persist in their determinate attitude and if the Imperial Government continues to ignore the claims of Indians. The Indian immigrants, it may be urged, will have to yield after all, while in India, the people are incapable of righting their own wrongs. We do not deny that there is unfortunately some force in this observation. But its fatal defect is that it proceeds too much on the merit of past experience alone while it totally neglects new forces that have come to stay in the country. We do acknowledge that there has been all along too great a tendency on the part of Indians to protest and to submit to injustice under the impression that it was inevitable. But now, this sentiment is fast passing away. Instead, we find in its place a desire not to quail from suffering to make their protests effective. The attitude of the Transvaal colonists we may understand and may even be prepared to forgive; but the attitude of the Imperial Government we can neither understand nor forgive. The discontentin India is bound to become too bitter to be ignored, and if it should unfortunately be ignored, it will bring on in its train evils which we would rather not dilate upon here. The Extremists who have been preaching a complete cessation of all association with an alien Government and who have gone the length of wrecking a national and patriotic movement of over twenty years' growth will not fail to profit by the indefensible attitude of the Imperial Government. That there is a good deal of discontent of the right sort and for very reasonable causes even the Government will have to admit. That there is a good deal of impatience of the wrong kind most people ought to be aware of. If the Government under these conditions fails to pursue a bold and straightforward policy, it is not at all improbable that the discontent in India will lead to bitter discord.

"The whole question is, should the Government wait till then to right what is admitted on all hands as a gross wrong? Nothing will be a more unfortunate blunder than to permit the situation to assume such serious proportions. The Government of Lord Minto has a grave responsibility in this matter. His Excellency may not be able to persuade the colonists to make their regulations less obnoxious. But he is bound, in view of the despair that is coming over the people of India, to fight for independence for his Government in dealing with the situation. We will have no cause to complain if we are permitted to retaliate as an independent Government will feel it incumbent on itself to do to preserve its self-respect and political integrity. This is the least that will satisfy Indians, if the colonists of Transvaal cannot be led to take a more intelligent view of their responsibilities as British citizens. Much therefore of the future events in India in connection with the Transvaal affair will depend on Lord Minto's courage and honesty. If he employs these qualities for the prestige of the Government over which he presides, he will be able to deserve the loyal attachment of Indians to the British overlordship of the Indian Empire; but if he fails to employ them for the good of India and England, he will be betraying the interests of his countrymen in the East for the consequences of which he will have to be held responsible by the future historian."

VERNACULAR PAPERS.

II.—HOME ADMINISTRATION.

(*b*) *Courts.*

MUKHBIR-E-DAKHAN,
Madras,
Jan. 15th, 1908.

Mr. Karamat Husain's appointment as a puisne Judge of the Allahabad High Court.

2. The *Mukhbir-e-Dakhan*, of the 15th January, writes that the news of the appointment of Mr. Karamat Husain, a distinguished member of the Bar of the United Provinces, to the bench of the Allahabad High Court, is hailed with joy by the Muhammadan community in India, and that the community thanks Lord Minto for the selection. The *Mukhbir* in conclusion hopes that Mr. Karamat Husain will do justice to the appointment.

The *Jaridah-e-Rozgar*, of the 11th January, also records the above appointment and remarks that the High Courts of Madras, Bombay and the Punjab now remain unrepresented by a Muhammadan and hopes that these courts will be represented as occasion arises, after which the Muhammadans will have no grievance.

(*d*) *Education.*

SATYAVARTAMÁNI,
Pasumalai,
Jan. 15th, 1908.

An Indian critic of the educational system of India.

3. The *Satyavartamáni*, of the 15th January, remarks as follows in English:—" Mr. Welinkar, who is the Superintendent of Bombay schools, recently read an important paper in London upon the education which is being imparted to the students of this land; and he truly maintained that it is not an unmixed blessing. The principal charge which he brings against it is that it produces 'men of scanty, ill-digested information, strongly prejudiced against British rule.' Recent events tend to bear out this contention. The graduates and the students of Indian Universities have thus far been conspicuous in this bitter campaign against the State.

" He maintains that this spirit is largely owing to the present method of cramming and of not bringing each individual into present touch with the teaching staff. There is certainly too much of the impersonal about the present method; and we would be glad to see every student brought into closer touch with their instructors; and that there thus be restored more of that ideal relationship which India has so long exalted and enforced between the *Seesha* and his 'Guru'—the disciple and his master."

(*e*) *Local and Municipal.*

SWADESAMITRAN,
Madras,
Jan. 10th, 1908.

The Madura District Board and the railway-cess.

4. A correspondent of the *Swadesamitran*, of the 10th January, observes:—The District Board of Madura resolved that a railway line between Ammayanáyakanúr and Kuravanúthu should be opened and that a railway-cess of three pies in the rupee should be imposed on agriculturists, as in the Tanjore district. The Board also resolved to ask Government to grant a loan of 60 or 70 lakhs of rupees to defray the expenses of laying the line, and proposed to repay the loan from the railway receipts and the railway-cess. The cess was imposed for one year and about a lakh of rupees was collected. Is it only the agriculturists that are benefited by the opening of the railway? Are not vakils and merchants benefited thereby?

In fact, they are more profited than the agriculturists. Now the Government having ordered that the loan cannot be granted just at present, the question arose whether the cess should continue to be levied. But it has been resolved to continue to levy the cess and it is being collected. The object of doing so is not apparent. It need not be said that if the railway is to be opened after the capital required for the same is realized from the cess, it will not be possible for a long time. If the cess be levied after the laying of the railway is commenced, it will be a satisfaction to those who pay the cess. It is time enough that the Hon'ble Mr. K. R. Guruswami Aiyar moves in the ensuing meeting of the Legislative Council that the collection of the cess be deferred till the Government sanctions the loan for laying the line.

MANORAMA,
Jan. 17th, 1908.

The Cannanore Municipal Chairman.

5. An article in the *Manorama*, of the 17th January, referring to the rumour that Dr. Pope, the Civil Surgeon of Cannanore, has been recommended by the Divisional officer to the Chairmanship of the Cannanore Municipality, says that as Dr. Pope is new to the district and ignorant of the Malayalam language and that as he, in addition to his ordinary duties, is in charge of the jail also, it is doubtful if he will be able to discharge satisfactorily the municipal duties as well. There was a general complaint in Dr. Robertson's time that he had no spare time to devote to municipal affairs and was merely a signing machine. The article, after dwelling at some length on the subject, says that there are at present more than one pensioned native officer available, who are thoroughly acquainted with the people and the country and if instead of appointing one of them, an outsider is appointed as Chairman, it will be better to do away with the local self-Government altogether. The article requests the Collector and the Madras Government to pay their attention to the matter.

(*k*) *General.*

SWADESAMITRAN,
Madras,
Jan. 10th, 1908.

The sufferings of low-paid Government officials.

6. The *Swadesamitran*, of the 10th January, observes:—It is within the experience of all that, owing to high prices of all the foodstuffs, it has, for some time past, been difficult for people to live in comfort. The clerks and other low-paid officials in the service of the Government also share this difficulty. Though the Government has been petitioned several times to increase the pay of these officials, still it has not been gracious enough to grant the prayer. Now, it has proposed to provide relief in only two districts, viz., Kistna and Vizagapatam. The Government has ordered an increase of allowance not exceeding one rupee to officials drawing a pay of less than Rs. 15, as well as to those drawing less than Rs. 25 who have to maintain a horse. On what ground does the Government think that it is only in these districts that the prices are high and the people are suffering? Generally the prices of all articles are high. Besides the prices of the foodstuffs, there is no doubt that house-rent and other items of expenditure also have risen. In many places labour has become dear. How can a man who earns Rs. 15 a month or As. 8 per diem lead a civilized life? The Government is not unaware of this difficulty. The Englishmen think that the Indians would live even on mere water. No doubt people in cold climates require nutritious food, while people in hot countries do not. Nevertheless, how can the Indians without sufficient food be physically strong and do work? The action of the Government is unsympathetic. This is one of those instances which show that the Government does not evince the same interest towards the Indians as it does towards the Englishmen and the Eurasians. Great fuss is made if the pay of the English officials be considered inadequate. Fifteen years ago, when there was a fall in the price of silver, the English officials and merchants raised a cry that there was loss in the exchange; and the Government legislated granting a "compensation allowance" to the English officials in addition to their pay.

If the sufferings of persons in receipt of thousands of rupees by way of salaries be unbearable, how will those in receipt of eight or ten rupees fare? The salaries of low-paid Indians should necessarily be increased; otherwise, the Government will be acting unjustly.

A correspondent of the same paper, of the 16th January, writes on the same subject as follows:- Our Government has made strict rules that its servants should be upright and honest. But it is doubtful if it has enquired whether their pay is sufficient to maintain a family. A man's parents and children ordinarily depend upon him for livelihood. Let us suppose that he abandons his parents. How can he be without a wife to give him timely meals? If it be asked why should a black have a wife, let him not have her also. As there will be no time for him to cook his own meals, he will be forced to have his food in a boarding house where he will be charged Rs. 9-6-0 per mensem for two meals a day at the rate of two annas and a half a meal. Including clothing, shaving and laundry charges, his monthly expenses will come up to ten rupees. It may be asked how these servants get on at present. It is well known to European and Indian officials as well as the public as to how they get on. When, in their official capacity, they are able to do good or evil, they take gratification from the parties concerned; and on other occasions they cringe for pittances like beggars. The servants under merchants fare better on account of the presents given to them by their masters on festive days. Government service is sought for the sake of its stability, of the regard it commands with the ordinary people, of the opportunity which it offers to take bribes and of the prospect of pension in old age which it presents. Our Government gets a separate income from each department; and the expenses connected with it are met by this income, and not one pie is taken out of the treasury. The whole work is done by the lower officials, and superior officers get more pay. Therefore honest men have begun to dislike the lower grades in the service. If the Government continues to be unsympathetic and does not raise the pay of the low-paid officials, there is no doubt that there will not be so many courting the service as there have been till now.

ANDHRAKESARI,
Rajahmundry,
Jan. 10th, 1908.

"Be bold! Don't despair."

7. Referring to the split in the Indian National Congress, the *Andhrakesari*, of the 10th January, writes as follows:—"On considering the struggle that took place between the Moderates and the Nationalists, Diwan Bahadur Govindaraghava Aiyar appears to be at a loss to know how we could be fit for self-Government. We are sure to be ruined if we, on account of these petty disturbances, keep quiet renouncing all our enthusiasm. We have no reason to be sorry. The Indian National Congress is ready to throw off its old body and take a new birth. The Diwan Bahadur's or anybody's surmise that we are not fit for self-Government simply betrays his foolishness."

KISTNAPATRIKA,
Masulipatam,
Jan. 12th, 1908.

National Congress.

8. Adverting to the recent disturbances in the Indian National Congress, the *Kistnapatrika*, of the 12th January, observes:—"Such disturbances do happen in all living associations. It is not possible to avert them. Absence of strife indicates death. It is unjust to regard the party that has given birth to the Congress as traitors to the country. It is foolish to suppress their enthusiasm. It is dangerous to the country to force their severance from society. The collapse of the Congress is due to the imprudence of autocratic leaders. It is extremely necessary that the leaders should, under any troublous circumstances whatever, proceed with moderation, patience and caution. Just as during the Mahābhārata war a shower of arrows fell on Bhīshma, so during the Congress war all the poison of the Moderate and Feringhee newspapers was spouted at Bal Gangadhar Tilak, one of the most renowned patriots."

BHAVANI,
Nellore,
Jan. 17th, 1908.

His Excellency the Governor's visit to Nellore.

9. Adverting to the forthcoming visit of His Excellency the Governor to Nellore, the *Bhavani*, of the 17th January, observes:—"It is not for being entertained at dinners that His Excellency pays a visit, nor is it for conferring honours on those that do not deserve them. But it is to

note the condition of the people, listen to their grievances and redress them as far as possible. This is, therefore, the opportunity for our people to represent our grievances with due reverence and loyalty. A similar opportunity may not be afforded to us once again. Non-Vakil Municipal Councillors observe the vow of silence, as holy sages. Those who are Government servants will not even cast their glance on us. Therefore assemble all of you together and present a humble memorial setting forth our local grievances to His Excellency Sir Arthur Lawley through our benevolent Collector."

III.—LEGISLATION.

NADEGANNADI,
Bangalore,
Jan. 18th, 1908.

The law relating to weights and measures.

10. The *Nadegannadi*, of the 18th January, observes that the law relating to weights and measures is rendered quite ineffective in the absence of Inspectors to see that the regulation is strictly obeyed everywhere by the traders. Ignorant ryots and other illiterate people are thus easily swindled by the retail dealers. These shopkeepers generally have two measures, one larger and the other smaller than the standard measure; while purchasing they use the former and while selling, the latter. Hence the necessity for appointing Inspectors to see that only standard weights and measures are used everywhere.

IV.—NATIVE STATES.

NADEGANNADI,
Bangalore,
Jan. 18th, 1908.

The indolence of Government officials in Mysore.

11. The *Nadegannadi*, of the 18th January, complains that whilst the authorities in Mysore are very prompt in granting pensions in the case of Europeans who draw large salaries, they are persistently dilatory in the case of low-paid servants of Government who have retired from service. As an instance in point, the Shekdar of Baillhally in Hassan district retired four years ago and his pension is yet to be sanctioned. Petitions and memorials have been of no avail. There are hundreds of similar other instances where persons entitled to a pension, barely sufficient for their subsistence, after a long service, are reduced to great straits owing to the sloth and neglect of the authorities. Unless these indolent servants of Government are punished, the grievance of these retired servants will ever remain unredressed.

Some curious methods of the Mysore Government.

12. As an instance of the curious methods of the Mysore Government, the same paper states that some time ago a lady doctor, named Thangalakshmi from Ceylon, applied for a place in the Mysore Medical service. Though the usual procedure would be either to provide her with a place, if possible, or to reject her application, the Mysore Government in this case has asked her to state the minimum salary she is willing to accept. This method of fixing salaries, irrespective of established grades of pay, is simply ludicrous, because the Government, though willing to secure her services, cannot be prepared to grant her any salary that she may demand. It is this behaviour of our authorities that takes away all incentive to efficient work, and sometimes these outsiders enter into the service and afterwards even refuse to do their legitimate duty sometimes, as the lady doctor of Hassan district refused to go on plague duty the other day. It is therefore desired to draw the attention of the Diwan to these silly methods of procedure.

SURYODAYA PRAKASIKA,
Bangalore,
Jan. 18th, 1908.

The Diwan's autocracy.

13. The *Suryodaya Prakasika*, of the 18th January, in a leading article observes:—The majority of people, including ourselves, have been entertaining quite an erroneous opinion of the Diwan Mr. V. P. Madhava Rao's nature. He was, till now, taken to be a complete autocrat in the State. In a recent interview with him, we had occasion to have some insight into his nature, and this led

us to change our opinion of him. He is, in fact, a kind, conscientious and liberal minded man. But unfortunately, he is too credulous and readily lends ear to the misrepresentations of the official underlings. It is his lack of discriminative capacity that has brought his fair name into disrepute. His steadiness of purpose is marvellous, but being misdirected he invariably errs. Hence, to correct his want of discrimination, we feel bound, in the interests of the general public, to bring to his notice all the shortcomings in his administration.

VI.—MISCELLANEOUS.

SWADESAMITRAN,
Madras,
Jan. 10th, 1908.

The state of famine in the country.

14. The *Swadesamitran*, of the 10th January, writes:—Famine has been in existence in one part or other of India year after year, and the people are struggling for food. However, the Government never fails to assert at the Budget time that the country has been growing prosperous year after year and that the people are never in want. The same thing is said not only by the Viceroy in his Council, but also by the Secretary of State for India in the Parliament. In fact three-fourths of the people of this land do not get a second meal daily. From the Viceroy's telegram of the 6th instant to the Secretary of State, it is evident that famine is prevalent now in all parts of India and that the people are miserable, that the able-bodied are employed on famine relief works and that the disabled are maintained in relief camps. While matters stand thus, in the Budget meetings of the Indian Legislative Councils and the Parliament, the existence of famine is scarcely acknowledged, or it is declared that signs of dire famine are not seen anywhere. The reason for this is that the officials have resolved to maintain that India has been growing prosperous day by day. This has become the burden of their song.

The *Bhulokananban*, of the 15th January, republishes the above article.

SWADESAMITRAN,
Madras,
Jan. 13th, 1908.

The Indians in South Africa.

15. The *Swadesamitran*, of the 13th January, commenting on the conviction of, and the sentence passed on, the Indians in the Transvaal for not complying with the provisions of the Asiatic Registration Act, observes:—It is our misfortune that Lord Elgin is the Colonial Secretary just at present. Though he was Governor-General of India for five years, he has neither sympathy for the Indians nor boldness in administrative matters. He cares only for the good-will of the white colonists and cannot see his way to help the suffering Indians. Be he what he may, the rulers will pay heed to our grievances only when there is manliness and union among the thirty crores of people who inhabit India. Though England gains all her prosperity through these thirty crores, her Ministers care not even a straw for them. Alas! What a pity it is that we are unable to render any help to our brethren who are smarting under the tyranny of foreigners and who have no course open but to give up their lives. Is there any nation in the world more unfortunate than ourselves? If these very Transvaal whites be given by the Japanese or the Chinese one-hundredth part of the trouble which our Indians in the Transvaal now suffer, the British Ministers would declare war at once, unmindful of the trouble or the expenditure. Because we are Indians, the British Ministers treat us like mosquitoes. Will the dhobie feel for the back of the ass bending under its load?

The same paper, of the 15th January, writes on the above subject:—Not bearing the atrocities perpetrated in the Transvaal, about 15,000 Indians met at Durban, the chief town in Natal, and passed resolutions evincing their sorrow and indignation. They resolved that the faith in the British rule would diminish in South Africa and in India on account of the atrocities committed in the Transvaal, and that they should stand and offer their resistance whatever might happen. They sent telegrams to Lord Elgin and Lord Minto. They wired to Bombay asking that the whole of India should condemn the injustice. What if it be condemned? Who cares for the meetings and petitions, though held and sent from every village? In reply to the telegram sent by our men from Surat, Lord Minto has said that he was unable to do anything and that the telegram had been forwarded to the Emperor's Minister. Neither Lord Minto nor Lord Elgin will check the South African whites, through their sympathy for the Indians in South Africa or through feelings of justice. The Ministers will not move even their little finger unless they apprehend serious rioting in India on account of the atrocities committed in South Africa. There is nothing that we can do to create such apprehension. But we may do one thing. We can go to every place in India where an emigration depot is established and prevent our people from emigrating. We should also preach to the labouring classes that our men in the colonies are suffering great tyranny under the demoniac whites, that nobody should emigrate to South Africa or even to Ceylon, Singapore, Mauritius, Jamaica or any other colony, and that they are being duped and taken away to foreign lands. Can we not do even this? In the city of Madras alone, there are many depots with boards hung in front. Can we not see that no Indian steps into any of these depots?

The same paper, of the 18th January, says:—If Lord Minto strongly represents to the British Ministers that the injustices perpetrated in South Africa not only cause great hardship and loss to the Indians there, but are likely to cause a diminution of the faith and trust which the British rule has been commanding here in India, the eyes of those Ministers will, perchance, be opened. As matters stand at present, the reason why the British Ministers bestow no thought on the subject of the miseries undergone by the Indians is race prejudice. When the Indians in Natal petitioned His Majesty's Prime Minister, Sir Campbell Bannerman, to annul certain laws passed in Natal which were disadvantageous to them, he informed them in reply that he could not interfere and that the white Government of Natal bore the entire responsibility for the peace and order of that land. We do not at all agree with the Prime Minister. His statement is only a pretence and not true. If, for one single day, the British Ministers withdraw from Natal the troops which are stationed there at the cost of Great Britain, the original black people will very easily swallow these whites; or France, Germany or any other competitor of England will at once take possession of Natal. These observations are applicable to the Transvaal as well. Shall we keep quiet with a feeling of our disability to relieve our people from the atrocities committed by the white barbarians of the colonies? Or shall we try any method that is possible and thus open the eyes of the British Ministers? We again recommend that all possible means may be adopted to prevent the emigration of our people to foreign lands.

The *India*, of the 18th January, remarks:—It seems likely that in a short time all the Indians in the Transvaal will be subjected to unbearable acts of tyranny at the hands of the white colonists and be driven out of the land. The British Government has done nothing to remove the grievances of the Indians. When the British went to war with the former rulers of the Transvaal, the reason which was assigned for the war was that Kruger and his men had very greatly ill-treated the Indians. The Indians rendered very substantial assistance to the British in conquering the Transvaal. What is now the condition of these Indians who laboured so much on behalf of England? Lots of them are sent to jail or banished the country, in order that the Transvaal may be converted into an exclusive whiteman's land.

THE INDIA,
Madras,
Jan. 18th, 1908.

The present condition of the Indians.

16. The *India*, of the 18th January, publishes in Tamil a report of a speech said to have been made recently by Lala Lajpat Rai in Calcutta. The following passage occurs in this report:—Our present condition is very degraded. In political matters we are ignominious slaves. If we go out of India to foreign lands, the disgrace which we suffer as an enslaved race is intolerable to us. If we desire to emerge from this bondage and to obtain political privileges, we must labour again for it with strength and firmness of mind.

NADEGANNADI,
Bangalore,
Jan. 18th, 1908.

The Queen Victoria Memorial Fund.

17. The *Nadegannadi*, of the 18th January, observes that nearly a crore of rupees was raised by subscription from all classes of people, including the poorest, to erect a grand Memorial Hall to perpetuate the memory of Her late Majesty Queen Victoria. Engineers were brought down from Europe and nearly 10 lakhs of rupees were spent upon their salaries and during all this time these Engineers were engaged in a controversy as to what material was best suited for the building. It is unfortunate that the hard-earned money wrung out from even the poorest ryots is thus lavishly wasted.

The administrative policy of our rulers.

18. The same paper observes:—It is said that the British hold sway over a large dominion on account of their just and impartial rule. But a moment's reflection will show that these principles are always confined within their own sphere and are never observed in their dealings with other peoples. Though India is a part of the British Empire, still the Indians are regarded only as a subject race, not entitled to the full privileges of self-government. Whilst an Englishman in India is entitled to special privileges, a native of the land holding a high and responsible position cannot draw the same pay as a European in the same position. Whether it be on Railways, or in trade or in the law courts, European influence predominates to the entire prejudice of the Indians. Hence it is that the British rule is far from being popular in India. In England, Lord Curzon and his friends are eloquent over the efficiency of the British rule in the Empire, and are thinking of extending British dominion still further. Their insatiable thirst for dominion will perhaps never be quenched. More recent events, however, show that justice has fled from their Empire. The Transvaal Government is trying to oust thousands of Hindus and Muhammadans from its territories. Anti-Asiatic Regulations have been passed and both the Hindus and the Muhammadans are persecuted in various ways, though they never have been guilty of anything which may amount to an offence. The Transvaal Indians repeatedly protested against these regulations, and appealed to the Home Government for redress. But the Home Government, curiously enough, has failed to discriminate between what is just and unjust, and seems to favour the view of the Colonial Government, with the result that many of the most respectable Hindus and Muhammadans are arrested and put in prison. In the face of such iniquitous measures, we are asked to keep confidence in British justice! If the subject races had all belonged to one religion or one community, these iniquities would surely not have existed. It is intended to oust all the Indians from the South African Colonies, while at the same time, India must be freely open to the exploitation of these very colonists. Such infamous legislation is alone sufficient to disclose the true nature of European domination. If the mighty resources of the empire had been coupled with a policy of equity and justice, the British rule would have been far more popular. But unfortunately, cruelty and oppression form at present its chief characteristics. It is essentially this that has led to great distrust in our rulers. It is hoped that the more far seeing statesmen of the empire will urge the necessity for a just and impartial treatment of all classes of His Majesty's subject.

MANORAMA,
Jan. 17th, 1908.

The Indians in Transvaal.

19. A leader in the *Manorama*, of the 17th January, condemns strongly the treatment accorded by the Transvaal Government to the Indians residing therein, but notices with pleasure that Lord Ampthill, the late Governor of Madras one of those few statesmen who have the welfare of the Indians at heart, has taken the lead in protesting against the action of the Transvaal Government. As this is a matter which concerns the Indian nation, the paper exhorts the people of Malabar to convene public meetings and request the Government of India and the Secretary of State to interfere in the matter and redress the grievances of their countrymen in South Africa.

[Issued, 25th January 1908.]

CONFIDENTIAL. **No. 4 of 1908.**

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 25th January 1908.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

Nil.

VERNACULAR PAPERS.

I.—FOREIGN POLITICS.

PAGE

The Indians in the Transvaal 40
The present aspect of affairs in India 41

II.—HOME ADMINISTRATION.

(*a*) *Police*—

The Police in India 42

(*b*) *Courts*—

Sentenced to be hanged without trial .. .. .. *ib.*

(*d*) *Education*—

The system of examinations .. .. *ib.*
Village educational boards 43

II.—HOME ADMINISTRATION.

PAGE

(*k*) *General*—

The proposed partition of the district of Lahore .. 43
The lot of clerks in Government service .. .. *ib.*
"Fatal folly" .. .. *ib.*

V.—PROSPECTS OF THE CROPS AND THE CONDITION OF THE PEOPLE.

Famine-relief measures 44

VI.—MISCELLANEOUS.

The Indians in the Colonies 45
The Congress in Surat and the Press in England .. .. *ib.*
Indian coolies beaten to death by the whites 46

ENGLISH PAPERS OWNED BY NATIVES.

Nil.

VERNACULAR PAPERS.

I.—Foreign Politics.

Sasilekha,
Madras,
Jan. 21st, 1908.

The Indians in the Transvaal.

1. The *Sasilekha*, of the 21st January, observes:—Though the Indian people also are the subjects of His Majesty King Edward, they are prohibited from mixing and living with the white people in His Majesty's dominions. It is certainly the duty of the Indians to help in the maintenance of the British Empire. Further, it is also necessary that they should go to Natal and other countries whenever laborers are required there. But, from what has happened now, it does not seem to be the duty of the English Government to protect its Indian subjects. Nothing can be more unjust. At last, the Transvaal authorities have inflicted severe punishments and heavy fines on the Indians who would not obey their unjust laws, and put them in prison, as if they were so many robbers and wizards. When the English Government went to war against the Boers, the latter's ill-treatment of the Indians was alleged as one of the causes of the war. But now, when the Transvaal is under the rule of the English Government, it is very strange that the Government should not care to protect the Indians who settled there. We ourselves have therefore to work for our protection. The Indians must all join together, boycott the English Colonies in every way and make great efforts to wreak our vengeance on them by subjecting them to the heaviest loss possible.

The *Nadegannadi*, of the 25th January, observes:—The Transvaal Colonists are committing the most horrid atrocities against our countrymen there. Some one hundred and sixteen sepoys, who had done meritorious service to the British in the late war, have, it is said, consequently sent a memorial to the Home Government in the following words:—"If His Majesty's Government is too weak to save us from degradation, we are prepared to be shot dead in the very battle field in which we fought for its cause." It is unfortunate that our present-day statesmen are wholly absorbed in party politics and think little of the miseries of the Indians. We are being more and more impressed with the fact that the British sense of justice is by no means to be admired or imitated. Even the ordinary rights of British citizenship are refused to us. If any one makes bold to remind our rulers of their former pledge that all classes of subjects will have a just and impartial treatment, irrespective of caste, creed or colour, he is charged with sedition and put in prison. With this attitude of the Government keep up the loyalty of the Indians?

Referring to the same subject the *Satyadeepika*, of the 24th January, observes that it was urged in many of the protest meetings in England and elsewhere that at least the clause relating to the registration of resident immigrants may be repealed. But this is not an easy matter. His Majesty, while giving the Colonists the right of self-Government, could not have reserved the right of legislating for them. But, properly speaking, the right of legislation should rest with the central head of the empire. Else, will not Colonial legislation be sometimes prejudicial to the interests of the empire at large? The Transvaal legislation in respect of Asiatics is an instance in point. It is therefore a question which affects the constitution of the whole empire. It therefore remains to be seen how the British statesmen are going to meet the situation.

A leader in the *Kerala Patrika*, of the 25th January, referring to the treatment accorded to the Indians and their Asiatic brethren by the white men in Transvaal, is surprised to see that neither the British Parliament nor the Government of India have taken any measures to redress their grievances. It is merely owing to the difference in colour that the Colonial Government have passed such laws. It is quite unjustifiable and unfair that while the subjects of other European powers can freely go and settle in the Colonies under the protection of the British Sovereign, the Indians who are the subjects of the same Sovereign are not allowed to do so, without being subjected to various restrictions and indignities. Instances are not wanting which clearly show that the British Government will not sit quiet if any other power were to adopt measures to curtail the rights and liberties of the people of England. Consequently it is to be presumed that their indifference in this matter is due to the difference in colour of the Indians. Any further apathy on the part of the Government of India towards the oppression and injury suffered by their subjects will surely jeopardize the confidence of the Indian subjects in them. There is no doubt, that if the Government of India were to work earnestly in the matter, justice will be done to the Indians.

The *Manorama*, of the 18th January, and the *Sujanavinodini*, of the 22nd January, condemn the action of the Transvaal Government and request the Government of India to interfere in the matter.

The *Mukhbir-i-Dakhan*, of the 22nd January, in commenting on the present state of the Indians in the Transvaal regrets that all the difficulties are due to self-interested and vicious white people who want either to make the Indians their slaves or to expel them. The only fault of the Indians is that they do not wish to comply with the provisions of the Registration Act recently passed. They have submitted their grievances to the Local as well as to the Imperial Governments, but alas! no one has paid any attention to them. The paper adds that the Imperial Government ought to interfere in this case, otherwise it will fall in the estimation of the people of India, who will begin to think that the Imperial Government is partial and is not averse to seeing the Indians in the Transvaal oppressed.

THE JARIDAH-I-ROZGAR,
Madras,
Jan. 18th, 1908.

The present aspect of affairs in India.

2. The *Jaridah-i-Rozgar*, of the 18th January, has an extract from the *Crescent* of Liverpool for November 1907, of which the following is an excerpt:—"The occurrences of the past few years in India repicture to us the Indian Mutiny and give rise to the fear that if the disturbance is not summarily dealt with the rulers and the ruled will be face to face with calamity. The principles of Government of the present day are far better than those observed previous to the Mutiny. Whatever may be the opinion of individuals may be supposed to know the fact remains that the people of India are not capable of self-Government. The present state of affairs is due to indifference and misunderstanding on the part of the authorities who are asleep. They should acknowledge past errors and try to allay the restlessness which is due to the Press Act; the Official Secrets Act, by Lord Curzon. His defamatory remarks at the Dehli Darbar against the chiefs and rulers of India, his attack on the morals of the Hindus at the Convocation of the Calcutta University, the appointment of young white men as Magistrates, the gulf that exists between the natives and the English, the degradation of the people of India in the Transvaal and the partition of Bengal."

According to the article, the remedy lies in the following:—"The separation of judicial from the executive functions, the grant of freedom to the Press, the repeal of the Official Secrets Act, the reorganisation of the Police Department, saving the Indian peasants from oppression of the white planters and the reduction of taxes."

II.—HOME ADMINISTRATION.

(a) *Police.*

DRAVIDA DIPAM,
Madras,
Jan. 22nd, 1908.

The Police in India.

3. The following is the substance of a contribution to the *Dravida Dipam*, of the 22nd January:—It is understood that crime is more in England than in India. Therefore, the Police in India need not have been invested with so much authority as it exercises now. From the poorest to the richest man in this land all bitterly feel the power of the Police. In England, the Police exists for the protection of the people; whereas in India, it exists for the protection of the officials. The rulers of this country are foreigners; and they cannot easily free themselves from the suspicion that the people are hostile to them and may at any time rise against them, and it is in order to safeguard their own interests, we are forced to think, that the Police has been organized and given boundless powers.

(b) *Courts.*

SWADESAMITRAN,
Madras,
Jan. 20th, 1908.

Sentenced to be hanged without trial.

4. The *Swadesamitran*, of the 20th January, says:—Our readers may not have forgotten the case of Udai Patni who was hanged two years ago by Sir B. Fuller's Government, in spite of the fact that he had petitioned the Viceroy for mercy, and before the order of the Viceroy on his petition was communicated to that Government. Another such sensational case has happened recently. An inhabitant of Muzaffarpur was charged with murder; and when he was tried before the District Judge, all the jury were of opinion that he was not guilty. Yet the Judge sentenced him to be hanged. An appeal was preferred to the High Court against this sentence. In the High Court, the appellant's vakil was frequently interrupted, and the Deputy Legal Remembrancer was asked to uphold the sentence The latter said that he could not do so, as he thought that the sentence had not good grounds. But the Judges before whom the trial proceeded dismissed the appeal and confirmed the sentence passed by the lower court. This has caused great astonishment and indignation. The popular belief that justice could be had in the High Court, even if it failed elsewhere, has been much shaken by the conduct of the High Court Judges in the present case.

The *Hindu Nesan*, of the same date, also expresses strong disapproval of the conduct of the High Court Judges; and the *India*, of the 25th January, reproduces the article in the *Swadesamitran*.

(d) *Education.*

THE HINDU NESAN,
Madras,
Jan. 16th, 1908.

The system of examinations.

5. The *Hindu Nesan*, of the 16th January, observes:—One of the various defects in our educational system is the frequency of examinations, which extend from the earliest to the latest periods of a man's educational course, and which, therefore, undermines the health of our young people, as they involve a large expenditure of money. The rule which gives the greatest difficulty is that which requires that, in order to pass an examination, the candidate must pass in each of the subjects prescribed for it in the same year. If a young man is proficient in all subjects except one, his fate is doomed: he cannot go up to a higher standard, he cannot pass the examination, his proficiency in the other subjects is useless to secure him any employment. There is no man who will not be useful in some way; but, according to the rule under consideration, a boy who is very well up in mathematics, but poor in history, for example, is made to appear for the Matriculation examination year after year, and fails in history, thus never being admitted to the F.A. studies; in the end his very life becomes a useless burden. The hardship of this rule must be mitigated by amending it. Also, the difficulty of studing every subject in the English language must be obviated by preparing suitable text-books in the vernaculars and prescribing them in the schools. All this can be done only in national educational institutions.

DESABHIMANI,
Cuddalore,
Jan. 22nd, 1908.

Village educational boards.

6. Referring to the Government order on Village educational boards, dated the 6th November 1907. the *Desabhimani*, of the 22nd January, writes in English:—"It is regrettable that such an order has been passed by our Government in view of the scope of the enquiry by the Royal Commission on Decentralization embracing questions about constituting village panchayats and bodies. How else are the people in villages to be made to feel their responsibility in the matter of village education, village sanitation and such matters, and how are they to be educated in the administration of their village concerns, if not by the institution of such bodies or committees? It is certainly against the avowed policy of Government to thus keep the villagers under perpetual Government tutilage. Is it not within the power of Government to devise means to prevent the dreaded friction and dispute? We are, however, thankful to the Government for pointing out that the law already provides for the constitution of local educational committees under the authority of Local Boards and Municipalities who may appoint sub-committees, associating with them other inhabitants of the local area for superintending educational institutions under their control; and we trust that, now at any rate, the District Boards and Municipalities will profit by this suggestion and see their way to giving effect to these provisions in a liberal spirit without loss of time."

(*k*) *General.*

SWADESAMITRAN,
Madras,
Jan. 20th, 1908.

The proposed partition of the district of Lahore.

7. The *Swadesamitran*, of the 20th January, learns that the authorities are contemplating a partition of the district of Lahore, and that popular opinion is strong against the proposed measure. This paper observes that, whatever may be the advantages of any measure, it is expedient to give it up if the people are against it.

DESABHIMANI,
Cuddalore,
Jan. 22nd, 1908.

The lot of clerks in Government service.

8. The *Desabhimani*, of the 22nd January, writes as follows in English:—"It cannot be denied that the lot of our poor Government clerks is miserable in the extreme, and the wonder of it is that though these are amongst the most useful, docile and devoted of public servants and of the most loyal of British Indian subjects, their condition has failed to evoke the sympathy of Government in spite of the repeated representations, both in the press and in the Council Chamber . . . . They are perhaps the most hard-worked of our public servants, and the work demanded of them is generally of no mean quality or responsibility . . . . But should it (this branch of the service) not be made adequately remunerative to attract competent men and to make the employees not to be dissatisfied with their lot? . . . . This branch of the service appears to have undergone little change since its organization in the matter of the salaries of the establishment, and the grades of pay have practically remained the same for over a quarter of a century although the work of the establishment has since increased enormously both in quality and quantity. At the same time, living is steadily growing more and more costly and famine rates now rule everywhere . . . . Is it not reasonable to expect that when the Government increases the land tax on the score of increased value of the lands and of their produce, the servants employed in the collection and administration thereof are given adequate increase of pay, especially when there is so much surplus saved every year from almost every department of administration? Naturally the discontent among them is deepening, and it is high time for Government to take a serious view of the situation and to see that they are just to these faithful servants of theirs . . . ."

ANDHRAKESARI,
Rajahmundry,
Jan. 17th, 1908.

"Fatal folly."

9. Adverting to the differences between the Moderates and the Extremists among the Indian National Congressmen, the *Andhrakesari*, of the 17th January, observes:—The Moderates simply humiliated themselves by introducing a new rule that it is only those that pray for *Swaraj* as obtains in the Colonies

that could be members of the National Congress. It did not strike them that their resolution would never be relished by the English, as the latter are fully aware that the Indians would sever their connection with them and proceed to establish absolute *Swaraj*, immediately after their granting *Swaraj* to them. The English have the same regard for the Moderates that pray for modified *Swaraj* as they have for the Extremists that aim at absolute *Swaraj*.

V.—PROSPECTS OF THE CROPS AND THE CONDITION OF THE PEOPLE.

SWADESHABHIMANI,
Mangalore,
Jan. 16th, 1908.

Famine-relief measures.

10. Referring to the frequent recurrence of famines in India and animadverting upon the policy of Government in dealing with them, the *Swadeshabhimani*, of the 16th January, observes that in the British territories, by reason of their vast extent, the loss of revenue in any year owing to failure of crops in one place may be made up in another; but in the native States, the failure of monsoons entails entire loss of revenue, and the resources of these States being very limited, they find themselves altogether helpless against these dreadful famines. It is urged therefore that as it was mainly the Raja of Jaipur who contributed towards the Indian People's Famine Trust, the relief out of these funds should be restricted to the several dependencies in Rajputana, which is the part most frequently attacked; or at any rate, the relief afforded by the philanthropy of a native ruler should be confined to the native States in general, and must not be participated in, as was done heretofore, by the British Government, whose resources are vast enough for it to be self-reliant. Besides, the practice of levying the taxes once remitted in a year of scarcity must be given up; for, one fatal defect of the practice is that before the ryots have time enough to regain their lost vitality they are again ground down by this burden of taxation. Again, it is important that the reserved forests should be thrown open as free pasture lands during famines, for the sole wealth of the Indian agriculturist is his cattle, and the loss of these seals his fate once for all. In this instance, the attempts of Sir John Hewett to procure fodder at moderate rates during famines are extremely praiseworthy. Again, famine is also an ailment to which the old adage "Prevention is better than cure" is applicable. The opening up of new industries must necessarily make the people less dependent upon the uncertain monsoons for their existence. The spread of the *Swadeshi* movement, tending to revive the indigenous industries, has also the same end in view. Still, India being mainly an agricultural country, agrarian interests cannot for a moment be overlooked. Irrigation works should be commenced on a more extensive scale. Agricultural loans for the purpose of sinking wells should be granted free of interest. It might be contended that these irrigation canals will not be used and will bring no revenue in ordinary years. But their value in years of scarcity cannot be ignored on that account. If a twentieth part of what is now allotted for military expenditure be spent on irrigation works, the danger of these famines may be completely warded off without affecting the financial position of the Government. The recent Anglo-Russian convention makes the present heavy allotments for military defences altogether unnecessary. It is very regrettable to hear that though Mr. Morley is inclined to reduce the army expenditure, the Government of India is opposed to the idea. The Irrigation Commission, appointed some four years ago, reported to say that at least 75 millions will have to be spent annually on irrigation works. Though famine has broken out every year since then, in some part or other of the country, the Government of India have not spent more than a third part of the amount proposed. It is hoped that the Government of India will, at least in the future, see that a portion at least of that vast amount of revenue which it exacts from the people goes to supply the first great necessary of life, namely water, and that the people do not die from want of it.

VI.—MISCELLANEOUS.

SWADESAMITRAN,
Madras,
Jan. 20th, 1908.

The Indians in the Colonies.

11. The *Swadesamitran*, of the 20th January, says:—It has been arranged to hold a public meeting on Saturday the 25th instant to inform the Government of India of our sorrow for the sufferings of our countrymen in South Africa. It must be asked that, in view of the fact that the Government of India and the British Ministers have given us to understand that they are unable to protect the interests of our brethren, at least some measures of retaliation must be adopted. Many articles are being imported into India from the Colonies, notably from Australia. This must be stopped by the levy of import duties. Many Colonists obtain places in the Army and in the Civil Service of this country. This also must be made impossible. Again, many whites from the Colonies come and settle in India to carry on trade and other business. Seeing that the Colonists tyrannize over the Indians in their lands on the ground that the Indians by trading in the Colonies deprive the Colonists of a source of income. They must, therefore, be prevented from coming into our midst to amass riches by trade. If India were a self-governing country, these things would certainly be done. We may say with certainty that neither Mr. Morley nor Lord Minto will comply with such demands; for "blood is thicker than water," as the proverb runs. But it is our duty to make these demands. Moreover, it is not impossible for us, without the Government's assistance, to teach a lesson to the Colonial whites. We may stop the emigration of coolies from our land to the Colonies, by convincing our people not only that emigration to the Colonies is not so profitable as it is guilefully represented to be, but that those who emigrate have to undergo untold miseries at the hands of the whites.

The same paper, of the 21st January, says:—Mr. Winston Churchill, Under Secretary of State for the Colonies, recently returned to England from a tour in the Colonies. Two years ago, when he first became a Minister, he gave expression to the opinion that all people who dwelt within the British Empire, of whatever colour they might be, were entitled to the protection of the Parliament. Now, however, he says that nobody can deny the constitutional right of General Botha and the Government managed by him to do anything which they thought fit in the interests of their people. That is to say, according to Mr. Churchill at present, the black-coloured Indians in South Africa are *not* entitled to the protection of the Parliament; if the white barbarians like General Botha seek to ruin the Indians, they have full rights to do so; and the Parliament has no power but to look on passively. Who can believe that the Imperial Parliament is so helpless? and then, Mr. Churchill recommends that the Indians in the Transvaal may be removed to East Africa. Will this step put an end to the complaints of the Indians? Is it certain that the whites of East Africa will be better disposed towards the Indians than the Transvaal whites? The question to be answered is, "Have the Indians the liberty to go to whatever part of the British Empire and still enjoy the privileges of British citizenship? Or do they become slaves the moment when they step out of India?" On the ground that India forms part of the Empire, the Indians have to pay heavy taxes for the upkeep of the Imperial army and navy, with the help of which Britian protects the Colonies against foreign powers. Thus while we are under a duty to pay taxes, we have not the right to be protected. How shall India become contented? Shall the tears of the Indians go in vain?

SWADESAMITRAN,
Madras,
Jan. 22nd, 1908.

The Congress in Surat and the Press in England.

12. The *Swadesamitran*, of the 22nd January, observes:—The papers in England express a variety of views in regard to the occurrences connected with the Congress in Surat. The Tory papers say in their usual spirit that these occurrences have laid bare the intrinsic weakness of the Congress movement, and give a specimen of what will become of India if she be given self-rule. The Radical papers, on the other hand, point out that such disturbances are not at all uncommon and that the end of the Congress in Surat can, therefore, scarcely form a standard by which to

judge the administrative capacity of the Indians; and recommend that, since the Moderates have excluded the Extremists from the Congress, the Government should strengthen them and give them more influence, by conceding substantial privileges to the country. The *London Times* sounds a warning that, though the Government will lend a more ready ear to the Moderates than heretofore, the Moderates must take care to be moderate, not only in the Congress pavilion but also in their political aspirations, as it is impossible to give them "the moon in the sky." It is only half a century since India adopted the modern political doctrines and practices by reason of her connection with Britain. Great Britain, on the other hand, has been the leader of the rest of the world in the matter of representative Government. Now, a Parliamentary election took place a few days ago at a place called Mid-Devon in England, when the Conservatives triumphed over the Liberals; and what did the defeated Liberals do? Some people belonging to this party went in a body, attacked the premises of a Conservative association and broke the window-glasses into pieces. The policemen interfered and cudgelled many. One of these policemen was severely wounded on the head and straightway removed to a hospital. The rioters even killed Major Rendal who had worked zealously on the Conservative side; and on the following day his corpse was found in a stream. If a Parliamentary election in England itself was attended with such horrors, how can the Surat affair be looked upon with surprise? Would the English statesmen jump into the conclusion that England was unfit for self-Government, because such horrors were perpetrated in connection with an election? Or would they deprive the people of Mid-Devon of the right of election? Or would they quarter a Punitive Police force in Mid-Devon as the Madras Government did at Cocanada? The Surat fiasco is nothing by the side of the doings at Mid-Devon. How can the nature of the people in India be expected to be different from that of the other peoples in the world? Such disturbances are of ordinary occurrence, and they need not prevent us from working together in the future as we have done in the past. It, therefore, behoves our newspapers to refrain from any more discussion as to who is responsible for the recent troubles, and to bring about a united Congress once again.

SWADESAMITRAN,
Madras,
Jan. 23rd, 1908.

Indian coolies beaten to death by the whites.

13. The *Swadesamitran*, of the 23rd January, writes:—In the Malayan peninsula, there is a native Muhammadan State called Johore. One Ramaswami, an Indian cooly in Johore, was beaten cruelly by two whites and consequently taken to a hospital where he died owing to the injuries he had received. The other Indian coolies of the place came to know of this and sent the information to India. As a result, the Indian coolies refused to emigrate to that land any more. The Malayan authorities, aware that neither agriculture nor any other work, such as the construction of railways, could proceed without the help of the Indian coolies, wanted to remove the terror which had seized the Indian mind, and made a pretence of bringing to trial the whites who had beaten Ramaswami, and imposed a fine of five dollars on one of them and of 150 dollars on the other. The white who conducted the prosecution observed that as the murdered man was but an Indian, the accused must not be sentenced to death or imprisonment, but only to pay fines. Accordingly they were only fined. This is justice as administered by one of the most civilized nations on the earth, a nation professing the true faith of Christ! This is the way in which the British perform their oft-repeated promise to treat the Indians and the whites alike! The Government of India does not see its way to appoint special officers to guard the interests of the Indians from the tyrannies of the whites. There are Chinese coolies in Natal and the Transvaal; and they are under the care of a Chinese officer, to whom they may go and represent their grievances in their own language. The Indians perhaps need not have such a convenience. When the lives of the Indians in their very native land are a matter of indifference to the Government, what need is there to speak of foreign lands?

[Issued, 1st February 1908.]

CONFIDENTIAL.

No. 5 of 1908.

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 1st February 1908

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

I.—Foreign Politics.

PAGE
Indians in the Transvaal 48

II.—Home Administration.

(a) *Police*—

Privilege to the Police .. .. ib.

VERNACULAR PAPERS.

I.—Foreign Politics.

PAGE
Indians in the Transvaal 49
"Brutal behaviour of the Boers" .. .. ib.

II.—Home Administration.

(a) *Police*—

The Police and the Judiciary 50

(e) *Local and Municipal*—

Suspicious cases of deaths in the Calicut Municipality. ib.

(k) *General*—

The Government and the Press in India .. .. ib.
The Government Order on Dr. Kemp's case 51
The Government Weaving Institute at Salem .. ib.
Governor's visit to Nellore .. .. ib.
"The present State policy—Our duty" 53
The Andhramahajana Sabha .. .. ib.

IV.—Native States.

PAGE
Retrenchment in the Mysore Educational Department .. 53
The amalgamation of the Hyderabad Postal department with that of the British 54

V.—Prospects of the Crops and the Condition of the People.

The condition of ryots .. .. ib.

VI.—Miscellaneous.

The situation in the Transvaal .. .. ib.
The officials and the people 55
An open letter to His Excellency the Viceroy .. .. ib.
The Rajputana-Malwa Railway Police in distress .. .. ib.

ENGLISH PAPERS OWNED BY NATIVES.

I.—Foreign Politics.

The Hindu,
Madras,
Jan. 27th, 1908.

Indians in the Transvaal.

1. The *Hindu*, of the 27th January, writes :—" . . . . The *Madras Times* thinks that 'it was fitting that the citizens of Madras should record their sympathy with their compatriots and their protest against the action of the Transvaal Government.' We may ask was it not also fitting that the local Anglo-Indian community should join in the sympathy and the protest? There was not a single representative of theirs present, if we exclude the press representatives of the Anglo-Indian organs. It is certainly remarkable that a matter which has aroused the deepest interest and sympathy of men like Lord Ampthill, Lord Roberts, Sir A. West, not to speak of numerous well-known friends of India in England, has failed to elicit the support of a single Anglo-Indian worthy in Madras. The concern of the *Madras Times*, on the other hand, seems to be to play the part of detective and to put 'the educational authorities' on the track of those students who attended Saturday's meeting, because 'after the recent orders of the Madras Government, the students had no business to take part in the meeting at all.' This is rank rubbish."

II.—Home Administration.

(*a*) *Police.*

The Madras
Standard,
Madras,
Jan. 29th, 1908

Privilege to the Police.

2. The *Madras Standard*, of the 29th January, contains the following leader :—"The telegram that our Calcutta correspondent has sent to us embodying the correspondence between the Government of Bengal and the Judges of the Calcutta High Court sets at rest all doubts as to the proposal to bestow a new privilege on the Police in the Province being a canard. Though the language in which the proposal of the Government of Bengal is couched is careful and would do credit to a diplomatist there is no denying the real nature of the step that is intended to be taken . . . . The Lieutenant-Governor goes further. He condemns in effect the whole machinery of law as it obtains in civilised countries. He says that Police officers are not given 'an opportunity of explaining facts and circumstances which may have been ingeniously marshalled against them by clever advocates during the trial.' Is there no Government Advocate to defend them? The Lieutenant-Governor is aware of this, but his defence is that the Government Prosecutor, 'in the absence of information immediately forthcoming, may have been unable to place facts in their true light.' But this is in reality to condemn the whole procedure of the law courts. If there are any disadvantages in the procedure followed in the administration of justice the general public suffer equally with the police. The Lieutenant-Governor, in effect, pleads for a new procedure where the police are concerned. He asks that the police may be given a privilege which is denied to the highest in the land. We have but touched the hem of a subject of vital importance. We repeat that the law courts are the sole guardians of the liberties of the subject in this country; and the new proposal seeks to interfere with the independence of the courts. The sooner the public realise that their liberties are in grave danger and that a departure is about to be made in the administration of justice the better. They must protest emphatically against the retrograde proposal of the Government of Bengal and set up an agitation against it throughout the country. We shall revert to this important subject in a future issue."

VERNACULAR PAPERS.

I.—FOREIGN POLITICS.

Indians in the Transvaal.

ANDHRAKESARI,
Rajahmundry,
Jan. 24th, 1908.

3. Adverting to the miserable condition of the Indians in the Transvaal, the *Andhrakesari*, of the 24th January, observes:—"You firmly believed that you were quite safe so long as you were under the British Raj, but now you are left helpless. The pledges that the English gave before have all proved to be mere political dodges. The present Viceroy expressed his inability to interfere. The British rulers of the day whose motto is the protection of their subjects keep quiet and they are lukewarm, while the Indians who call themselves British subjects are being basely persecuted by their white subjects. How can the Indians be expected to be loyal to their rulers, when the latter are merely gazing like dolls at the Indians who are being thus ill-treated?

Then—now.

Was not the maltreatment of the Indians by the Boers in the Transvaal alleged as one of the causes for going to war with them? What has happened now? The Transvaal has been now granted Colonial self-government and it is placed under the control of the British Parliament. At present the British Parliament is led by the so-called liberal-minded and reform-loving Liberals and not by the Conservative party as before. The condition of our countrymen in the Transvaal has become all the more miserable during the régime of these great men. And it has become now clear that all the previous declarations by the British are mere tricks.

What has to be done?

Cannot our India, that amply feeds not only the thirty-three crores of her sons but also many millions of foreigners,—can she not shelter a few thousands of her sons who are suffering in the Feringhee Kingdom? We think that it is better for our brethren to perish from abject poverty in their mother-country than to indulge in luxury under such base administration. Will those of our countrymen who did not allow absolute boycott of British goods so long, admit now at least that they are powerless? Will not our brethren who merely exhibit their oratorical powers spend their lives in criticising the measures of the Government and satisfy themselves with useless resolutions make genuine endeavours at least now to relieve the people of their difficulties and perform, with self-help and out of love for their mother-country, such acts as are reasonable and conducive to the welfare of all countries, and tend thereby to the advancement of our country?

"Brutal behaviour of the Boers."

KISTNAPATRIKA,
Masulipatam,
Jan. 26th, 1908.

4. The *Kistnapatrika*, of the 26th January, observes:—"Nowhere in the world could be seen a more selfish and more inhuman people than the English Colonists. Are the Englishmen incapable of realising the gravity of the indescribable brutal treatment to which the Indians are subjected by the Colonial Governments? Is England afraid of the Colonists? If so, she is herself displaying her weakness. Further, it signifies that the English admit that they do not deserve the loyalty and gratitude of the Indian subjects. Where have the renowned English statesmen hidden themselves now? Do they think that their empire will last long if they remain so indifferent to the cruel actions of the Colonists? We cannot expect any better treatment from the Boers who behave as if they are the very embodiment of all the evil characteristics of Europeans. England's indifference to the feelings of the Indians will tend to her reputation being affected."

II.—HOME ADMINISTRATION.

(*a*) *Police.*

SWADESAMITRAN,
Madras,
Jan. 28th, 1908.

The Police and the Judiciary.

5. The *Swadesamitran*, of the 28th January, says:—Mr. Martineau, the Special Magistrate who tried the Rawalpindi cases, has in his judgments severely criticised the action of the Police; and the Judges of the High Court of Calcutta have also often publicly condemned the conduct of the Police authorities. But the Government desires to make the Police more powerful than it is, in order to suppress the seditious agitation which it supposes to be carried on in Bengal, and is eager to conceal the faults of this branch of the administration. Recently the Bengal Government addressed a letter to the High Court of Calcutta in this connection. In it that Government points out to the Judges that it is impolitic to give publicity in judgments to the unjust acts of the Police, which should rather be privately brought to the notice of the Government. From the commencement of the British rule in India, there have been defects in the Police administration of the land; but the authorities used to try their best to remedy these defects. Now, however, the Government itself comes forward to screen them. What will not the Police authorities do henceforward? What shall we say of the mental attitude of those who still cling to the belief that India is to derive advantages from the British Government?

(*e*) *Local and Municipal.*

KERALA PATRIKA,
Feb. 1st, 1908.

Suspicious cases of deaths in the Calicut Municipality.

6. A leader in the *Kerala Patrika*, of the 1st February, referring to a number of suspicious deaths which occurred in the D and E divisions of the Calicut Municipality, says that these deaths are said to occur generally after three or four days' fever accompanied with swelling of the glands. It appears that the people are afraid of the rigorous enforcement of the Plague regulations and they are therefore reluctant to inform the authorities of the matter. The article is surprised to notice that notwithstanding the fact, that the death-rate in the Calicut Municipality is higher than the average, the municipal authorities have not thought it worth their while to enquire into the causes of this increase. The attention of the Collector and the District Medical and Sanitary officer is invited to the matter.

(*k*) *General.*

SWADESAMITRAN,
Madras,
Jan. 27th, 1908.

The Government and the Press in India.

7. The *Swadesamitran*, of the 27th January, writes:—Sir George Clarke, the Governor of Bombay, recently invited the editors of Indian newspapers and expressed to them the opinion that it would be productive of much good if they and the Government co-operated with each other in a friendly spirit. We hope that Sir George was actuated by nothing but sincerity when he said so. Nevertheless, we cannot help remembering how during the Delhi Darbar Lord Curzon paid so much attention to Indian newspaper men, although in his heart he had neither sympathy with nor regard for them. Now, what is the present attitude of the Indian Government towards the Indian Press? What is the nature of the deliberations of Lord Minto and his advisers this minute with regard to this press? They are thinking of putting the responsible editors of newspapers under the control of the Police by legislation. It is not yet clear whether the contemplated law will apply to the Anglo-Indian press equally with the purely Indian press, or will operate against the latter only. The latter alternative seems probable if experience teaches anything. While such is the case, how can there be sympathy between the Government and the press? Can the good will exhibited occasionally by a Governor like Sir George Clarke be enough to efface the impressions caused by the permanent methods of

British administration? There is little doubt now that our rulers look upon our educated men with disgust. Did not Sir Harvey Adamson deplore that the freedom of the press was such an important creed of British politics that the officers conducting the Indian administration were unable to gag the Indian press as they fain would? We may take it that all the officers in India are of Sir Adamson's type. If they only had the authority, they would put an end not only to the press but to all the existing sources of the feeling of independence. How, in these circumstances, can Sir George Clarke's fine words alone establish a good understanding between the officials and the press?

DESABHIMANI,
Cuddalore,
Jan. 29th, 1908.

The Government order on Dr. Kemp's case.

8. The *Desabhimani*, of the 29th January, criticizes the Government order on Dr. Kemp's case in the following terms in English:—"This is the judgment of our benign Government on the brutal assault of such a responsible officer upon a school boy, leading to such serious consequences in Cocanada. To judge of its fairness, one has only to compare it with the extremely vindictive punishment inflicted upon the masters of the Government Training College and the Rajahmundry College, permanently debarring them from Government service in addition to dismissing them from their masterships, and with a similar punishment on about a hundred students of the latter college debarring them for certain periods, all for the very heinous sin of the students having worn certain pendants in the nature of national emblems, which so nauseated the idiosyncratic nostrils of the Principal as to make him smell in it of disloyalty and disaffection towards constituted authority."

SWADESAMITRAN,
Madras,
Jan. 30th, 1908.

The Government weaving institute at Salem.

9. A correspondent of the *Swadesamitran*, of the 30th January, remarks:—It is complained that the manager of the Government weaving institute at Salem gave the weavers an intolerably harsh treatment. But the Government, not knowing the truth, proposes to remove this institute to Conjeeveram or some other place on the ground that weavers are not available at Salem. In these hard days, 4 annas a day is sure to attract any number of workmen; and it is strange that workmen will not come to this institute. There is a limit to a man's patience. Now that it has transpired that the weavers do not like the present manager, will the Government, before removing the institute from Salem, be pleased to transfer the manager to some other place and see if a new manager can make the prospects brighter?

BHAVANI,
Nellore,
Jan. 24th, 1908.

Governor's visit to Nellore.

10. The *Bhavani*, of the 24th January, contains the following dialogue:—

Enter Venga Reddi and Chengalrayadu:

V.—Sir, they are raising big pandals here and there. Is it for any marriage in a noble family or the festival of God Rangaswamy?

C.—Neither for the one nor for the other. Our Governor is going to visit this place. They are decorating the town in his honour.

V.—Why does the Governor visit this place?

C.—To open the "pipes" in Nellore.

V.—Why do you crack jokes? Should he come all the distance to open the "pipes"? I opened a "pipe" just before leaving the railway station.

C.—Yes. It is a fact. He comes for that purpose. He is going to introduce the river-water into the town through pipes.

V.—What else is he going to do? Is he going to reduce any taxes?

C.—Taxes! Do not utter that word.

V.—What else is he going to do in this town?

C.—He will distribute books among boys.

V.—What would they cost?

C.—Rs. 150.

V.—What a good gentleman he is! He is going to spend that amount for the sake of boys.

C.—No. He does not spend money. He distributes with his hands books bought and sent by others.

V.—Is it so? What would these pandals cost?

C.—About 500 or 600 rupees.

V.—Is that all? What else are they going to do?

C.—They are going to have a grand display of fireworks.

V.—How much are they going to spend on it?

C.—It may cost one or two thousand rupees.

V.—What a great lord he is! It is no joke to spend two or three thousand rupees. I am now seventy years old, but I never saw such a great lord.

C.—You seem to be a countryman. The Governor will not spend anything. To do honour to him, our people spend money and have fireworks, pandals, lights, etc.

V.—I do not know whether what you say is true or false. My elders used to say that in ancient times when the kings visited any place, they distributed handfuls of money among the poor. The Nawab of Hyderabad does so. Perhaps all this money is given from the Government treasury. Otherwise, who could pay so much money?

C.—The money is raised by public subscriptions. You too will have to pay your subscription.

V.—Is it so? That is why, perhaps, the Tahsildar was making a noise the other day demanding money in our village.

C.—Yes. I heard that he would go to my village, and so I came away here. You see, we are reputed to be rich men.

V.—Reputation or nonsense! We are unable to pay even the taxes. We, all the ryots, shall go to the Governor to-morrow and report our grievances to him. Will not justice be done to us?

C.—Yes, if we are allowed to approach the Governor.

V.—Who will prevent the ryots from approaching the Governor?

C.—The Police will "neck them out". There will be Inspectors on horseback.

V.—Many ryots in each village pay subscriptions, and we shall go with them.

C.—Are they at least allowed?

V.—Alas! Is it for being "necked out" that money is paid?

C.—If they are prudent men, they will do well not to come here.

V.—What! Will not the grievances of the ryots be heard?

C.—The Collector may, perhaps, represent our grievances.

V.—What will he say?

C.—That the whole district is in a good condition.

V.—Miserable indeed! Do the poor people get a single meal even once in three days?

C.—What has become of the produce? Let them bring money and I shall give grain.

V.—If there is money, what is the need for your grain? Rich Reddies grow fat. They deceive poor men and appropriate the whole produce. If questioned, they attack you. If they are reported, they kill you.

C.—Enough, go your way.

V.—Well, I shall go. Whatever you do is approved. All the officials are at your service.

C.—Why are they so?

V.—Why! to have dinners and amass money, and greatly annoy poor people like us. I shall go.

C.—Well, you may do so.

V.—Why not! Would His Excellency kill us, if we all go across his carriage and report to him that the Peddakapus of villages and the officials conspire together against us? Why do you stare at me? I shall take leave.

KISTNAPATRIKA,
Masulipatam,
Jan. 19th, 1908.

"The present State policy—Our duty."

11. A boy-poet publishes some Telugu verses in the *Kistnapatrika*, of the 19th January, which signify:—"The philosopher, Mr. Morley, has now gagged the mouths of the people against all principles of justice. Mr. Morley who has been noted for his wisdom has now trampled the aspirations of the people. Mr. Morley, who is reputed to be a righteous man, has now put an end to the rights of the people. Mr. Morley who is much esteemed as a good and worthy man has now cast off the people's right of speech. Friends! Wake up, hereafter at least, when Mr. Morley himself who fought strenuously for the freedom of the people has been cruelly suppressing the people's freedom.

"The partition of Bengal has clearly shown that the people's prayers are useless. The persecution of Lala Hans Raj and others has proved that justice is a mere sham. The severe punishment inflicted on Mr. Pindi Doss reveals that wisdom has departed. It is clear from the compromise effected with the proprietor of *Sandhya* that the Government are seized with fear. The fact that mercy, truth and justice have forsaken our rulers, one after another, is clearly brought home to us by their punishing boys with whipping in a spirit of revenge."

The Andhramahajana Sabha.

12. Valluri Suryanarayana Rao, B.A., B.L., L.T., observes in the same paper thus:—"It is very necessary that the Andhras of our country should leave the discussion of political questions to the District Conferences and the Madras Provincial Conferences and take up other subjects, in order to move intimately with the Government officials and the Andhras residing in the Native States of Hyderabad and Mysore.

"I think it is very essential that we should arrange for a large meeting of the Andhras in Masulipatam during the ensuing Easter holidays in April. If the meetings are held successively for three days, we can see to what extent and on what lines our people are prepared to act at present, as regards the development of *Swadeshi* industries, national education, social reforms and physical exercise.

"Moreover, it is necessary to invite to this important meeting of the Andhras persons like Lajpat Rai, Tilak and Bipin Chandra Pal. Thousands of people will attend to see them and hear their lectures. These great men cannot only infuse strong enthusiasm into the minds of the audience in connection with our work, but also help in fostering their spirit of self-sacrifice. Under the chairmanship of one of them every day we should determine the steps that we have to adopt for successfully carrying out our present task. Before long the citizens of Masulipatam should hold a meeting and form a reception committee. Various sub-committees may be formed from among the members of the reception committee to deal with matters connected with social reforms, agriculture, trade, education, etc. I request all my countrymen to let me know, through this paper, their opinions about a meeting like this."

IV.—NATIVE STATES.

VEERA KESARI,
Madras,
Jan. 31st, 1908.

Retrenchment in the Mysore Educational Department.

13. Writing on the rumour concerning the intention of the Mysore Government to reduce the expenditure on education by cutting down the pay of the native officers of the Educational Department, the *Veera Kesari*, of the 31st January, protests against the racial distinction which prevails in British India of Provincial and Indian Educational Service being introduced into Mysore also, and says that if it is absolutely necessary to sacrifice the natives to please the Europeans and for their benefit, the Mysore Government should spare the Educational Department and cast its eyes on other departments in which retrenchment is possible without prejudice to efficiency.

MUKHBIR-I-DAKHAN,
Madras,
Jan. 29th, 1908.

The amalgamation of the Hyderabad Postal department with that of the British.

14. The *Mukhbir-i-Dakhan*, of the 29th January, contains a letter from a correspondent in which the writer complains that attempts are being made to amalgamate the Postal department of Hyderabad with the British and that arrangements have been made to introduce Service Postage stamps holding out to the Nizam's Government the hope of some pecuniary benefit. The correspondent asks the State to remember that in spite of some small benefit considerable loss will follow. At present there are but few British Post offices in the State, the roads to which are guarded by a number of mounted men at great cost, but when the entire department is placed under British charge the guards and cost will necessarily increase.

V.—PROSPECTS OF THE CROPS AND THE CONDITION OF THE PEOPLE.

THE BHAVANI,
Nellore,
Jan. 24th, 1908.

The condition of ryots.

15. The *Bhavani*, of the 24th January, contains some Telugu verses as regards the condition of ryots, one of which means:—"If we wish to cultivate the land, there is land-tax; if we want water for irrigation, there is the water-cess. On trade there is the income-tax. If we mean to sell goods, there is a duty at fairs. If we take to selling firewood, there is another tax on timber. In cities there is the municipal tax. If we want to run away, there is the carriage tax. If a house is sold, there is the stamp duty. Even if we think of eating what we have, there is the salt duty. All these taxes have completely ruined the people. See, all of you, good people, how miserable the condition of the ryots is."

VI.—MISCELLANEOUS.

SWADESAMITRAN,
Madras,
Jan. 28th, 1908.

The situation in the Transvaal.

16. The *Swadesamitran*, of the 28th January, observes:—The details published by the leader of the Indians in the Transvaal regarding the Indians who have hitherto been sent to jail, or who have been given notice to leave the colony or directed to appear before the Magistrate, cannot fail to inflame the minds of all Indians. Witnessing the hardships which their brethren suffer, is it possible that they will have the least good-will towards or regard for the white men? And how can the British Ministers, unmoved as they have been after all that has taken place, command any respect from the Indians? If the Indians in the Transvaal are driven away from that land, will they keep quiet on their return to India? Will they not describe in detail the fiendish tyranny of the whites, and thus create anger and hatred in the minds of the people here? Have not the British Ministers thought of this result?

In its issue, of the 31st January, the same paper says:—The British Parliament has assembled. One statement in the King's speech interests us deeply. His Majesty observes that the Christian inhabitants of Macedonia are suffering much under the Sultan's Government, and expresses his intention to intercede with the Sultan on behalf of these Christians. The British Government, therefore, sheds tears and threatens the Turkish Sultan for the sufferings of a people entirely unconnected with it:—and yet feels itself unable to relieve its own Indian subjects from the distress to which they are put by the Christian whites of the Transvaal! Is it consistent with the dignity of an Emperor whose fame is spread all over the world to be hardhearted towards the Hindus and Muhammadans, though his own subjects while evincing such an active concern in behalf of the Christians who are strangers to him? For what fault is it that the Indians are thus treated with indifference—their not being Christians, or their being covered with black skins? Seeing that, among the British subjects in trouble in South Africa, there are Christians also, the black skin seems to be the fault.

SWADESAMITRAN,
Madras,
Jan. 30th, 1908.

The officials and the people.

17. The *Swadesamitran*, of the 30th January, writes:—When Sir Gurudas Bannerjea was asked by the Decentralization Commission what should be done to bring the officials and the people nearer together, he said that the European officials should be made to learn the Indian vernaculars more thoroughly than at present and to converse with the people in these vernaculars without evincing official or racial conceitedness. He also said that it was not the Europeans alone, but the Indians also in Government service who keep aloof from the people and treat them with indifference and even indignity. Thus, it is wrong to suppose that every benefit will come out of the Europeans learning the vernacular languages of the people in India. In any country and under any Government, the officials would not care for the people who live in subjection without any political privileges; and this cannot be remedied by any means. According to the present system of Government in India, every official has to be afraid only of his superior officer and not of the people. But in America, France and other democratic States and under a limited monarchy as in England, the officials are afraid of incurring the displeasure of the people, because here the authority of the people stands above every other authority. These people have got the authority, right and power to remove bad officers and employ good ones. But the Indian people resemble monkeys in the hands of their trainer and have only to play and turn somersaults as they are asked to do without enjoying the least iota of liberty. The officials will never care for the people till the latter have this liberty and every remedy (suggested) must in this respect be fruitless.

SURYODAYA PRAKASIKA,
Bangalore,
Jan. 27th, 1908.

An open letter to His Excellency the Viceroy.

18. The *Suryodaya Prakasika*, of the 27th January, publishes an open letter addressed to His Excellency the Viceroy by one Narasimha of Durga to the following effect:—It is foolish to expect that the political aspirations of the Indians will die with the wreck of the Congress. There can be no doubt that factions will soon disappear, and that the several parties will re-unite and resume work with even greater energy than before. I believe that your Excellency will not, however, share in the opinion of the *London Times* that India is unfit for self-government, because some of the Congress leaders happen to differ on certain points of detail. We are aware that it cost the British Government millions of men and money before it could establish its supremacy in the Transvaal and that its magnanimity survived even such a hard struggle with the Boers to whom it granted self-government. The Government has been pleased to grant us municipal rule; we now ask for a larger share in the administration of the country without any prejudice to British sovereignty in India. We simply demand that the Indians should have control over the finances of their country, so that the large mass of people, now starving for want of proper means of livelihood, may be relieved by the revival of indigenous industries which have been destroyed by foreign competition. In the absence of industries our rulers cannot surely undertake to support the 300 millions committed to their charge. I implore your Excellency, therefore, to officially proclaim to the people at large that henceforth they should not on any account use articles of foreign manufacture. When your Excellency has imposed on the people the duty of boycotting foreign articles, I shall suggest the way to grant self-government.

NADEGANNADI,
Bangalore,
Feb. 1st, 1908.

The Rajputana-Malwa Railway Police in distress.

19. The *Nadegannadi*, of the 1st February, observes that the growing discontent among factory labourers in India is becoming more and more apparent. If these discontented happen to be Europeans, they in a body strike work and remain resolute until their grievances are redressed. If, however, the natives begin a strike or even attempt one, they are at once coerced into submission by their European masters. In the East Indian Railway strike, the strikers were Europeans and consequently their grievances were all heard and for the most part redressed. When the Bombay postmen attempted a similar strike, the result was quite different. The more

prominent among the leaders were indicted for it. Such is, in short, the nature of the British justice. A more recent incident of this type is that of the Rajputana-Malwa Railway Police, who, on the strength of the Police Commission report, applied for an additional famine subsistence allowance. But their prayer was not granted. It was impossible for these constables to live on Rs. 7 per month during famine; nor could they resign their posts, lest they should share the fate of the Bombay postmen. They are thus on the horns of a dilemma. But they would die of starvation rather than linger on and suffer the diseases brought on by under-feeding and therefore not one of them has received his pay for January. It is hoped that His Gracious Majesty the King at least will redress their grievances.

ERRATUM.

On page 42 of the report, in line 17 of the article numbered 5, "studing" is a misprint for "studying."

[Issued, 8th February 1908.]

CONFIDENTIAL. **No. 6 of 1908.**

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 8th February 1908.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

Nil.

VERNACULAR PAPERS.

II.—HOME ADMINISTRATION. PAGE

(*a*) *Police*—

Gambling in Vadaséri 58
The Punjab Police .. .. *ib.*

(*b*) *Courts*—

The District Munsif's Court at Tiruppúr .. .. *ib.*
Maulvi Leakat Husain 59
Another Indian for the Madras High Court Bench .. *ib.*

(*d*) *Education*—

Economy among schoolboys .. .. *ib.*

(*e*) *Local and Municipal*—

Plague measures in South Canara .. .. *ib.*

(*f*) *Land Revenue and Settlement*—

The effects of an oppressive land-tax 60

(*h*) *Railways*—

The Indian Railways and the Government order on the carriage of articles at lower rates on account of famine .. .. *ib.*

II.—HOME ADMINISTRATION—*cont.* PAGE

(*h*) *Railways*—cont.

To remedy the inconvenience experienced by 3rd-class passengers at Tellicherry station 60

(*k*) *General*—

National duty .. .. *ib.*
The Transvaal Colonists in India 61

III.—LEGISLATION.

Muhammadan representatives in the Provincial Legislative Councils .. .. *ib.*

IV.—NATIVE STATES.

The Maharaja of Kapurthala .. .. *ib.*

VI.—MISCELLANEOUS.

Appeal to the masses .. .. *ib.*
The Indians in the Transvaal .. .. *ib.*
Service under Europeans 62
Avoid going to law courts 63
The necessity for translation of the Government orders into vernaculars .. .. *ib.*
Repression and its effects .. .. *ib.*

ENGLISH PAPERS OWNED BY NATIVES.

Nil.

VERNACULAR PAPERS.

II.—Home Administration.

(*a*) *Police.*

Tanjai Jana Nesan,
Tiruvádúr,
Feb. 1st, 1908.

Gambling in Vadaséri.

1. A correspondent of the *Tanjai Jana Nesan*, of the 1st February, writes:—Gambling is being indulged in fearlessly in many parts of the town of Vadaséri, and it has not decreased a bit even though it has been published in many papers. Mr. Bensely, the Superintendent of Police, is keeping quiet without taking any steps to check it. To whom else are we to complain about this grievance?

Swadesamitran,
Madras,
Feb. 3rd, 1908.

The Punjab Police.

2. The *Swadesamitran*, of the 3rd February, observes:—The *Punjabi* is incessantly writing about the vagaries of the Military Police authorities and the sepoys at Lahore. Some days back a bazaar seems to have caught fire and the Police who came to quench the fire looted the neighbouring shops instead in broad daylight and ran away with the booty. No action was taken even after this was published in the papers. Then again, on another day, some Afridis seem to have entered the houses of some gentlemen at midnight and committed a daring dacoity. They did this openly. They were yelling out from the housetops, all the time they were leisurely removing the money and the jewels from the safes; and when they left they sounded a horn, as if to announce their victory. All the time not one Policeman was to be seen, even though the Police station was only quarter or half a furlong off. It is alleged that the Police knew already that a robbery would take place there that night.

(*b*) *Courts.*

Kalánidhi,
Coimbatore,
Jan. 15th, 1908.

The District Munsif's Court at Tiruppúr.

3. The *Kalánidhi*, of the 15th January, writes in English:—"We are glad that the representation to our benign Government have had the desired result. A first-class District Munsif's Court is sanctioned to be opened at Tiruppúr to ensure speedy disposal of civil suits which have hitherto been swelling the files of the Munsifs of Coimbatore and Erode, causing uneasiness and anxiety for litigant population on account of long delay caused in disposal of their suits. But still the expectations of the litigants have not been fully alleviated, for the District Judge for some time past could not find time to direct his attention to his heavy civil file. There are about 60 original suits and about 150 appeals. The Government no doubt have done well in giving an Assistant Sessions Judge to relieve the Sessions Judge to a certain extent. It would have been well and good if the Assistant Sessions Judge, who is a Sub-Judge, be invested also with jurisdiction at least to try appeals which may be sent to him by the District Judge. He may be stationed at Erode, if the Government would find it convenient to invest him with jurisdiction over Salem, Trichinopoly and Coimbatore districts' appeals in addition to his functions as Assistant Sessions Judge of Coimbatore. If this is done, the civil file of Coimbatore District Judge will be reduced to its normal level and the public will have no reasons whatever for discontentment in the way of their civil litigation. Our District Judge, Mr. R. D. Broadfoot, is a very conscientious Judge and takes great pains to

dive into the truth of the Sessions cases tried by him. This turn of mind necessarily requires time to ensure satisfaction. People, therefore, do not seem to grudge the long duration of Sessions trials. Therefore the Government will do well in the interests of administration to appoint a Sub-Judge to Coimbatore with powers also as Assistant Sessions Judge."

SWADESAMITRAN,
Madras,
Feb. 1st, 1908.

Maulvi Leakat Husain.

4. The *Swadesamitran*, of the 1st February, quotes the *Amrita Bazaar Patrika* which comments on the conviction of Leakat Husain as follows:—Our Muhammadan patriot Leakat Husain, old, weak and sick as he is, has been sentenced to three years' rigorous imprisonment. What was the crime he had committed? It seems a Persian pamphlet published by him contained some seditious passages. Neither the court which tried him nor the other officials, nor even the public knew the Persian language. In spite of this, the authorities have decided the question as to whether the pamphlet contained seditious matter, with the help of two Muhammadan officials of Government, and have even punished the offender in accordance with the opinion of these officials. What justice can be expected when Government officials form the jury in a case in which the Government is the plaintiff?

The *Kistnapatrika*, of the 2nd February, observes:—The Government have been able to prevent Maulvi Leakat Husain (whose nectar-like words transported thousands of people with joy) from speaking, but they cannot suppress the seeds sown by him. They put him in prison, but they cannot check the *Swadeshi* movement which has become identified with him. Just as Jesus Christ in his crown of thorns became all the more dear and venerable to his disciples, so Mr. Leakat Husain in the prison, which is, as it were, the resting place of all patriots, cannot but become all the more respectable and dear to us.

Another Indian for the Madras High Court Bench.

5. Referring to the impending retirement of Justice Boddam, the same paper echoes the alleged view of a correspondent of the *Madras Mail*, that an Indian Barrister should be appointed to fill the vacancy, thus removing the anamoly of it being found impossible to have two Indians when there are seven Judges on the whole, while the same was possible when there were six. In the opinion of this paper it will be better if the choice falls on a Muhammadan and meetings must be held to consider this question in various places and the suggestions should be sent to Mr. Morley, the Secretary of State for India.

The *South Indian Friend*, of the 3rd February, writes to the same effect.

An editorial note in the *Manorama*, of the 7th February, hopes that an Indian will be appointed as Judge of the High Court when Mr. Justice Boddam retires from the Bench. It is said that the plea that competent men are not available is groundless and that Mr. Sivaswami Aiyar, the present Advocate-General, is in everyway an eligible candidate for the post.

(*d*) *Education.*

SWADESAMITRAN,
Madras,
Feb. 3rd, 1908.

Economy among schoolboys.

6. The *Swadesamitran*, of the 3rd February, learns with satisfaction that a new system has been introduced in parts of Devonshire to teach economy to students while they are still in the lower classes, by having a penny Bank in every school, in which the boys can invest small sums of money, and hopes that the school authorities here will take note of this.

(*e*) *Local and Municipal.*

SWADESABHIMANI,
Mangalore,
Feb. 1st, 1908.

Plague measures in South Canara.

7. The *Swadeshabhimani*, of the 1st February, observes that in a public meeting convened in Mangalore by the Collector of South Canara to induce the people to submit to inoculation, the Collector observed that if the people would not voluntarily submit themselves to inoculation, he

would carry out the Plague Regulations more rigorously. Another gentleman proposed that inoculation should be made compulsory within the municipal limits. It is highly regrettable that a Collector singularly known for his sympathy and popularity should have committed himself to such a statement, which is besides, altogether in contravention of the policy recently dictated by His Majesty that gentle persuasion should take the place of coercion or threats of penalty in enforcing plague measures.

(*f*) *Land Revenue and Settlement.*

VRITTANTA CHINTAMONY,
Mysore,
Feb. 5th, 1908.

The effects of an oppressive land-tax.

8. The *Vrittanta Chintamony*, of the 5th February, says that the rate of assessment in Siam becoming too heavy, the people are fast giving up agriculture and extensive fields have been left uncultivated. Cultivation cannot be carried on even by means of hired labour. It is feared that the Government of India and the Native States will also have to face the same difficulties. Here also we see that cooly work, with wages however low, is found more profitable than agriculture. We see people in large numbers seeking work in coffee plantations giving up agriculture. It is hoped that the Government of India will profit by the sad experience of the Siamese Government, and avert similar danger in India by lightening the burden of taxation.

(*h*) *Railways.*

JANANUKULAN,
Tanjore,
Feb. 1st, 1908.

The Indian Railways and the Government order on the carriage of articles at lower rates on account of famine.

9. The *Jananukulan*, of the 1st February, writes:—As there is famine in Northern India, there was a Government order that grass and other provisions should be carried by the Railways at a lower rate than usual. But the Railway Companies do not use a sufficient number of carriages to carry these things. They attach a sufficient number to carry things going out of India to foreign countrios. The company that does this most is the North-Western Railway running in the Punjab.

The *South Indian Friend*, of the 3rd February, reproduces the above article

MANORAMA,
Madras,
Feb. 7th, 1908.

To remedy the inconvenience experienced by 3rd-class passengers at Tellicherry station.

10. A paragraph in the *Manorama*, of the 7th February, complains that the 3rd-class passengers at Tellicherry Railway station are greatly inconvenienced owing to the major portion of the waiting room intended for them being occupied by the Plague passport-issuing staff. The attention of the authorities is invited to the matter.

(*k*) *General.*

KISTNAPATRIKA,
Masulipatam,
Feb. 2nd, 1908.

National duty.

11. The *Kistnapatrika*, of the 2nd February, writes as follows:—"This paper was started by the District Association on an humble scale seven years ago. We are now glad to announce that the paper has firmly established itself after passing through all the difficulties natural to vernacular papers. The Governor of Bombay himself said the other day, that even in this country the power of the press was increasing. The papers which cannot keep pace with the people's views are to be looked upon as affecting the national cause injuriously. When despotic rule is prevalent, it is suicidal to preach anything but national duty. It is, therefore, absolutely necessary that the editors of newspapers should unselfishly and without any difference of opinion devote all their energy to the national cause, entertaining the welfare of the country alone at heart. It is only then that the Telugu papers will become powerful. It is only then that they can root out despotic rule. We have followed this very duty and mean to follow it hereafter too.

The Transvaal Colonists in India.

Nadegannadi,
Bangalore,
Feb. 8th, 1908.

12. The *Nadegannadi*, of the 8th February, in the course of enumerating the various disabilities put on the Indian emigrants in the Transvaal, observes that if it seems just enough to the British Colonists there to accord such treatment to the Indians, who are also British subjects, it must then be equally just to impose similar disabilities on the Colonists who come to India.

It behoves the Government of India, therefore, to place the very same restrictions on the Transvaal Colonists who come to India. If the Government of India would not do this, then its reputation for equity and justice would be gone.

III.—Legislation.

Muhammadan representatives in the Provincial Legislative Councils.

Jaridah-e-Rozgar,
Madras,
Feb. 1st, 1908.

13. The *Jaridah-e-Rozgar*, of the 1st February, writes that Muhammad Sharif Khan Bahadur in the last meeting of the Madras Corporation brought forward a proposition that the number of Mussalman representatives in the Provincial Legislative Councils should be increased to two, but this was unanimously rejected by the Hindu members, which in itself proves the racial hatred of and opposition to Mussalmans that exists among our Hindu brethren. The *Jaridah* fully concurs with the views of Khan Bahadur and hopes that the just and benign Government will not fail to give due weight to the needs of the Mussalman community.

IV.—Native States.

The Maharaja of Kapurthala.

Bhulokananban,
Madras,
Jan. 30th, 1908.

14. Commenting on the marriage of the Maharaja of Kapurthala with a Spanish lady, the *Bhulokananban*, of the 30th January, writes:—This marriage is not liked by any and all sympathize with the Maharani. Many ignorant people think it a dignity to marry European women. Can an Indian who lives in subjection, being trodden under the feet of the Europeans, become a great man by the mere fact of his marrying a European lady? A slave is always a slave and never above that.

VI.—Miscellaneous.

Appeal to the masses.

Travancore
Abhimani,
Nagercoil,
Jan. 31st, 1908.

15. The *Travancore Abhimani*, of the 31st January, publishes a portion of the speech delivered by Lala Lajpat Rai at Calcutta on the 13th instant, in which he is reported to have said:

The people of a country, when working for their betterment, must depend more on their own strength than upon that of others The well-wishers of India must mingle with the masses. If the leaders of the people do not approach the masses, all their attempts will be fruitless. Even the Government will not care for them. Leaders! Go to the people in the villages; preach to them and obtain their sympathy. If the masses stand by you, India will realize all her rights in a day. Brothers! If you appeal to the masses instead of to the Government and its officials through the Congress and other big assemblies, your hopes will be accomplished in a moment. You must respect only the masses. When the common people turn your side, then the Government too will begin to listen to your demands.

The Indians in the Transvaal.

Sattyavartamani,
Pasumalai,
Feb. 1st, 1908.

16. The *Sattyavartamani*, of the 1st February, writes in English:—"The trouble which has overtaken Indians in South Africa has reached a very acute stage. The Boer Government is determined that all oriental residents shall be registered and be subject to severe rules of surveillance which are humiliating. Their leaders decline to register themselves under these conditions and appeal to their rights as British subjects in the British Empire. The British Government is doubtless anxious to aid them by having the odious restriction removed.

"But how can she do this? The South African Government, though a part of the Empire, is, like Australia and Canada, a self-governing colony and insists upon doing what it thinks best under these circumstances. They evidently feel that the orientals should be kept in check or they will bring loss and confusion. It is very unfortunate that this feeling exists and it is doubtless a great and flagrant injustice to Indians who are an integral part of the Empire. The Indians have doubtless helped to develop South Africa and should be dealt with justly if not generously. And it seems to us that it is the business of the Indian Government and of the British Raj to see that its Indian subjects receive justice. But we can see how easily such a matter may cause a disruption in the whole Empire."

The same paper also reproduces the latter portion of the above article in Tamil.

The *Swadesamitran*, of the 1st February, announces with pleasure the news from Johannesburg that Mr. Gandhi and others have been released and a settlement will soon be made of the troubles in the Transvaal and says:—For the present we can take it that all trouble is over. But we cannot, from this, conclude that the maltreatment of the Indians by the whites in the Transvaal and other colonies will henceforth completely disappear. The latter have suspended their cruel deeds owing to compulsion and not because they have now begun to realize the justice of the privileges claimed by the Indians. This will only increase their hatred towards the Indians and they will begin to tease the latter in sundry ways. This will not remove the necessity for the Indians to fight as usual for the protection of their rights. So we should ever and anon be advising our countrymen to avoid emigrating to the colonies.

The *Mukhbir-e-Dakhan*, of the 5th February, with reference to the difficulties of the Indians in Transvaal, observes that Government should consider well before giving assent to the passing of any law, for if it is passed too quickly and without regard for the feelings and susceptibilities of the people of the country the result will be detrimental to the interests of the different communities in India, and will eventually lead to general discontent and unrest and cause great anxiety to the British Government.

TANJAI JANA NESAN,
Tanjore,
Feb. 1st, 1908.

Service under Europeans.

17. A correspondent of the *Tanjai Jana Nesan*, of the 1st February, writes:—Some of our countrymen think it an honourable living to be a Government servant, or to help the whites and other foreigners and make a livelihood thereby or to be a vakil. But these three avocations not only do not benefit our countrymen in the least, but are also harmful to our interests; we can take one example. If we compare the amount of taxes collected now with what it was 30 years back, we shall see it is nearly double, and what is the reason of this? All those in the service of the Government are racking their brains day and night to find out and suggest to the Government means to collect more taxes, with a view to improve their own prospects in the service. There is much difference between the taxes imposed by an ancient Hindu king and those imposed by the English Government. The majority of our countrymen live on agriculture and our Hindu kings used to take a sixth part of the produce, whatever it might be. But the English Government takes half the produce of lands; owners of lands have to give away a third to the agricultural labourer. Thus, the owner can retain only a sixth part of the produce for himself. The Government does not take any steps to spread agriculture; nor does it teach the art of cultivation. The few agricultural schools established in stray places are practically of no use to our people and our people are not even taught the technical arts. What is the reason of all this? The English officials of Government are trying their best to make their own people rich by allowing them to drain all the wealth of our country and thus to make us poorer and enforce our subjection to the whites. Our countrymen take to Government service and, to better their own prospects, help these English officials to carry out their objects. Thus all can easily understand how those Government servants and people who live by helping the English companies, are really enemies to their country and cause harm to the poorer Indians in various ways.

The *South Indian Friend*, of the 3rd February, says on this subject: In England, students attending the colleges and universities, do not read with the sole idea of taking to Government service or a vakil's profession. They devote equal attention to manual pursuits and industrial education. They prefer appointments under companies and in technical institutes, to Government appointments. So we must also give up the idea of taking to Government service. It is because the Government has understood that students read only with the idea of getting into the public service, that it makes the examinations more difficult and otherwise throws obstacles in the way of their completing their education. In old times, there were no special examinations to qualify one for service under the Government and all these inconveniences have been caused by our own hankering after the B.A. and other examinations and preferring a post on Rs. 7½ per mensem under the Government. People who have taken to trading are surely far better than those who passed the examinations with a mania for Government service. So our Indian students will better their condition if they will invest that money, which they now spend on higher education, in establishing technical institutions and improving the technical arts.

Avoid going to law courts.

18. The same paper writes:—True *Swadeshism* consists in our settling our disputes ourselves without going to courts of law. With regard to this, our Presidency is the worst, and this can be seen by comparing the following figures. According to the statistics of 1905, the proportion of men who take cases to courts of law is 1 out of 46 in Madras, 1 out of 54 in Bombay, 1 out of 76 in Lower Bengal, 1 out of 101 in West Bengal, 1 out of 94 in the Punjab, 1 out of 114 in Berar, 1 out of 116 in Burma, and 1 out of 188 in Agra and Oudh. In 1905, the money paid by us to these courts was 4⅓ crores; out of this, nearly 38 lakhs went to recoup the expenses of these courts. So we have paid to Government the remaining 4 crores. If we had these 4⅓ crores in our own hands, we could benefit ourselves a great deal by it. So, some honest men must be chosen in every village and in every town and these must form an Arbitration Board. Influential people must use their influence to prevent people going to courts of law. If we devote our attention to this one essential feature of *Swadeshism* the Government will begin to realize that we can manage our own affairs.

NADEGANNADI,
Bangalore,
Feb. 8th, 1908.

The necessity for translation of the Government orders into vernaculars.

19. The *Nadegannadi*, of the 8th February, observes:—Though English and Western Political Science was altogether unknown in the days of our famous ancient rulers like Asoka and Akbar, the administration in those times was, admittedly, no less efficient than it is now. The whole machinery of Government lay entirely in the hands of the Indians and they could conduct it without any foreign aid whatever. But now! Our rulers are pleased to declare that we are altogether unfit for self-government and that we are not capable of even understanding the principles of good government. If it be true, the fault lies with the British Government itself. If we have lost the art of self-government it is because we have long been deprived of that privilege. It is through want of exercise alone that administrative capacity was gradually lost. Under the British Government all statistical accounts, standing orders of Government, and administration reports are in English and the majority of the people who are ignorant of English have no occasion to understand them. The proportion of English-knowing population is still very small. If, however, the Government publish its orders and administration reports in the vernaculars also, it will readily appear how much interest in the administration can be aroused among the people and how much valuable criticism will be forthcoming.

VRITTANTA
CHINTAMONY,
Mysore,
Feb. 1st, 1908.

Repression and its effects.

20. The *Vrittanta Chintamony*, of the 1st February, observes that the authorities now at the head of the Government are clearly betraying their want of foresight in adopting a policy of repression. Some two years ago they could find sedition nowhere; but now they have to suspect it everywhere. It is said that

the prosecution of another vernacular newspaper is now under contemplation. The office of the *Sandhya* was recently searched by the Police. The Native Press is being ruthlessly dealt with. But, assuredly, these coercive measures will not have the desired effect. What is needed at present is a just and impartial treatment of the Europeans and the Indians alike. If any unjust criticisms are still offered, the authorities must then seek to correct the press through Press Communiques. If any papers still persist in their folly, then, it will be time enough, to show that their policy is suicidal. Mere arbitrary methods, instead, will never promote the end which the Government have in view.

[Issued, 15th February 1908.]

CONFIDENTIAL. **No. 7 of 1908.**

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 15th February 1908.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

II.—HOME ADMINISTRATION.

(j) Salt and Abkári—

PAGE
Government and the liquor traffic 66

VERNACULAR PAPERS.

I.—FOREIGN POLITICS.

PAGE
Murders in Portugal 67

II.—HOME ADMINISTRATION.

(a) Police—

Police torture in Nágpúr .. .. ib.
An attempted robbery in Máyavaram .. .. .. ib.
Teaching of shorthand to the police 68
"The religion of self-help" .. .. ib.

(b) Courts—

Whipping of juveniles .. .. ib.

(d) Education—

The Madras University Registrarship .. .. .. ib.
Review of the Quinquennial Report on Public Instruction 69
The Matriculation examination of the Madras University .. .. ib.
National schools in Southern India 70
Matriculation examination results .. .. .. ib.

(e) Local and Municipal—

Local Boards and primary education .. .. .. ib.
The Rajahmundry Municipality 71
Remarks on the administration of the Calicut Municipality .. .. ib.
The closure of the Muhammadan burial-grounds .. ib.

(h) Railways—

The South Indian Railway Company and third-class passengers 72
The Bezwada-Masulipatam Railway line .. .. ib.

II.—HOME ADMINISTRATION—*cont.*

(k) General—

PAGE
Working of the Loans Acts 72
Conviction of Leakat Husain .. .. ib.
Release of Lala Goverdhan Das .. .. ib.
Indian coffee planters in the Nilgiris 73
The Government service .. .. ib.
"Who is responsible"? 74
Vande Mataram 75

IV.—NATIVE STATES.

The Maharaja of Kapurthala .. .. ib.
Regimental manœuvres in Mysore .. .. ib.

V.—PROSPECTS OF THE CROPS AND THE CONDITION OF THE PEOPLE.

Famine in Northern India .. .. ib.

VI.—MISCELLANEOUS.

A murder at Virudupatti in Tinnevelly 76
The present position of the Indians .. .. ib.
Sir Henry Cotton on the present situation in India .. ib.
Indians and the Viceroy's Council 77
The Governor's tour and Kumbakónam .. .. .. ib.
The Governor's tour and Tanjore .. .. ib.
The split in the Congress .. .. ib.
The English officials and the Indians 78
Indian students in England .. .. ib.
Strictures on the conduct of the police .. .. .. ib.

ENGLISH PAPERS OWNED BY NATIVES.

II.—Home Administration.

(j) Salt and Abkári.

The Hindu,
Madras,
Feb. 15th, 1908.

Government and the liquor traffic.

1. Referring to the Government of India Resolution on the liquor traffic and the reforms about to be undertaken by the Madras Government, the *Hindu*, of the 15th February, writes:—" . . . . They are expected to restrict the present increasing consumption. They may to a certain extent, but we are afraid it would be at best inappreciable. So long as the licensing of liquor shops is in the hands of the Revenue officers of Government, and the auction system in the disposal of licenses is in vogue, we are positively certain that there will be no diminution in the general consumption. The auction system gives the greatest inducement to the promotion of the liquor traffic. The Revenue officer, as the licensing authority, does the greatest harm to the cause of temperance. Further measures in these directions are urgently called for and we are in heartiest sympathy with the attempts of Mr. Herbert Roberts, M.P., to secure the introduction of some further reforms on these lines. Those who are acquainted with the vagaries of our Revenue officers in artificially and even unscrupulously raising the license fees at each auction, or who have had any experience of the way in which licensees are manipulated, cannot fail to realise the premium that is being offered to drunkenness in the land by an elaborate machinery of Government in the name of revenue. Unless and until a system of fixed fees takes the place of the present deplorable system of auctions, promoters of temperance may depend upon it, there will be no improvement worth the name."

VERNACULAR PAPERS.

I.—FOREIGN POLITICS.

SWADESAMITRAN,
Madras,
Feb. 4th, 1908.

Murders in Portugal.

2. In publishing the details of the murder of King Carlos of Portugal and his son, the *Swadesamitran*, of the 4th February, writes:—What was the real cause of this murder? We have already observed that Portugal had for a long time been subject to a rotten and cruel administration. Recently King Carlos did away with his Parliament and began to rule the kingdom himself with the aid of his Minister. Owing to this and owing also to the fact that the Ministers and other officers became corrupt and began to tease the people, the extremist section of the populace began to conspire for the establishment of a democratic rule. Though the King and his Ministers tried to suppress these in all possible ways, they only increased the discontent and hatred of the people and even the army joined the opposition party. Soon after this certain precautions were taken by the Government which showed that a serious disturbance was apprehended. The worst has happened now and we do not know what will come next. No doubt, for the present, the officers will use all their strength and restore peace. But how to remove the discontent and hatred from the minds of the people? When once the Government loses the confidence of the people, the Government is sure to be subverted sooner or later. Perhaps the existing hatred of the people towards the Throne and their desire to have a democratic constitution may in time be removed, if the Prince who is now entitled to succeed restores peace and contentment in his dominions by making the necessary reforms, restoring the Parliament and granting some privileges to the people. When the people unanimously hate a certain form of Government, it cannot stand, and if it is tried to continue it by sheer force, it will end only in horrible events as in Portugal. Let those into whose hands are entrusted the happiness of men bear this in mind.

The *Hindu Nésan* of Madras, of the 6th February, remarks on the same subject as follows:—It is necessary that a King and his officers should understand that the best thing is to introduce laws and reforms which are liked by the people and which are conducive to their welfare. Elderly and responsible men must feel that the happiness of the subjects should be the one ssential of a good Government.

II.—HOME ADMINISTRATION.

(*a*) *Police.*

SWADESAMITRAN,
Madras,
Feb. 5th, 1908.

Police torture in Nágpúr.

3. The *Swadesamitran*, of the 5th February, observes:—An appeal is pending before the Judicial Commissioner of Nágpúr. The facts of the case are that an Inspector of Police, in trying to trace some people concerned in a case, arrested a man and thrashed him to such a degree that he lost his life. The motive for the thrashing must have been either to get the truth out of him, presuming his complicity in the crime, or to force him to make a particular statement. The man might or might not have been guilty. Anyhow, he has died as a result of torture at the hands of the police. Even though his complicity might have been suspected, the police need only have arrested and confined him; they need not have tortured him like this.

SWADESAMITRAN,
Madras,
Feb. 6th, 1908.

An attempted robbery in Máyavaram.

4. A correspondent of the *Swadesamitran*, of the 6th February, states:—On the 31st January, a young woman with a child was waiting on the platform of the Máyavaram Railway Station, having arrived there by the Boat Mail, expecting her husband to come and escort her. She

waited till 9 P.M. and, not finding him, hired a carriage to take her to a certain street in the town where a relation lived. Soon after she got into the carriage, another man also seems to have jumped in and the driver of the carriage, after taking some circuitous routes, came under a tree and asked the woman to alight. On her wavering to do so, she was dragged down by the two men and gagged; but her wailings were heard by people living in the neighbourhood who ran to her assistance, and on seeing them, the second man took to his heels; and so the driver alone was caught. It seems the woman had jewels on her, worth about Rs. 300, and we do not know what would have been her fate if instant help had not come. It is rumoured that the man who escaped is a constable; and if that is a fact, the officials will surely try to hush up the whole affair. The higher authorities must now intervene. If such things happen in a municipal town, what regard can we have for the merits of the police surveillance? Unless the people begin to make their own arrangements for their protection, even the police will turn out to be tigers.

SWADESAMITRAN,
Madras,
Feb. 7th, 1908.

Teaching of shorthand to the police.

5. With reference to the fact of shorthand being taught to the police in the Police Training School at Ranchi, the *Swadesamitran*, of the 7th February, remarks:—It is clear that this is being taught to enable the police to take down the speeches of the *Swadeshi* preachers and find out sedition in them. Otherwise what is the connection between the police and shorthand?

ANDHRAKESARI,
Rajahmundry,
Feb. 7th, 1908.

"The religion of self-help."

6. The *Andhrakesari*, of the 7th February, observes:—"From the violent actions of the police in Calcutta who broke into houses and assaulted the occupants, and from the mischievous pranks and cruel acts that are said to have recently been committed by the very guardians of the peace in Eastern Bengal, we see clearly that it is mere foolishness to believe hereafter that we can have protection from others. It is our duty to appoint *Swadeshi* policemen who, though unarmed, will gladly protect their countrymen. It is necessary that we should have these servants, who will honestly and gladly serve us, at our holy bathing ghats and during festivals and at such hard times as now when we are suffering from famines, cholera, and other diseases."

(*b*) *Courts.*

SWADESAMITRAN,
Madras,
Feb. 7th, 1908.

Whipping of juveniles.

7. The *Swadesamitran*, of the 7th February, writes:—In reply to a question by Sir Henry Cotton in the House of Commons with reference to the whipping of boys in India, Mr. Morley is reported to have stated that the Indian Magistrates knew that they should not sentence poor weaklings and very young children to whipping. Look at the hardheartedness of Mr. Morley! Have we not often heard that children of six or seven years have been sentenced to whipping? Have we forgotten the sentence given by the Calcutta Presidency Magistrate to Sushil Kumar? There are such hardhearted Magistrates in our country and yet Mr. Morley pretends that they are all very kind men. We do not know whether this is his real conviction or simply a trick. This Mr. Morley is adored by the whites as a great philosopher even as we adore our Tiruvalluvar! Though he does not provide food and thereby protect the poor people who are suffering by famine, when asked by Sir Henry Cotton at least to put a stop to whipping, Mr. Morley gives this haughty and unsympathetic reply!

(*d*) *Education.*

SWADESAMITRAN,
Madras,
Feb. 4th, 1908.

The Madras University Registrarship.

8. The *Swadesamitran*, of the 4th February, writes:—Mr. R. S. Benson, the Vice-Chancellor of the University, helped Mr. C. A. Patterson much to get the Registrar's post, with the idea that the latter would stick to it for a long time. But then Mr. Patterson left and the Syndicate

had to find another man for the place. Perhaps not finding any capable man here, they selected Mr. Glyn Barlow, the Principal of the Palghat College, and it is nearly six months since this gentleman took charge of the office. Meanwhile the Syndicate had been trying to get another man direct from England and they have chosen one Mr. Dewsbury. This gentleman has no Indian experience. The only qualification he has is that he is a Solicitor. We do not know why the Registrar of the University should be a Solicitor. Then again we cannot understand how Mr. Glyn Barlow is inferior to Mr. Dewsbury in attainments. When applications were invited for the post of Registrar, was it specifically added that it would not be given to Indians? Or did no Indian apply for it? Or was it found that not one of the Indians who applied was fit for the appointment? Are the staff of the Registrar's office paid from Indian money or from anywhere else? Is there anything in the new Universities Act that the place should not be given to Indians? The Registrar of the University need not be a lawyer, nor a doctor, nor a scientist, nor a bright English scholar. Such being the case, it cannot be difficult to find an Indian fit to take up the post. All these things are known to the Syndicate, and yet they have chosen a gentleman from England. What surety is there that this gentleman will not leave soon, as Mr. Grieve did? Anyhow his nomination by the Syndicate will be placed before the Senate next Friday. This body have not, though it ought to have, the power itself to nominate a man in case it disapprove of the nomination by the Syndicate. But it can boldly reject the nomination by the Syndicate. We await the decision of the Senate.

DESABHIMANI,
Cuddalore,
Feb. 5th, 1908.

Review of the Quinquennial Report on Public Instruction.

9. The *Desabhimani*, of the 5th February, writes in English:—The Government Order reviewing the last quinquennial report of the Director of Public Instruction, remarks that it is disappointing that the indigenous education of girls has shown little advance. Surely this needs looking into. Then again, the remarks of Government regarding technical and industrial education demand the very serious consideration of the public, in view of the growing—though late—recognition of its vital importance as a main factor in our national development. They say:—"A considerable number of Government scholarships are available for those who wish to pursue industrial and technical studies, but in no year of the quinquennium was the full number awarded. This is disappointing, and in view of the persistent cry for the extension of technical instruction, gives rise to serious reflections." Now, what is the use of "the persistent cry" if a sufficient number of young men do not come forward to avail themselves of the material help thus offered by Government in a subject of our deepest concern? The Order further says:—"The Government of India instituted, in 1903, a scheme of technical scholarships to provide natives of India, who were capable of taking advantage of it, with the means of studying the progress made in industries and arts in Europe. Owing to the want of suitable candidates possessing the prescribed qualifications, only one scholarship was awarded during the period in the Presidency." Needless to say this is far from encouraging. But we must at the same time remark that the qualifications required should not be put so high, at the very outset, as to deter deserving applicants from taking advantage of the proffered assistance, regard being had to the social difficulties felt by an Indian in venturing over the seas.

SWADESAMITRAN,
Madras,
Feb. 6th, 1908.

The Matriculation examination of the Madras University.

10. Commenting on the recent results of the last Matriculation examination, the *Swadesamitran*, of the 6th February, observes:—It is stated that only 17 per cent. of the candidates have passed in this examination. What is to be the fate of the unsuccessful 83 per cent.? They may appear a second time; but then, thousands are sure to fail again owing to the freaks of the examiners. Some may even try year after year in the hope of getting through if not in one year, then in the next and so on. But even these, when they find they cannot get through, discontinue their studies and begin to look for a means of livelihood. It is time the parents and the Government begin to deeply ponder over the extent of the harm caused by

thousands of youngsters being every year disabled from taking to higher education, owing to this examination being made more difficult, although it is only an entrance examination to test the capability of youngsters to enter the collegiate course. It can at best enable the candidates who pass it to earn a pittance of Rs. 10 or 8 a month and even such appointments as give this pittance are hard to get in these days when the majority of the vacancies occurring every year are filled up only by those who have passed the higher examinations. When such is the fate of those who have passed this examination, what is to be the lot of those that have failed? What other means of livelihood have they? It is beyond doubt that tens of thousands of young people are thus suffering for want of a permanent and respectable means of livelihood, and the only way in which they can lead a comfortable life is by taking to industrial pursuits instead of hankering after higher education. Youths belonging to the artisan classes can easily learn the work from their elders. But those belonging to the Brahman and other higher castes cannot learn the work unless they have special schools for teaching them. So if these young men who have a desire to get higher education, but are not able to pass even the Matriculation examination, should lead a respectable life, it behoves the Government and the richer classes to establish industrial schools in various centres. Our boys also must leave off yearning for higher education unless they have some ancestral property to fall back upon, or are very intelligent in their youth. Otherwise they must be given some sort of technical education while they are yet young. If the parents and the youngsters are of this mind, the Government will take an interest in spreading industrial education.

NADEGANNADI,
Bangalore,
Feb. 15th, 1908.

National schools in Southern India.

11. The *Nadegannadi*, of the 15th February, observes that the present educational policy of the British Government is to discourage higher education by various means. Not only are the University examinations becoming stiffer and stiffer every year, but the true merit of even those few that pass these examinations is not duly recognised. It must be clear therefore that education to suit these examinations will be neither to the benefit of the individual nor of the national cause. It will be a laudable act therefore to establish national schools to provide instruction in literature and the industrial arts. It is high time to follow the example of Bengal in this respect and establish national schools also in Southern India.

KERALA SANCHARI,
Feb. 12th, 1908.

Matriculation examination results.

12. A leader in the *Kerala Sanchari*, of the 12th February, regrets very much the extremely deplorable results of the recent Matriculation examination which it attributes to the wantonness of some of the examiners who set the papers and the apathy of those who have valued the answers. The disastrous results will lead to the presumption that some of the examiners set to work with a foregone conclusion to plough as many candidates as possible. No text-books are prescribed in History and Geography and the questions set in these subjects go to display at once the ingenuity or the eccentricity of the examiners and bring about the disastrous slaughter. A selection is made by various institutions before their pupils are sent up for the examination and it is for the Senate to decide whether this deplorable slaughter reflects credit on the University. It has become a matter of impossibility to secure a pass at this examination. That parents, pupils and teachers should at once be cast down and subjected to disappointment by this examination is a matter of regret.

(*e*) *Local and Municipal.*

SWADESAMITRAN,
Madras,
Feb. 7th, 1908.

Local Boards and Primary education.

13. A correspondent of the *Swadesamitran*, of the 7th February, writes:—The Englishmen who, in their own country, realise the importance of primary education and spend large sums to spread it among the masses, do not act in the same spirit in this land which is under their Government. This is evident from their having left primary education in the hands

of the Local Boards, instead of financing it themselves. To these Boards are entrusted many other duties, along with this, and one, who compares their duties with the money they have to discharge them with, cannot fail to be struck with wonder. Thus they have to pay thousands to a European Doctor to look after their hospitals. Whatever may be the reason, they sanction any bill submitted by this Doctor for himself and his assistants. So this Department seems to work well under the Local Boards. Next in order come the Public Works and these are looked to by an Engineer, almost always a European, paid not less than Rs. 300. This officer submits his estimates as he likes and the Local Boards have to sanction them whether they like them or not; and so this is the Department which robs the Board of the major portion of its funds. Now coming to the Educational branch, the Educational officer who receives the highest pay from the Local Board is the Supervisor, who never draws more than Rs. 35. This officer cannot even write to the Board directly. The Sub-Assistant and Assistant Inspectors, who are over these Supervisors, only report their opinion of the Local Fund schools and their teachers, but do not care to see whether their opinion is carried out; nor do they take steps to carry out the same. Besides this, the Local Boards, which coolly pass the bills of the Medical and Public Works Departments, do not pay the same consideration to the Educational Department. They not only refuse to listen to the suggestions of the officers of this Department, but even remark upon their communications and do not care for them. With such Local Boards, how can primary education improve? Thus it is detrimental to the interests of the people that the Government should have left primary education in the hands of the Local Boards. We have only to think that the Director of Public Instruction also is winking at the scant courtesy with which the suggestions of his subordinates are being treated by the Local Boards. So it is the duty of our representatives in the Legislative Council to see that the Local Boards attach due weight to the suggestions of the Educational officers under them.

VEERAKESARI,
Madras,
Feb. 15th, 1908.

The Rajahmundry Municipality.

14. The *Veerakesari*, of the 15th February, reports that the Rajahmundry Municipality has recently committed a serious outrage on the religious sentiments of the Hindu as well as the Muhammadan population of that place by ordering that a certain place on the bank of the Gódávari which was for a long time being used as a cemetery should no longer be used as such. The place in question has always been regarded by both these communities as sacred and consequently they held a meeting to express their profound indignation at the order of the Municipality. An aged Muhammadan cited several passages from the *Koran* to show that it was contrary to the established doctrines of their religion to so change a burial-ground and exhorted the people—Hindus as well as Muhammadans—to unite together and exercise their customary right in defiance of the injunction.

KERALA SANCHARI,
Feb. 12th, 1908

Remarks on the administration of the Calicut Municipality.

15. A leader in the *Kerala Sanchari*, of the 12th February, referring to the administration of the Calicut Municipality, says that although the opinion expressed by Government on the administration report seems on the whole to be favourable, still there are some matters such as sanitation and maintenance of public roads which demand greater attention on the part of the Municipal authorities specially at a time when such fell diseases as plague, cholera and small-pox are seriously threatening the town. The indifference shown to Municipal matters by some of the councillors who have but little time at their disposal, is deplored, and it is hoped that the authorities will make up and do energetically what the occasion demands.

MUKHBIR-E-DAKHAN,
Madras,
Feb. 12th, 1908.

The closure of the Muhammadan burial-grounds.

16. The *Mukhbir-e-Dakhan*, of the 12th February, offers the following remarks in connection with the closure of the Muhammadan burial-grounds in Madras:—"The stability and success of the British Government depend entirely upon the good-will of its subjects and upon the meting out of even-handed justice to the people. No Government can win popularity or a good name without having regard to the susceptibilities

and feelings of the people under it. It is not therefore just that the feelings of the Mussalmans who are the loyal subjects and well-wishers of the British Government should be wounded. The recent orders of the Madras Corporation relating to the closure of the Muhammadan burial-grounds has caused considerable uneasiness amongst the Muhammadans, seeing that there is plenty of room for burial purposes, and for the burial itself, which in no way affects the public health, more especially in the case of the whitemen who live in remote areas. It is a matter of wonder that the Madras Corporation should deliberately try to injure the feelings by acting in the way they have. On the other hand, the Hindu crematory situated just opposite the Muhammadan burial-grounds is left as it is. The paper hopes that the Government will oblige its loyal Mussalman subjects by cancelling the above order.

(*h*) *Railways.*

SWADESAMITRAN,
Madras,
Feb. 5th, 1908.

The South Indian Railway Company and third-class passengers.

17. A correspondent of the *Swadesamitran*, of the 5th February, in complaining of the treatment accorded to the third-class native passengers by the South Indian Railway authorities, observes:—The enormous income of this Company is mainly got out of the fares of the third-class native passengers. They get only inconvenience and not comfort in return. But, for the Eurasians who pay the same fares as these natives, the Company has provided in every train a separate carriage, which is almost as comfortable as a first-class compartment. This arises only because of the difference in the icomplexion and nothing else. On certain occasions, travelling in country carts seems to be better than travelling in these trains. Who can remedy this grievance?

SWADESAMITRAN,
Madras,
Feb. 6th, 1908.

The Bezwada-Masulipatam railway line.

18. The *Swadesamitran*, of the 6th February, writes:—On Tuesday morning His Excellency the Governor opened the Bezwada-Masulipatam Railway line, and an address was presented to him on that occasion by the Members of the Kistna District Board. In his reply to that address, he compared the Masulipatam line to an artery and this country as the body through which it runs, and remarked that the pure blood running through the said artery would develop the growth of this country, the body through which it passes. But we know this is not a correct view. It is well known that a railway line will drain a district of its wealth and products, just as the draining of pure blood from a body. Yet men like Sir Arthur Lawley say that a railway line will benefit the country, and the people of this country believe that to be true. We are at a loss to find a parallel for the foolishness of such people.

(*k*) *General.*

DESABHIMANI,
Cuddalore,
Feb. 5th, 1908.

Working of the Loans Acts.

19. In connection with the Board's Proceedings reviewing the statements of expenditure under the Loans Acts in the seven months ending 31st October 1907, the *Desabhimani*, of the 5th February, urges in English "that sanction should be made in such cases as speedily as practicable so as not to defeat the objects for which loans are applied for and that, after sanction, disbursements should be made at once by the officers granting the loans direct to the borrowers in accordance with the Government's subsidiary instruction in that behalf."

Conviction of Leakat Husain.

20. The same paper republishes the article quoted in the *Swadesamitran* of Madras of the 1st February, from the *Amrita Bazaar Patrika*, about the conviction of Leakat Husain.

SWADESAMITRAN,
Madras,
Feb. 6th, 1908.

Release of Lala Goverdhan Das.

21. The *Swadesamitran*, of the 6th February, in publishing the news of the release, on the 29th ultimo, of Lala Goverdhan Das who had been convicted to six months' rigorous imprisonment for complicity in the Lahore riots, says that even though he has been punished by the Government, he is still regarded as an innocent man by the public.

SWADESAMITRAN,
Madras,
Feb. 6th, 1908.

Indian coffee planters in the Nilgiris.

22. A correspondent of the *Swadesamitran*, of the 6th February, writes:—The majority of the coffee planters on the Nilgiris are Europeans. But there are also some natives who have small plantations. These cannot earn more than ten to fifty rupees from them and even this gain has been affected by many of the plants succumbing to a disease called "Black rot". As if this was not enough, the Government has made an order that the planters must keep a strict account of the fruits and seeds collected daily and the proceeds of their sale and that they should not remove the seeds or fruits from the plantations to their houses and from thence for sale without having obtained a permit for the same. Not only this; the power of enforcing these rules has been left in the hands of the police. How can these poor and illiterate Badugas keep accounts? It is not even possible for them to have a clerk; for they will have to go with him every time the produce is removed from the gardens and for sale. They are at the mercy of the police, as they are not able to conform to these rules. When a case is taken before a Magistrate, usually it ends in a fine of thirty to fifty rupees. The poor fellows think it better to relinquish their plantations than to labour hard for a year and then, when, with the satisfaction of having reaped the fruits of it, they try to take the produce home, to be arrested by the police and fined heavily. Many are those that have already left their plantations in this spirit. To my knowledge, in a small village, seven or eight Badugas have been arrested and fined nearly Rs. 250 to Rs. 300, within the space of two months. Under these circumstances, how can these people continue their avocation? From this, the common people assert that the Government has made these rules with the motive of preventing any other class than Europeans from having coffee plantations. Whatever may be its motive, asking these illiterate Badugas to keep accounts of their produce, etc, resembles the forcing of the Indians in South Africa to give their finger impressions.

SWADESAMITRAN,
Madras,
Feb. 7th, 1908.

The Government service.

23. A correspondent of the *Swadesamitran*, of the 7th February, publishes a catechism as follows:—

Question 1.—Are all foreigners in Government service traitors to our country?

Answer.—Those among them who do not make any difference between themselves and the Indians on the ground of race or religion and who deem it their duty to do good to the public are the highest class of foreigners and not traitors to the country. They are entitled to the regard and affection of the people. Such are Lord Ripon, Lord Ampthill, Sir Henry Cotton and Sir Sydenham Clarke. Those among them who care only for the salaries they receive from the Government and have done neither good nor bad to the people, belong to the middle class; but even these are not traitors to the country. The majority will come under this heading. The people will neither respect, nor disrespect these.

Those among them who go beyond their legitimate duties and actuated by racial and religious hatred, wantonly do harm to the people and gloat over it, are not only the lowest class of foreigners, but are also traitors to the country. Such are Lord Curzon, Sir B. Fuller, Sir Denzil Ibbetson, Captain Kemp and others. These are only entitled to disrespect and hatred from the people.

Q. 2.—Are all the natives in Government service traitors to their motherland?

A.—Those among them that prefer the country's interests to their own, whenever they have to do harm to the public, either because of their love for the salary given by the Government or because of their fear of being punished by the Government, are the highest class and they are not traitors to their motherland. There are very few of this class in our country. Those who, being in Government service and having a patriotic desire to do good to the people, understand their grievances and bring them to the notice of the Government, not caring for the latter's disapproval of the same, and those who, after their retiring from service, openly and honestly work for the betterment of the country, are lovers of the country, since they have the good of the country at heart. Such are Sir Gurudas Banerjea of Calcutta, Diwan Bahadur Raghunatha Rau of Kumbakónam and others. These are entitled to the regard and affection of the public.

Those that have impressed on their minds the one aim of doing good to the country and, with the influence that they have as Government servants, inculcate patriotism to the people and those who have the manliness and courage to kick off their appointments the moment they are compelled to act against the interests of the country, are lovers and adorers of the country, since they sacrifice their own interests in favour of those of the country. Such are Babu Surendranath Banerjea, Mahadev Govind Ranade and others. These will have the regard, affection, and adoration of the people.

Those who are completely selfish and are prepared to do the bidding of the higher authorities without the least sense of patriotism, but who try as far as possible not to do harm to the people, are only the middle class of natives in Government service, and not traitors to their country.

Those whose only aim is to please their official superiors and the foreigners, and who, with a view to get promotion, tease the people without just cause and illegally exact taxes from them are traitors to their motherland. Men of this class abound in the Revenue and Judicial Departments. Then again the Police officers who, with a mean motive to obtain rewards by pleasing their superiors, haul up innocent people as guilty men are the worst traitors to their motherland.

Q. 3.—Can patriots take up Government service ?

A.—Those who have no other means of livelihood can take to Government service. Those who have other means of livelihood, but take to Government service considering its dignity or gain, though our countrymen cannot be called patriots. But those who take up that service, because they think they can do good to their country, better being in it than being out of it, can be called patriots. These are very few.

Q. 4.—Can the worshippers of the country enter Government service ?

A.—No. People who preach the worship of the country to others must avoid Government service even as people who preach worship of God to others must avoid family and other ties.

KISTNAPATRIKA,
Masulipatam,
Feb. 9th, 1908.

24. The *Kistnapatrika*, of the 9th February, writes as follows :—

"Who is responsible ?"

"In the course of his speech delivered in connection with the distribution of prizes to the pupils of the Noble College, His Excellency the Governor remarked that some people were trying to widen the gulf between the rulers and the ruled, that there could be nothing more harmful than that, and that it was not possible to determine whether such people were causing more harm to England or to India. It is not surprising that a representative of an arbitrary Government should hold such strange views when its authority is opposed by the people. It is certainly impossible for him to determine the propriety or otherwise of the aspirations of the people. When the desire for self-government has sprung up in the hearts of a people, despotic rulers cannot but get bewildered. Bewilderment brings on delusion of mind. Truth will not reveal itself to men who are laboring under delusion, mistakes, etc. So, it is no wonder that the aspirations of the people of this country should appear to those in authority as unnatural and disastrous. It is quite natural that, when the spirit of independence dawns on the people who have been immersed in the darkness of servitude, they should be actuated by a sort of indifference and contempt towards the rulers. Further, when the rulers happen to be foreigners, this spirit of indifference develops into racial hatred; but the people are not responsible for such hatred, and their desire for independence is not the cause. On the other hand, the rulers' despotism and the servitude of the people are the causes. Whenever the rulers grow despotic and too powerful and the people are oppressed on account of their weakness and servitude, the rulers and the ruled are estranged from each other. Then the rulers become responsible for this estrangement. Though the desire for independence seems to develop at first into racial hatred, the natural distinction between the rulers and the ruled will vanish soon after the arbitrary power is totally removed, and a strong attachment will be effected between them. Nothing is more harmful than the suppression of the aspirations which are agitating the hearts of the people. Those who suppress them would not only cause injury to India but also to their own country. No doubt the spirit of resistance towards the ruling power is at present waxing, and nationalism is spreading everywhere. It is the illiberal policy of the Government that has to account for this condition. The people are not at all responsible for any evil consequences whatever. It is the Government which suppresses the popular aspirations that is solely responsible."

DESABHIMANI,
Guntur,
Feb. 10th, 1908.

Vande Mataram.

25. A correspondent to the *Desabhimani*, of the 10th February, writes a few Telugu verses under the head of *Vande Mataram*. One of them is as follows: "Oh wise men of India who shamelessly kill your manliness! Why have you, sinners, placed mother India in the hands of foreigners and why do you look at her amazed? Have you no sense enough, you honourable men, to interfere and do the needful when she is ill-treated? Oh you rulers! Can you be prosperous by teasing mother India?"

IV.—NATIVE STATES.

VEERAKESARI,
Madras,
Feb. 15th, 1908.

The Maharaja of Kapurthala.

26. The *Veerakesari*, of the 15th February, referring to the fact that the Raja of Kapurthala married a Spanish lady, observes that considerable dissatisfaction was expressed by the people when the Maharaja of Mysore married a stranger, though she belonged to Northern India. But the present day princes are thus emboldened to disregard the wishes of the people because they feel sure that the British Government will stand by them and silence the people. But the duty of the British Government under these circumstances is to advise the princes not to outrage the sentiments of their subjects. Else, these princes are sure to become too self-willed and depraved.

NADEGANNADI,
Bangalore,
Feb. 15th, 1908.

Regimental manœuvres in Mysore.

27. The *Nadegannadi*, of the 15th February, observes that whenever it is decided to perform regimental manœuvres of the British soldiers in any locality in Mysore, every house has to be evacuated and the helpless residents are obliged to live in the open fields. The inhabitants of that locality are required to evacuate their houses at very short notice and to remove their women even when they are actually in labour and other inmates even when they are actually on sick bed. On repeated protests this year, however, the authorities were kind enough to order that evacuation of houses in which there were pregnant women should not be made compulsory. It is astounding that in spite of this order, a pregnant woman was ousted from her house and she delivered in the open fields and consequently the child died. How will the British authorities compensate for this loss? What would have been the result if an English woman had been treated as this woman was treated? Who would hear the groans of these voiceless villagers?

V.—PROSPECTS OF THE CROPS AND THE CONDITION OF THE PEOPLE.

SWADESAMITRAN,
Madras,
Feb. 7th, 1908.

Famine in Northern India.

28. The *Swadesamitran*, of the 7th February, observes:—In Northern India, Lala Lajpat Rai is begging from door to door for relieving the distress caused to poor people by the intensity of the famine. But Lord Minto screens the truth by sending a weekly report to Mr. Morley that there is good rain in India and that the prospects are not so bad. All these things drive us only to one conclusion and that is, that, if it is true that he only can be called a king, who protects his subjects just like his own children, it is Lala Lajpat Rai that at this moment does the duty of a king. Lord Minto and others who screen the truth and Mr. Morley who is a puppet in his hands, are rulers only in name, but enemies in reality! We shall have washed away all our sins if we cut off the hand that salutes the whites and bow to our Lala.

VI.—MISCELLANEOUS.

VIKATA DUTAN,
Madras,
Feb. 1st, 1908.

A murder at Virudupatti in Tinnevelly.

29. A Virudupatti correspondent of the *Vikata Dutan*, of the 1st February, writes:—Some months back one Marimuthu Nadar was invited for a feast by his step-brother's son, and he got ill soon after he took the milk given by the latter. The police suspecting foul play, removed him to the hospital, where the apothecary examined the patient and found that he had been poisoned. Soon after he died. Though this apothecary, during the examination, openly expressed that it was a case of poisoning, he subsequently prevaricated and delayed giving a certificate to that effect, thus preventing a prosecution being launched against the offender. It is said that he had been bought over by the opposite party. It is nearly a month since petitions were sent to the Collector, the Superintendent of Police and the District Surgeon praying for a thorough enquiry into the case and we are surprised to see that no action has been taken upon them. It is even stated that the petitions have been shelved, because the offender happens to be a rich man, and that the lower officials having been bribed, have prevented the petitions reaching the hands of the higher officers. The question of the guilt or otherwise of any party can be decided only by making a thorough enquiry; and we hope our benign Government will kindly interfere and see that the higher officers take the necessary action on the petitions.

The present position of the Indians.

30. The same paper observes:—The present position of the Indians makes one doubt whether they are men or beasts to be hunted by the whites. The present juncture seems to suggest that they have no right to be classed as human beings. Alas! An ancient and civilised people are being beaten back at every place they go to! These are only bound to evince loyalty, modesty and obedience; the moment they begin to demand their rights as men, the trouble arises and their protectors, the whites, come out with arms and ammunition to put down the disturbance caused by the discontented blacks, as they call them! But, as was once observed by Mr. Gladstone, this must be the lot of the thirty crores of Indians so long as they lack manliness. It has become the fate of the Indians to suffer hardships in whatever part of the world they may be. In the opinion of the *Vande Mataram* which is pointed out and explained by the *Madras Times* there is no other remedy for this than to acquire strength.

HINDU NÉSAN,
Madras,
Feb. 3rd, 1908.

Sir Henry Cotton on the present situation in India.

31. The *Hindu Nésan*, of the 3rd February, gives the following report of the opinion said to have been expressed by Sir Henry Cotton on the present situation in India:—It was vaunted that some reforms were to be made in the Indian administration. Practically they are all useless. The most important point has not been attended to. The people have not been given a larger share in the administration. Nothing has been done to bring the people into closer touch with the Government. Therefore it is that the public do not like the administration. India is now in a very bad predicament. The conduct of the Englishmen within the last two years has wounded the feelings of the Indians and has made the latter hate the former. As in other countries, so even in India, students have joined the party which demands reforms and it is thus they have learnt the fact that the Government is acting against their interests. Then again the misdeeds in the Transvaal are intensifying the feeling that exists between the two parties. There has been no limit to the ways in which the authorities there have, under the provisions of the Immigration Act, been teasing the Indians. The Proclamation of Queen Victoria in 1858 vouchsafed to the Indians equal treatment with other British subjects: and when the Indians are being maltreated in other places, doubtless it is the duty of England to interfere in the case and remedy the evil. It is a dangerous plea to state that she cannot interfere because the Transvaal is a self-governing colony. If she cannot exercise her authority over the colonies on occasions like this, what is the use of it at all?

SWADESAMITRAN,
Madras,
Feb. 4th, 1908.

Indians and the Viceroy's Council.

32. The *Swadesamitran*, of the 4th February, says:—In reply to Dr. Rutherford, Mr. Morley is reported to have said recently that if an opportunity occurred for the appointment of an Indian to the Viceroy's Executive Council, neither he nor Lord Minto would let it go. He added that such an appointment would be in accordance with democratic principles. This is as much as saying that though only an absolute Government and not democratic principles will suit India, Lord Minto and Mr. Morley will evince their farsightedness by raising the Indians to high positions. We cannot make this out. How can the appointment of an Indian be consistent with democratic principles, while the appointment of an Englishman will not? How can the appointment of one Indian to the Executive Council denote the adoption of democratic principles? Without a Parliament proportionate to the population of India and without the people being given the privilege of having the higher posts in the administration, can the appointment of an Indian to be one of the seven of the Viceroy's Executive Council, by itself, change the nature of the present administration? We do not understand why Mr. Morley should regard every little privilege granted to the Indians as a big reform. He said he would appoint an Indian if necessary and if an opportunity occurred. Have no opportunities occurred till now?

The Governor's tour and Kumbakónam.

33. With reference to the impending tour of His Excellency the Governor to Kumbakónam, a correspondent of the same paper remarks:—It is said that the five hundred rupees collected to defray the expenses for welcoming His Excellency is not sufficient. Will the benefit accruing to the people from the visit of His Excellency to this place be greater than the amount of money which is lavished on it?

On this, the Editor of the paper adds:—Where are the Extremists of Tanjore now? What is Mr. N. K. Ramaswami Aiyar doing? Is it not their doctrine that the people should not pay their respects to the Governor and other English officials? There is no use of talking loud; they must show manliness in action.

The Governor's tour and Tanjore.

34. In connection with His Excellency's tour to Tanjore, a correspondent of the same paper observes:—The people of Tanjore have got much respect and affection for the ancient Royal family of Tanjore. Though the latter have lost their powers of sovereignty, the British Government will be confirming its reputation for greatness and generosity if it will give the title of "Zamindar" to the present adopted sons of the family and not only allow them to enjoy in perpetuity the lands attached to the estate, but also allow them to remain in the Palace and manage all the choultries and temples under them. Our Government ought not now to discuss the legality or propriety of the adoption. It is more important that it should try to carry out the unanimous wish of the people and hand down the name of the ancient Royal family to posterity. We request the Tamil Translator to Government to draw the attention of our Government to this point. It is also necessary that meetings should be held in various parts of the district to discuss this question and bring it to the notice of the Government.

SWADESAMITRAN,
Madras,
Feb. 5th, 1908.

The split in the Congress.

35. The *Swadesamitran*, of the 5th February, reproduces the following opinion said to have been expressed by Mr. Baptista with regard to the Surat Congress:—I am glad that the Congress has now been split up into two parties. The burden of responsibility to the public and of suffering the punishments inflicted by the authorities, has fallen on the shoulders of the new party. This party consists of people who will sacrifice their selves for the sake of the country and the fruits of the trials of the new party will be enjoyed by the old party, *i.e.*, the Moderates. This is beneficial to the country. It is only after the rise of the new party that the Government has begun to try to draw the Moderates to its side. Before the new party came into existence, the Government never cared for the old party. The Government will now be afraid of the doings of the new party and their courage and manliness and

will therefore grant some privileges at least to the old party and rally them to its side. Thus if the Government does anything good hereafter, it must be taken to be the result of the work of the new party and not of the petitions and the applications of the old party. Thus it is the new party that has made the Government respect the old party and thereby do good to the country. So they should not be abused unnecessarily. May both the parties learn to respect each other.

The English officials and the Indians.

36. The same paper says:—The *Amrita Bazaar Patrika* observes: "It is often said that many of the European officials in India fall sick. Why is this? It is only people like Sir Denzil Ibbetson or Sir Launcelot Hare who tease the people without caring for public feeling that take ill. No disease will come near them if only they will rule the public with sympathy. Will the heartburning of the people go without doing any mischief? It is that burning that affects them in the form of disease. To those that do good, God will always bring happiness." What good has come to even Lord Curzon and Sir Fuller out of their disrespecting the feelings of the people?

SWADESAMITRAN,
Madras,
Feb. 6th, 1908.

Indian students in England.

37. The *Swadesamitran*, of the 6th February, observes:—A circular has been issued by the Home Government embodying certain rules to be observed by the Indian students in England holding Government of India scholarships; and this lays down that if they fail to act according to these rules, not only will their stipends be stopped forthwith, but they will not be given even their passage money to return. It is added that in certain cases they will have even to refund the scholarship money that they have received till then. There was never so stringent a rule as this. The effect of this circular will be that students who fail to conform to the rules contained in the circular to the end of their stay in England will all on a sudden be left adrift in England. We think these rules are the outcome of the cry of the *Times* in England demanding that the conduct of the Indian students must be brought under control. We do not know how the rules can bind those students who go to England independently of any help from the Government. The motive with which such stringent rules have been framed to bind students who leave for England at proper ages, after having finished their higher education here, does not seem to be either good in itself or good in the interests of the students.

NADEGANNADI,
Bangalore,
Feb. 15th, 1908.

Strictures on the conduct of the police.

38. The *Nadegannadi*, of the 15th February, says that the letter of the Lieutenant-Governor of Bengal to the High Court of Calcutta to say that the police should not be made the subject of undeserved criticisms by the Judges was tantamount to making a mischievous suggestion that the Judges should no longer question the truth of the charges brought by the police but should actually support them in the prosecution. It is very much feared that the other High Courts also might take up this evil suggestion. Such incidents as these make it obvious that our present day officials set aside all principles of justice before they set foot on Indian soil.

ERRATA.

On page 59 of the report, in line 1 of the article numbered 5, *for* "the same paper" *read* "the *Swadesamitran* of Madras of the 1st February."

On page 60 of the report, in line 8 of the article numbered 9, *for* "countrios" *read* "countries."

[Issued, 22nd February 1908.]

CONFIDENTIAL.

No. 8 of 1908.

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 22nd February 1908.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

I.—FOREIGN POLITICS.

PAGE

The Zakka Khel Expedition .. 80

IV.—NATIVE STATES.

The Vernacular Press of Hyderabad .. ib.

VI.—MISCELLANEOUS.

Two sides of the question .. 81

VERNACULAR PAPERS.

I.—FOREIGN POLITICS.

PAGE

The Zakka Khel Expedition .. 83

II.—HOME ADMINISTRATION.

(a) *Police*—

Police torture in Nagpur .. ib.
The Punjab Police .. ib.
Theft in Vadaseri .. 84
The English and the Indian Police .. ib.
Murders in Virudupatti .. ib.

(d) *Education*—

The last Matriculation examination .. ib.
The Educational Rules .. 85
The Madras University Registrarship .. ib.

(e) *Local and Municipal*—

Water difficulty at Tuticorin .. ib.
Rowdyism rampant in Baindur, South Canara .. ib.

(h) *Railways*—

Huddling of railway passengers in goods vans .. 86
Theft of goods on the South Indian Railway .. ib.

(k) *General*—

Work with and not against the Government .. ib.
Reforms in the Indian administration .. ib.
Release of Lala Goverdhan Das .. ib.
Seats for Indians in the Viceroy's Executive Council. ib.

II.—HOME ADMINISTRATION—*cont.*

PAGE

(k) *General*—

Sir Arthur Lawley's administration .. 87
"Ourselves" .. ib.
Taxes .. 88
Advice to the Indians .. ib

III.—LEGISLATION.

Remarks on the proposed reform of the Legislative Council. ib.

IV.—NATIVE STATES.

Raja of Kapurthala's marriage with a Spanish lady .. 89
The destruction of forests in Mysore .. ib.

VI.—MISCELLANEOUS.

Settlement of the troubles in the Transvaal .. ib.
Interpellations in the Viceregal Legislative Council .. 90
The new spirit in India .. ib.
The English officials and the Indians .. 91
The services of the new party .. ib.
Lord Curzon on the Transvaal question .. ib.
The Press in India .. ib.
The murders in Portugal .. 92
"Oppression" .. ib.
The present situation in India .. 93
Revolution in the West .. ib

ENGLISH PAPERS OWNED BY NATIVES.

I.—FOREIGN POLITICS.

THE MADRAS STANDARD,
Madras,
Feb. 16th, 1908.

The Zakka Khel Expedition.

1. The *Madras Standard*, of the 16th February, remarks:—". . . . The Zakka Khels are reported as contemplating resistance near Chora. Soon we may hear the news of the first shot being fired. The Frontier policy of Lord Curzon and the arrangements he made in pursuance of it seemed at one time to promise that peace would be preserved on the Frontier for a long time to come. But these hopes seem to be on the eve of bitter disappointment. In this connection it is to be noted that Dr. Rutherford, M.P., deprecates the war with the Zakka Khels without the consent of Parliament."

IV.—NATIVE STATES.

THE MUHAMMADAN,
Madras,
Feb. 17th, 1908.

The Vernacular Press of Hyderabad.

2. The *Muhammadan*, of the 17th February, writes as follows:—". . . . A close study of the policy of the Vernacular Press of Hyderabad shows that it creates racial dissensions and stirs party feeling. It has been their studied policy to embitter public mind against European servants of the State making their task thereby tenfold more difficult. They disdain to take any notice of their invectives because in their goodness of heart they think anybody's malignity does not injure them so long as they discharge their duties honestly and fervently, but they are unaware of the mischief that assumes larger dimensions every day. A feeling of racial animosity is gaining ground in the districts and hatred and mistrust of the European servants and their actions are fostered in the public mind. . . . They may hardly be said to fall in the category of useful journals. They are nothing more than organs of certain parties for the purpose of attacking other honest and nobleminded officials who do not stoop to partisan bias or court machinations. Generally they are the property and the mouthpiece of some underpaid clerks in Government employ, who by the nature of their position in life and education are unable to attain to higher ideals of journalism and are not competent to speak on any subject with authority. The so-called leading vernacular paper of Hyderabad is generally known to be in the hands of a low-paid clerk in the Government Secretariat. . . . Are the Government no way concerned as to what the journals write? Have the Government nothing to do with the position and the status of the journals published under their jurisdiction? Is it not the look out of the Government that the papers published within its jurisdiction should be respectable and in honest hands? We think just as there are some restrictions about the printer and publisher, there ought to be some to safeguard the *bonâ fide* nature of every journal. . . . It is the duty of the Police Commissioner and Press Commissioner to look to this, and we hope they will take due notice of it. We hear that there is now-a-days a party entirely composed of some Government clerks which has taken possession of the vernacular press of Hyderabad and is using it to further its interests and to create dissensions among the officers of the State. As it may assume very serious aspect the Government should take due notice of this warning and not allow mischief makers to pursue their nefarious practice here."

VI—MISCELLANEOUS.

Two sides of the question.

3. The *Liberal*, of the 16th February, contains the following:—

LIBERAL,
Madras,
Feb. 16th, 1908.

"*Englishmen as successful in India.*	*Englishmen as failures in India.*
1. Englishmen are successful as educationists. They have established many schools and colleges throughout India and pursue their avocations persistently, perseveringly and with a measure of success. Besides being offered a respectable means of showing their energies and also putting some money into their pockets, they feel diligent in undermining the faith and morals of an old civilization by modern methods of investigation. Moreover, it yields results in a tangible fashion by way of results in University examinations.	1. That Englishmen are failures as Missionaries in India is a well-known fact. There are more than 2,000 Englishmen in India as Missionaries. Yet their converts may not be that number every year, one per head. There are some mass conversions from the lowest classes, but that is during famine times. Even that does not occur often.
2. They are successful as a military power in India. India has peace internally from a military point of view and externally it has peace. The border tribes are kept well in check and no rows are possible.	2. Englishmen are failures in the civil departments of India. They have not succeeded in impressing the people with their sympathy, ready sensibility to the wants of India and general ability infusing harmony, development and organisation into India.
3. They are successful in preventing deaths from accidents, mill labour, deaths in riots and quarrels, deaths by poisons.	3. They are failures as regards famine, plague, deaths by coarse feeding, deaths by wild animals, and snakes, so much so that India is the only country in the world which has a mortality from various causes and in an extraordinary degree.
4. They are successful as merchants dealing with foreign countries. They buy cheaply from Indian merchants and sell dearly in European markets. They are clever in disposing of anything produced in India, and finding a market even of apparently useless thing such as bones, hair, stones, rocks, etc.	4. They are failures as merchants dealing in local produce such as rice, pulses, skins. They can never compete with Indian merchants in cheapness of living, quick business qualities, devotion of time and devotion of energy.
5. They are successful as planters in those things where Government give them lands free of all taxation, where Government give them monopolies and give them concessions of various kinds. Unless propped by Government, they are not able to hold their own. Ceylon has successful tea plantations. Bengal, jute manufactories and Burma rice fields owned by Europeans.	5. They are failures as planters in India. Whether it be coffee, tea, indigo, jute or cotton growing, they seem to succeed for the time being, but always end in a fiasco. Failures of planters are very common. There are numerous indigo manufactories now in ruins. Thousands of rupees have been sunk once for all, never more to be recovered.
6. They are successful as reformers and suggesters of new things, as destructive reformers, where old forces are set free and some new forces are introduced. In destroying caste, social cohesion and in introducing various new societies they are able.	6. They are failures in constructive reforms. They can give no impetus to female education, industrial and technical education and in remedying various obvious defects in Indian life such as infant marriages, heavy marriage expenses, crude and corroding manners.
7. Englishmen are successful in doing pioneer work of any kind such	7. They are failures when it comes to doing a thing for its own sake without popular applause. Has he worked the enormous mines and

Englishmen as successful in India—cont.

as laying railways, surveying new territories, laying down telegraphs, making roads. These have the motive power of impressing the masses and nothing is so delightful to the heart of Englishmen as impressing the ignorant mind and winning out his admiration. He can do anything to please his insatiate desire for popular applause. He can fly, he can motor, he can navigate, provided somebody admires him and calls him his superior.

8. They are successful as birds of passage and money-making birds too. They turn out the maximum of income and have a minimum of expenditure. They retire with a modicum of fortune where none was brought out with them. By some means or other, the wily Rupee unconsciously gravitates towards the European. They surround him everywhere and his little finger may make them go or come.

9. These are successful as rulers of blind and backward races. Their depravity even is admired by the vulgar and these latter obey them as god appointed masters. Their weaknesses and foibles impress the vulgar as qualities belonging to the noble-minded. In the long run, the subject races are ruined and the Englishman blames them as an indolent and vile race.

10. These are successful as policemen, putting down of robberies, riots, petty crimes. They put down infanticide and all such minute ailments of social life. They ransack nooks and corners and find out all about the criminal and then exterminate him. Finding crimes, weak points and decaying qualities is a hobby with him. In legal quibbles, criminal conundrums, fictions of all kinds in procedure, he is an adept and his law books are legion and interminable. He has no loophole for any legal escape.

Englishmen as failures in India—cont.

sources of power and wealth in India? Has he utilised all the natural generators of power? One has to go to Maisur to find out real original expansion. Has he preserved the arts and paintings and buildings of India? No, it does not pay in popular imagination. He is not interested in these developments. What is show is in his line.

8. They are failures as colonists in India. Their progeny degenerate rapidly in India. They cannot do any work by themselves but like to depend on the Indians and over-ride them. Colonies like Whitefield for the poor white languish and even these are situated in the Native States. The Eurasians get crushed out between White importations and Indian pertinacity. They have not done any useful work in India.

9. They are failures as moral men of character for its own sake. As soon as they set their foot on Indian soil, their qualities as representatives of a virile Anglo-Saxon race depart, leaving them oriental despots with plenty of conceit, pride, business, high-handedness, severity. The Englishman who returns from India is abhorred in England and even the domestic servants avoid him like poison.

10. They are failures as executive officers of any other type. They never inspire virtue and kill out vice thereby. They never construct character but can easily give a slope down to even mediocre qualities. They have killed out the military spirit of Indian warriors, the industrial deftness of manual labourers and have increased the army of drunkards, loafers, evil men and dependents. The nations of India deteriorate rapidly in all good qualities."

VERNACULAR PAPERS.

I.—Foreign Politics.

THE QASIM-UL-AKHBAR,
Bangalore,
Feb. 20th, 1908.

The Zakka Khel Expedition.

4. The *Qasim-ul-Akhbar*, of the 20th February, remarks on the Zakka Khel Expedition which is now being pushed on vigorously on the Frontier:—"It is expected that this expedition will come to a close in a month or two with success to the British arms, but from the trend of present events one has to recall to mind what happened in the tribal risings of 1897 A.D. Although other frontier Jirgas are friendly disposed towards the British Government and have given assurances of co-operation with the British, still their innate habits of plunder and depredation lead one to imagine that they will hardly remain neutral in this expedition. If such be the case, our Government will have many difficulties to battle against."

Referring to the *Zakka Khel* Expedition the *Nadegannadi*, of the 22nd February, observes that the British have been paying large subsidies to these tribes annually in order to maintain friendly relations with them. Besides, Lord Curzon formed the Frontier Province under a Commissioner in order to prevent these tribes from making raids into the British territories and from inciting the Indians against the Government. The new Commissionership with its large staff entails enormous expense. It is difficult to believe that in spite of all these precautions at an enormously heavy expenditure, the frontier trouble could not be averted. It would appear, therefore, that either the Government of India or their officials must have in some way encroached upon their liberty or have done something to create discontent among them and thus brought on this trouble; or it may even be that some among the British troops, in their eagerness to find active work, picked a quarrel with these tribes and suppressed the real facts as to the cause of the raids. Whatever the cause may be, this is certainly not the time for war. There is an outbreak of famine in the country and general distress prevails everywhere. Hundreds of thousands are suffering from want of food and water. The crops having failed, the ryots are wringing their hands in agony and distress. Still, the Government do not seem to be moved by their condition and refuse to remit the taxes. It is all the more regrettable that at this crisis the money wrung out of them should be wasted in a war with the frontier tribes. If war is altogether inevitable, it is clear that the vast sums of money, spent in the shape of subsidies and in the administration of the frontier province, have been to no purpose. How painful it is to see that our Government has entered upon a policy of such reckless lavishness!

II.—Home Administration.

(*a*) *Police.*

INDIA,
Madras,
Feb. 8th, 1908.

Police torture in Nagpur.

5. The *India*, of the 8th February, republishes the article which appeared in the *Swadesamitran*, of the 5th February, about the Police torture in Nagpur.

The Punjab Police.

6. The same paper also republishes the article published by the *Swadesamitran*, of the 3rd February, about the vagaries of the Punjab Police.

TRAVANCORE ABHIMANI,
Nagercoil,
Feb. 7th, 1908.

Theft in Vadaseri.

7. The *Travancore Abhimani*, of the 7th February, brings to the notice of the Police authorities that cases of theft have become very common in and around Vadaseri, and hopes that they will be on the alert in this respect.

INDIA,
Madras,
Feb. 8th, 1908.

The English and the Indian Police.

8. In comparing the English and the Indian Police, the *India*, of the 8th February, observes: It appears that the number of crimes is less in India than in England. So it was not necessary to have given the Indian Police all the powers that they have now. The people of this country are unnecessarily afraid of the Police, as both rich and poor are victims of their cruel deeds. In England the Police are intended for the protection of the people. But in India they are intended only for guarding the officials. They are also given authority, beyond the necessary limit, without considering the hardships that will result to the public by their use thereof. From this we are led to think that our rulers, being foreigners, distrust us and are afraid of any harm to themselves or the country at our hands, and have therefore instituted the Police to guard them from such harm and not to safeguard the interests of the people. If they had really been established for the good of the people, why should not their boundless authority be decreased?

SWADESAMITRAN,
Madras,
Feb. 10th, 1908.

Murders in Virudupatti.

9. A correspondent of the *Swadesamitran*, of the 10th February, says:—On the 4th instant, a Panchama girl was murdered in cold blood by a boy of the same caste, as a result of the girl's refusal to continue to be on intimate terms with him; and this in broad day light at about 4 in the evening. It is said that this is the fifth occurrence of the kind within the jurisdiction of the Vachakkarpatti Police station, and it is also reported that every month a murder is committed within the jurisdiction of this station. The Divisional officer and the Police Department must take steps to suppress crimes of this kind here and especially in the Sáttur taluk which is notorious for its murder cases.

(*d*) *Education.*

INDIA,
Madras,
Feb. 8th, 1908.

The last Matriculation examination.

10. The *India*, of the 8th February, writes:—In the recent Matriculation examination of the Madras University, 1,400 candidates are said to have passed out of about 8,000 that appeared for it, and it is stated that in no year have the results been so bad. In England and other free countries, the Universities directly take upon themselves the duty of teaching and developing the intellect of boys. But in India, the Universities are merely instruments for conducting examinations. People who have never seen the students, people who do not know their intellectual capacity and even some foreigners happen to be the examiners, and they set the questions and value the answers as they like. Within a short time, the rule that a candidate cannot appear for an examination if he has failed in it three times already is to come into force. Last year, about 6,600 candidates failed. How much of money and energy wasted! How many poor families will suffer on account of this! Can Mr. VanGeyzel who is one of the examiners gauge all this? Does he know the condition of our country? How can he understand the pitiable position of our people? It will be foolishness on the part of these 6,600 boys to join the Matriculation class again. They must devote their attention, as far as possible, to the industrial arts and trade. Moneyed men may go to Japan, America and other places and learn some good industries. The Bengalis have realised the fact that we should not sleep and leave our boys in the hands of foreigners who cannot understand their mental capacity. The Bengalis have, therefore, established a National University. We do not know when the Madrasis will learn the above truth. We believe that our brethren will learn it at least after this slaughter in the Matriculation examination.

SWADESA BHANU,
Madras,
Feb. 9th, 1908.

The Educational Rules.

11. In commenting on the rules recently framed with reference to elementary schools, a correspondent of the *Swadesa Bhanu*, of the 9th February, says:—It is not known whether these rules were framed with a view to improve the quality of the education imparted or with a view to cut short the expenditure of the Government on these schools. There is nothing to show that the teachers will have the same enthusiasm now that they had before, when they were receiving grants from the Government. Formerly, there was one Sub-Assistant Inspector for three or four taluks and one Assistant Inspector for three or four districts. Now, there is to be one Sub-Assistant Inspector for each taluk and one Assistant Inspector for each district. But this increase in the staff of the higher officers does not seem to have added in any way to the enthusiasm of the teachers in teaching their students. Besides this, it is rumoured that the same grant will be given to a schoolmaster, who has passed his primary examination and has been trained in a Normal School, as to one who has no such qualifications. This is very unreasonable. All these things must be considered by our benign Government and grants should be given in proportion to the status of the boys in the schools. And then, Panchama schools must have larger grants than what they have now. It was because of the small grants they have been getting that it has been possible to conduct them till now. So the present rules have necessitated many such schools being closed sooner or later. We hope that the Government will deeply consider the matter and see that these poor Panchama schools thrive as of old.

SWADESAMITRAN,
Madras,
Feb. 10th, 1908.

The Madras University Registrarship.

12. The *Swadesamitran*, of the 10th February, writes:—Mr. Glyn Barlow, the Registrar of the Madras University, having left, Mr. Dewsbury, a Solicitor in England, has been chosen for his place. Though there were many Indians fit to take up the Registrar's post, we cannot understand why a white must have been brought from England. Knowing that in the Calcutta University this place is filled by an Indian, we do not know why the Madras University should have a partiality for a white. It is still more surprising that even in the interval between Mr. Glyn Barlow's departure and Mr. Dewsbury's arrival, Mr. Stone and not an Indian should have been appointed for the acting vacancy. Perhaps the Senate is of opinion that the Indians are not at all fit for this place.

(*e*) *Local and Municipal.*

SWADESAMITRAN,
Madras,
Feb. 8th, 1908.

Water difficulty at Tuticorin.

13. A Tuticorin correspondent of the *Swadesamitran*, of the 8th February, writes:—This municipality has not taken any steps to remove the hardship caused to poor women for obtaining water in this town. The Chairman and the Councillors being rich people, their wives deem it beneath their dignity to fetch water from the Municipal wells and get water in carts or buy it. But poor people who cannot afford to have water carts have to go to these wells for water. Then again, as there is no tank or river for people to bathe in, poor women often bathe in these wells, and it is a sorry sight to see these women running home half wet to escape from the hands of the water peons who come down upon them while they are yet bathing. The readers can well understand how the public will regard the apathy of the Councillors at this juncture. But these are very active in getting their income-tax and other taxes refunded or reduced. Hereafter at least, it is hoped that they will look to the convenience of the public and not only dig some more wells for drinking water, but also set apart some wells for bathing purposes.

SWADESHABHIMANI,
Mangalore,
Feb. 16th, 1908.

Rowdyism rempant in Baindur, South Canara.

14. The *Swadeshabhimani*, of the 16th February, reports that the extreme end of the outlying district of South Canara, namely, Baindur which is also the southern boundary of the Bombay Presidency is infested with robbers and highwaymen who recently assaulted even the police and

have become a source of terror in the locality. The paper urges, therefore, that a small reserve police force (of 25 constables) should be stationed permanently in that part of the district and wishes to draw the attention of the authorities to the same.

(h) Railways.

SWADESAMITRAN,
Madras,
Feb. 8th, 1908.

Huddling of railway passengers in goods vans.

15. A correspondent of the *Swadesamitran*, of the 8th February, draws the attention of the Agent of the South Indian Railway to the alleged action of the Railway officials at the Trichinopoly junction, in that, during the recent *Kumbhabishekam* festival at Tiruvánikkával in Trichinopoly, even second-class passengers were huddled in goods vans and that in such numbers that they could hardly breathe.

Theft of goods on the South Indian Railway.

16. A Tuticorin correspondent of the same paper observes:—Surely the South Indian Railway Company does not get, in any other place, the same income, as it is able to make up from the exports and imports of goods at the port of Tuticorin. But still, merchants are put to a great loss by thefts constantly occurring in places where the imported goods are stocked within the Railway compound. So it will be helping the merchants a deal, if the company will turn their attention to this and guard the place properly to prevent thefts in the future.

(k) General.

VIKATA DUTAN,
Madras,
Feb. 8th, 1908.

Work with and not against the Government.

17. The *Vikata Dutan*, of the 8th February, writes:—The disturbances at the recent Congress clearly proved the fact that it is not possible to drive the Englishmen out and make India a heaven on earth; and so, the Bengalis seem to have come to the firm conclusion that they can gain their ends better by working in harmony with the British Government. With a view to boycott everything British, the Bengalis established an industrial school of their own to prevent boys from attending the Government industrial school. But now the *Indu-Prakash* observes that they have decided to hand over the above school to the Government in return for a grant to establish a National Council of Education. This will be a good arrangement indeed. We must work in harmony with the Government and then fight out for the privileges to which we are entitled instead of trying to drive the Government out which is an impossible task. The latter is the doctrine of the Extremists or Nationalists. But the doctrine of the Moderates, is what is approved by all.

INDIA,
Madras,
Feb. 8th, 1908.

Reforms in the Indian administration.

18. Referring to the speeches of Dr. Rutherford, Sir Henry Cotton and other friends of India in the House of Commons, asking for more reforms in the Indian administration, the *India*, of the 8th February, remarks:—How can we express our joy at the nature of the affection which these people have for India! These recommend reforms, neither with a view to the betterment of India, nor with a view to alleviate the sufferings of India which is now in a pitiable condition, being immersed in countless miseries. Their only motive is that the discontent in India should not reach such a stage as will be detrimental to the interests of the British Government.

Release of Lala Goverdhan Das.

19. The same paper republishes the article published in the *Swadesamitran*, of the 6th February, about the release of Lala Goverdhan Das.

Seats for Indians in the Viceroy's Executive Council.

20. The same paper sarcastically observes:—Mr. Morley declared, last week, that the Government would not lag behind, if there was an opportunity, for the appointment of Indians to the Viceroy's Executive Council. This will surely happen within the next two centuries. Our

Krishnaswami Iyer and others must prepare themselves for it, by presenting proper petitions even now; otherwise they will miss the opportunity. Ah! Fortune seems to shower her blessings on the Moderates!

SWADESA BHANU,
Madras,
Feb. 9th, 1908.

Sir Arthur Lawley's administration.

21. In commenting on the Governor's recent tour to Nellore and other places, the *Swadesa Bhanu*, of the 9th February, writes:—Though his tour has not been productive of any positive good, it will at least be remembered by the people owing to the fact of his opening the Bezwada-Masulipatam Railway during this tour. Bezwada is a big town and a Railway junction too. Its population is increasing every day. Many travellers have to pass through Bezwada on their way and the new line to Masulipatam will surely bring out the greatness of this ancient town. Masulipatam again is famous for its handicrafts. There has been a decadence of these at Bezwada within the last few years, owing to the influx of foreign articles into the town. But doubtless, this town must improve its own works hereafter. Both Bezwada and Masulipatam have not good sources of water-supply, and it will be very convenient if the arrangements that are being made for it be completed soon. The essential thing for a people is water-supply and that has not been looked to by our Municipalities. Some reforms must be made in all Municipal towns in our Presidency regarding water-supply and sanitation and the Municipalities should seek the help of the Government in carrying out this object.

The Governor, in his last tour, spoke of the benefits that have accrued to India from the British rule He described Bezwada as a garden of roses, from the grand works, such as the building of anicuts, digging of canals, etc., that are now being carried on in that town. By his words one is led to think that this place does not require any extraneous help. The Governor spoke only from having seen one flourishing portion of the town; but he has not cared to visit other portions occupied by poor people who are suffering owing to famine and the want of a good water-supply. The Government must see that all places under it are equally helped by it It is now two years since Sir Arthur Lawley became the Governor of Madras. Though no positive benefit has resulted till now from his rule, he has been the cause of certain evils during this period. The stationing of troops at Rajahmundry, the quartering of a punitive Police force at Cocanada, and the punishments given to many people in connection with the Cocanada riots, are the only outcome of his rule. Will not these things affect the Indian subjects' confidence in and affection for our benign Government?

Every case must be thoroughly inquired into before the alleged offenders are punished and innocent people should never be punished. Hereafter at least, it will be better if our Madras Governor realises the real wants of his subjects and comes forward to help them as far as it lies in his power.

ANDHRADESARANJANI,
Madras,
Feb. 10th, 1908.

"Ourselves."

22. The *Andhradesaranjani* observes in its very first issue dated the 10th February thus:—"For the last three or four years, a great spirit has been parading throughout the country, and the Indians who seemed to be lifeless before, appear to possess some life now by her influence. Everywhere meetings are being held to discuss *Swadeshism*, *Swaraj*, National Education, and such other important questions. The people have forgotten their old sectarian jealousies and caste prejudices and try jointly for the elevation of the country, taking the vows of *Swadeshism* and Boycott. To keep quiet without rendering our best possible help while all the Indians are labouring for the progress of the country, is not only proving treacherous to the country but also to ourselves. So we started this paper. It is our desire to serve our country by imparting to the people knowledge concerning the country's affairs through the medium of our paper. It is left to the will and power of God to enable us to realise our desire. It depends also to some extent on the reading public.

"Some might question the necessity for this new paper while so many exist already. Now there is one great want in the presidency town, Madras, namely, that there is not even a single Telugu newspaper devoted to the national movement. As the two existing bi-weeklies, the *Andhraprakasika* and *Sasilekha*, wholly adopt the principles of the 'Moderate party,' it is necessary that there should be a paper in this city, supporting the ideals of the 'Nationalist party.'

"As this is our first issue, it is essential to briefly indicate our views regarding the political and social topics now under discussion. We firmly believe that those, who have the elevation of the country at heart, regard *Swaraj*, *Swadeshism*, Boycott of foreign goods, and National Education as the four *Vedas*. Of these, *Swaraj* is the end and the others are the means thereof. From what is stated above, the readers might suppose that we belong to the party of Tilak who wrecked the National Congress at Surat. It ought not to be supposed so. We belong to the Nationalist party holding the views of Lala Lajpat Rai, Aswin Kumar Dutt and such others and do not belong to the Tilak party. We have no connection whatever with the traitors who in their self-interest, injured the cherished cause. Our principles are those of Lala Lajpat Rai and we follow in his footsteps only. This is our political creed. As regards social problems, we can only write in consonance with the resolutions passed annually in the National Social Conference. Moreover, we may publish small essays on commerce, industry and literature."

ANDHRA,
Tenali,
Feb. 14th, 1908.

Taxes.

23. A correspondent to the *Andhra*, of the 14th February, contributes some Telugu verses in one of which he observes that there are taxes imposed on land, air, water, roads, sales, purchases, salt, houses, professions, income, cattle, hay, latrine, dogs, etc., and that only poll-tax is missing. He regrets that a sad destiny has seized India which has now to bear innumerable taxes.

KISTNAPATRIKA,
Masulipatam,
Feb. 16th, 1908.

Advice to the Indians.

24. The *Kistnapatrika*, of the 16th February, contains an address by Mr. G. Harisarvothama Rao, M.A., as the chairman of the meeting of the Andhra Kshatriyas at Ganapavaram. At the end the chairman observes: "A spirit of brotherhood among the villagers is essential for establishing village panchayats. Religious and caste differences have tied India to restrictions for a long time. Even those who exercise authority over us foment these differences and benefit themselves thereby. The time has come when we have to help ourselves in breaking the horns of their desires. We have no disgust for the foreigner who tries to reduce us to dust, nor do we dislike to speak to him, nor do we hesitate to hug him. Still, how strange it is that we should dislike either to see or speak to a Pariah who is our brother, son of mother India, and a servant of the country and that we should keep him a mile off! Ha! What time is this! How foolish are we! Do we not keep quiet when he takes refuge under a foreigner and becomes his servant and kicks us on the head? Can there be anything more treacherous than this? Out of ignorance, we tear the womb of India into several pieces creating hatred amongst them and make the country more and more the slave of others. Therefore, O brethren! try to introduce into your society reforms which will conduce to the unification of villages and provinces and to the improvement of your country."

III.—LEGISLATION.

KERALA PATRIKA,
Calicut,
Feb. 22nd, 1908.

Remarks on the proposed reform of the Legislative Council.

25. A leader in the *Kerala Patrika*, of the 22nd February, referring to the Legislative Council Reform Scheme, says that the idea of His Excellency the Governor to consult the opinion of the local leaders in respect of the proposed constitution is a very appropriate one and that matters of prime importance demanding attention are the determination of the electoral basis and the number of elected non-official representatives in the councils. One member for each district, the article hopes, will be agreed to without much difference of opinion. The power of election vested at present in Municipalities and the District Boards is not deemed satisfactory inasmuch as the Municipal Councillors to a certain

extent and the District Boards in their entirety are not representatives of the people and it is suggested that new electorates ensuring true representation should be formed by entitling all persons paying a fixed low sum as income-tax or land tax as well as those who have received higher education to vote. The idea of class representation is not deemed to prove beneficial, but it is said that Government may nominate representatives to safeguard special interests of Muhammadans and Christians when elected members are found incompetent to conduce to the purpose. Election on any basis other than this will not, in the opinion of the paper, elicit universal approbation. Referring to the power of the council members the article deprecates the existing system and advocates strongly its extension to the actual discussion of the Budget and a division over it with the ultimate decision of the matter in difference by the majority of votes. The power of veto in certain cases affecting the interests of Government may be vested in the Governor in order to guard the policy of the Government being suddenly reversed. The article, in fine, observes that reforms to be effective should be of a beneficial character.

IV.—NATIVE STATES.

DRAVIDA DIPAM,
Madras,
Feb. 8th, 1908.

Raja of Kapurthala's marriage with a Spanish lady.

26. In connection with the marriage of the Raja of Kapurthala with a Spanish lady, the *Dravida Dipam*, of the 8th February, observes:—Endless difficulties are sure to arise out of an Indian King marrying a foreign Princess. Such a step will not be approved by the public and the sons of such a marriage will be the cause of dissentions in the kingdom. If the king's mind begins to be tempered by foreign influence, the fate of his subjects is pitiable indeed. We do not know how the Government of India views this.

NADEGANNADI,
Bangalore,
Feb. 22nd, 1908.

The destruction of forests in Mysore.

27. The *Nadegannadi*, of the 22nd February, observes that a recent order of the Mysore Government relating to the grant of land for rubber plantations reveals to what extent the Government dreads the Europeans in the State. The European planters easily acquire large areas of land for coffee and rubber plantations. Huge forests have already been destroyed and frequent failures of the monsoons have been the consequence. Recently one Mr. Pilkington has applied for 300 acres of land which is rich in timber trees along the banks of the *Samavahini*, and this the Government seem prepared to grant. If this area should be used for rubber cultivation, it will not be long before the river itself dries up. Besides it is altogether unfair to grant to Europeans what was sometime ago refused to the native subjects of the State. There is danger of the forests of the Hassan district being destroyed by the planters. The paper further observes that when the Government often cannot guard its own interests, the people should unanimously protest against the destruction of forests for purposes of plantation by appealing to the Deputy and the Revenue Commissioners. It is the native subjects and not the Europeans who fall victims to famines and it is again the native subjects alone who fill the coffers of the State even during famines. If rubber fails to have demand, the business of the planters also fails and they soon run away without even paying the revenue. The father of Captain Lethbridge is one of those who evaded payment of a large amount of revenue. It would be well, therefore, for the people to take more active interest in the affairs of our Government.

VI.—MISCELLANEOUS.

INDIA,
Madras,
Feb. 1st, 1908.

Settlement of the troubles in the Transvaal.

28. The *India*, of the 1st February, writes:—As long as we continue in our present position, neither the Colonial Whites nor other Whites will have any regard for us and treat us on equal terms. The Transvaal hardships will not abate in the least. Even supposing for argument's sake, that they will decrease, we will not be content with that. Is the Transvaal

grievance, the only one in our situation as a nation? No; our grievances are numberless and there is no other remedy for them than *Swaraj*. If we have that end ever in our mind, we are sure to improve in every respect.

The same paper, of the 8th February, observes:—Our method of "Passive Resistance" has had its good results with our people in the Transvaal. The Transvaal authorities have changed the rule that the Indians should register themselves only by giving their finger impressions like so many accused persons. They have also decided to put a stop to all questions which affect the self-respect or the religious sentiments of the Indians. Mr. Gandhi and others have been released. The Transvaal incidents clearly illustrate the good results that flow from the adoption of our doctrine of "Passive Resistance." Our countrymen there said in effect "we have no arms. We are weak both in numbers and in strength. But still we are men and we will not brook our being treated as beasts by any one. We may be imprisoned; we may be robbed of all we possess; but yet we will not register ourselves according to this disgraceful rule." Thus saying, they calmly put up with many hardships and compelled the Transvaal Government to modify its cruel law. The moment our countrymen here begin to have that courage evinced by the Indians in the Transvaal, *Swaraj* is as good as accomplished.

The *Dravida Dipam*, of the 8th February, remarks that practically the Indians are in no way better now than they were.

INDIA,
Madras,
Feb. 1st, 1908.

Interpellations in the Viceregal Legislative Council.

29. The *India*, of the 1st February, remarks:—It is stated that Mr. Gokhale is to ask some questions at the next meeting of the Viceroy's Legislative Council, regarding the Indians in the Transvaal. Mr. Gokhale is a very clever man indeed in making speeches and putting questions in the Legislative Council. But Lord Minto and other officials are cleverer in evading his questions by plausible replies. Nothing can come out of all this.

The new spirit in India.

30. The same paper writes:—What unrest is there now in our country? What are we doing against the interests of the Government? Which foreigners have we robbed to relieve ourselves of our ever-present poverty? What law have we transgressed? Whom have we wronged? What have we done to merit the distrust of the Government? Why should we be suspected and why should our leaders be deported? What lawlessness has the Government found in us to take this step? Has not the new spirit that is growing among us the divine approbation? Does it involve any conspiracy against the Government? Why should the Government be pained at our attempts to strengthen ourselves? And even then there is nothing in such a movement to rouse the suspicion of the Government. Can it be said that if one can sleep, he cannot wake up? After sunrise he cannot sleep even if he wants to. And then, will this country which spread the light of civilisation when the whole world was enveloped in darkness, sleep for ever? It has woke up and is looking around for appeasing its hunger! It can, perhaps, sleep again only after an uninterrupted enjoyment of everything blissful and happy. Without its having enjoyed its existence, can it be made to sleep by piercing it with a sword? This will only cause it to shake off even its half sleepy state! Moreover, the new activity that has begun to grow in us, must be said to have, accidentally, come to us of its own accord, and not because of our striving to acquire it. What changes have come over us as a result of this new activity, and what does it impel us to do? We understand ourselves: we see that ever-recurring diseases and piercing hunger have reduced our bodies and we have consequently lost our strength. We must again try to get to our former state; otherwise, it is better we die soon. We have been spoiled because we have been divided; we shall hereafter live in unison. We depreciated our own merits and so deteriorated; we shall hereafter elevate ourselves. We have come down very far; one step more and we fall in an abyss. We shall, therefore, climb up again; and even

if we may not go higher, we will at least reach our former position. We will reclaim all those that we have lost. Many are the avocations that have become altogether extinct and many others have been left uncared for. We will now revive all of them. We have contracted many bad habits which will do harm to us and they have become rooted in us. Alas! In a country where cadjan leaves and oral promises were binding on the people, registered documents are not abided by! We are wasting our money in vain litigation and in many other ways. Hereafter at least let us try to better ourselves. Let us decide our disputes ourselves. Let us be both the protected and the protectors. Let us attain everything good and reject everything bad. This is our object and what sedition is there in this?

INDIA,
Madras,
Feb. 8th, 1908.

The English officials and the Indians.

31. The *India*, of the 8th February, reproduces the article in the *Swadesamitran*, of the 5th February, about the English officials and the Indians.

The services of the new party.

32. In quoting the opinion of Mr. Baptista, a Barrister of Bombay, published in the *Swadesamitran*, of the 5th February, the *India*, of the 8th February, observes:—The whole world knows that the new party, *i.e.*, the *Swadeshists*, do not even dream of obtaining privileges from the Government. Still, as the new party gains in strength, the Government will doubtless begin to look more kindly upon the old party and, of their own accord, grant those privileges which were not given when the old party cringed for it. So the Moderates must consider it to be a good thing for them that the new party gains in influence.

SWADESAMITRAN,
Madras,
Feb. 8th, 1908.

Lord Curzon on the Transvaal question.

33. In commenting on the speech of Lord Curzon in the House of Lords on the position of the Indians in the Transvaal the *Swadesamitran*, of the 8th February, remarks:—Even Lord Curzon who has not much respect for the Indians and who even called them liars on one occasion, spoke in favour of them. It reflects much credit indeed on Lord Curzon, who is imbued with the pride of the British Autocracy and who regards the Indians as infants not fit to manage the administration of their country, to have spoken in support of the Indians in the Transvaal. Though his ability as a statesman is extraordinary, yet his egotism and his contempt for the people of the East, have made him regard the Indians, nay, all the Asiatics, as nobodies. But still, on an occasion like this, will he utter words which will be incompatible with his ability as a satesman? It cannot be gainsaid that the subjects of the British Empire are entitled to the same privileges to whichever country they may belong and whatever may be their nationality, and Lord Curzon also upheld the same view. But he did not like to go back upon his Imperialistic principles and so he said that, though he approved of the opinion of the Whites in the Colonies, he expected the victory achieved by the Indians by their manliness and patience will have the effect of teaching a lesson to the Colonial Whites, not to disregard the ryots of the Indians, and to the British Imperial Government to realize that it is as much bound to the Indians as it is to the Colonial Whites. The fact that Lord Curzon has thus spoken on behalf of the Indians makes us believe that his pride as an Imperialist has not completely blinded his ability as a statesman.

SWADESA BHANU,
Madras,
Feb. 9th, 1908.

The press in India.

34. Deploring the want of patronage in this country for the native papers, the *Swadesa Bhanu*, of the 9th February, writes:—In Europe, America and other countries, even kings are afraid of the opinion of the newspapers, since their editors always impartially judge the conduct of men, from the king down to the slave, without making any distinction of race or creed, regard the public as their brethren and have always the courage to uphold justice and truth. But our motherland is now subject to the sole authority of a foreign nation and the Indians have no rights of sovereignty; so the Indian papers have not the same liberty and influence as the Western papers have. Still the

Kesari, edited by Mr. Bal Gangadar Tilak in his own language, has now 22,000 subscribers. But in the Madras Presidency vernacular papers are short lived, because of the want of education in the masses and the lack of patriotism among them. So long as the public movements were led only by the English educated Indians, no good resulted to the country. But now that the public have begun to work for the *Swadeshi* and other common movements, the whole country is showing signs of improvement. So whatever may be the magnitude of the efforts of the educated people, they cannot bear fruit unless they are backed by the support and sympathy of the masses. Therefore greater benefits must necessarily result from the vernacular papers read by the masses than the English papers read by the educated Indians. So hereafter at least let us all encourage the vernacular papers.

SOUTH INDIAN FRIEND,
Dindigul,
Feb. 10th, 1908.

The murders in Portugal.

35. Commenting on the recent murders in Portugal, the *South Indian Friend*, of the 10th February, writes:—It is clear that this will always be the fate of the family of a king who governs his kingdom with the aid of bad ministers and against the will of the people. Portugal seems to have learnt just now that a kingdom can stand only if there are people to be governed; Russia learnt it only recently. We do not know when the Englishmen, who rule this land of Bharata, containing 30 crores of people, which is the chief cause of England's greatness, are to grant *Swaraj* and a separate Parliament to this country. But the acquisition of *Swaraj* is certain. We should not blame the Government The time is come when the chief English officials under the Government must learn a lesson. It is only foolishness on the part of the Englishmen to delay giving *Swaraj* to India, the most populous and loyal country in the world.

DESABHIMANI,
Feb. 20th, 1908.

"Oppression."

36. The *Desabhimani*, of the 20th February, writes as follows:—"Some verses were published in our issue of the 10th instant. We used to send our paper daily to the Superintendent of Police in the district. On the 17th instant, our Town Sub-Inspector Mr. Koneti Rao Pantulu came to us and said, 'those verses are very good and I like them much. Since I am employed in the public service, I cannot say anything openly. As I want to speak to the gentleman who wrote those verses, tell me where he resides.' We begged to be excused for not complying with his request, as it would be unjust to do so. The next day, one of our friends came to us and said that a warrant had been issued in connection with those verses.

"Then we thought that there must be some reason for the visit of the Sub-Inspector the previous day. Whatever it might be, both the Government and the people must conduct themselves in a straightforward way. Whichever of these might go astray, difficulties would follow. Moreover, there is another thing that has to be considered. 'Whether the plantain leaf strikes against the thorn or the thorn against the leaf, it is the leaf that is injured in either case.' Similarly it is the people that suffer in any case, and there is no harm whatever to the Government It is not our view to try to take possession of the country either by quarrelling with the British troops or fighting with them and govern it. As the Indians have learnt the methods of governing and have become capable of knowing how to better the country, they desire the concession of self-government. Since there are no indications of such a concession, they cannot but adopt measures necessary for the development of national industries, etc.

"If the Government were in the hands of the people, as in England, they would have passed laws necessary for the improvement of their national industries and the betterment of their country. In its absence, while the Indians are shifting for themselves as 'the blind in their own way and the lame in their own way', it is our firm belief that there will be no injury to the reputation or permanence of the Government, if the officials leave the people to themselves, instead of teasing them by attributing false meaning to their writings and sayings with a view to safeguard the interests of British merchants or to screen the mischief of some wicked officials."

VRITTANTA CHINTAMONY,
Mysore,
Feb. 19th, 1908.

The present situation in India.

37. The *Vrittanta Chintamony*, of the 19th February, in the course of reviewing Mr. O'Donell's work on the present situation in India, says as follows:—Mr. O'Donell observed that the authorities seek to silence the people by a mere display of force. They totally ignore the value of sympathetic treatment. It is alarming to see that a nation constituting nearly one-fifth of the entire human race is sought to be held in subjection by military force instead of by conciliatory measures. If an Indian had written what Mr. O'Donell has done he would certainly have been charged with sedition. But Mr. O'Donell being a European he could not easily be brought under the clutches of the law. In his concluding remarks he says that if instead of adopting a more liberal policy and redressing the grievances of the people, it is sought to coerce into silence some 300 millions by mere physical force most untoward results might follow. The meaning is clear. He meant that England would soon lose her vast empire in the east. This is undoubtedly true. A fair and just Government alone is able to enlist the sympathy of all its subjects. Repressive measures will only create hatred against Government. The entire British nation constitutes only some forty millions of people, whilst the Indians are nearly 300 millions in number. Is it safe to provoke such a vast mass of people? It is true that there was class hatred in India, but of late religious toleration has considerably increased among the Indians and where there is no conflict of religious principles, all classes of people may still unite and make common cause and successfully withstand all coercive measures. It is regrettable that the authorities fail to realise the gravity of the situation so admirably described by Mr. O'Donell. The attitude of the present day officials who are blinded by authority is certainly prejudicial to the interests of the British Empire at large. It is hoped that Mr. Morley will soon discover this and change his administrative policy.

The same paper, of the 22nd February, observes that Dr. Rutherford said that the strain of office work is too great to allow the Anglo-Indian officials to mix with the people in order to understand their wants and wishes. This may be true of a few only; but the majority among them are chiefly blinded by authority. It is more from want of condescension than from want of time that they do not mix freely with the people. The chasm that exists between the rulers and ruled is due to no other cause.

SURYODAYA PRAKASIKA,
Bangalore,
Feb. 17th, 1908.

Revolution in the West.

38. The *Suryodaya Prakasika*, of the 17th February, says that a certain newspaper observed as follows:—The civilized nations of the West, such as the English and Portuguese who sometimes assassinate their kings, are fit for self-government. But the gentle and law-abiding Indians are declared unfit for it. Perhaps it is not until they too are possessed of revolutionary ideas that their capacity for self-government will be recognised.

ERRATA.

On page 67 of the report, in the last line of the second paragraph of the article numbered 2, "ssential" is a misprint for "essential".

On page 72 of the report, in line 10 of the article numbered 17, "icomplexion" is a misprint for "complexion".

On page 72 of the report, in line 6 of the article numbered 18, *for* "as" *read* "to".

[Issued, 29th February 1908.]

27. The *Friend of India*, of the 19th February, [illegible] [illegible] Mr. O'Donnell's [illegible] [illegible] in India [illegible] [illegible] observed that the authorities [illegible] to silence [illegible] [illegible] in force. They totally ignore [illegible] It is alarming to see that [illegible] human race is [illegible] [illegible] conciliatory measures. If an Indian had [illegible] he would [illegible] have been [illegible] [illegible] In his [illegible] [illegible] [illegible]

CONFIDENTIAL.

No. 9 of 1908.

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 29th February 1908.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

IV.—NATIVE STATES.

PAGE

The Mysore Chief Judgeship 96

VI.—MISCELLANEOUS.

PAGE

Governor's Reception 96

VERNACULAR PAPERS.

II.—HOME ADMINISTRATION.

PAGE

(b) *Courts*—

The new District Munsif's Court at Tirukkóyilúr .. 98

(d) *Education*—

Scientific and industrial education .. .. .. *ib.*

(e) *Local and Municipal*—

His Excellency the Governor's visit to Tanjore .. 99

(i) *Public Works*—

Irrigation of the Kistna delta .. .. *ib.*

(k) *General*—

Famine in India and the lower officials of Government. 100

Sir Gurudas Banerjee's evidence before the Decentralisation Commission .. .. *ib.*

"National life" 101

"The King cannot be an autocrat" 102

II.—HOME ADMINISTRATION—*cont.*

PAGE

(k) *General—cont.*

The *Navasakthi* case 103

A famine allowance to be granted to the low-paid officials in Malabar .. .. *ib.*

Suggesting the appointment of a qualified Muhammadan as Deputy Collector in connection with loans.. *ib.*

VI.—MISCELLANEOUS.

The cry for *Swaraj* 104

The English policy of "Divide and rule" 105

India and her minerals .. .. *ib.*

Swaraj for the Indians .. .. *ib.*

India and the Anglo-Indians .. .. *ib.*

India's future 106

The question of self-government .. .. *ib.*

Condemning the practice of punishing lightly Europeans charged with murder .. .. *ib.*

ENGLISH PAPERS OWNED BY NATIVES.

IV.—NATIVE STATES.

THE HINDU,
Madras,
Feb. 29th, 1908.

The Mysore Chief Judgeship.

1. The *Hindu*, of the 29th February, writes:—"The Bangalore *Daily Post* asserts on the authority of its Ootacamund correspondent that the appointment of the Hon'ble Mr. Stanley Ismay, I.C.S., C.S.I., to the Chief Judgeship of the Mysore Chief Court is an accomplished fact. We have already referred to this matter in these columns, and must reiterate our opinion that the appointment is an unjustifiable one and cannot be defended on any public grounds. The office is one which should be filled by an Indian, and it is only if qualified natives of India cannot be had for it, that a European should be imported. There is no necessity or ground for appointing a European as such to the office. The Mysore Chief Court has no criminal jurisdiction over European British subjects. Under the terms of the Rendition, plenary criminal jurisdiction over European British subjects in the Mysore State is vested in the Governor-General in Council. In the cases where Europeans are accused of having committed offences in the State, they are tried as regards the less grave crimes by European Magistrates in the State appointed by the Governor-General in Council. As regards the more serious crimes, the European offenders are committed by such European Magistrate to take their trial in the Madras High Court. The appointment of a European to be Chief Judge in Mysore can, therefore, rest only on the desire of securing a high office carrying good emoluments to a European. We have every reason to believe that the Mysore Government was strongly in favour of appointing an Indian to the office. It would be strange indeed if they had thought otherwise. Their wishes have, however, been overborne by the fiat of the Government of India who have succumbed to the interested cry from Anglo-Indian sources that the appointment should be conferred on a European. The Maharaja of Mysore is already in the incongruous position of having a European as his Private Secretary, and there is a wide and, we believe, well-founded belief that the Mysore Province has for long been and is a fertile field for European exploitation in a variety of ways. This is no doubt partly due to the State having been under direct British administration for a considerable period of time before the final Rendition of the State on the 1st March 1881. The terms of the deed of transfer of that date, under which the State was handed over to the late Maharaja, also throw considerable light on the present relations between the Government of India and the Mysore Government. Sir William Lee-Warner says that 'the Rendition of Mysore by Lord Ripon to its Native Ruler was practically a re-grant, and not merely a restoration of native rule after a temporary interruption caused by the personal vices and incapacity of a particular Sovereign.' 'The conditions and restrictions' as is described by the instrument of transfer itself, under which the Government of the State was handed over to the late Maharaja are, indeed, remarkable for their stringency and elasticity in favour of the Paramount Power * * * *

* * * * *."

VI.—MISCELLANEOUS.

THE HINDU,
Madras,
Feb. 29th, 1908.

Governor's Reception.

2. N. K. Ramaswami Aiyar of Tanjore writes as follows to the *Hindu* of the 26th February:—"Now that so much has appeared in *re* the Governor's reception at Tanjore, a short account of what happened on another such occasion elsewhere may be recapitulated with profit to the public. There was a

Governor's reception at Chittoor in the North Arcot district in 1900. A so-called public meeting was held to concert measures for the reception and to adopt an address. Diwan Bahadur (then Mr.) L. A. Govindaraghava Aiyar prepared a draft address. The Collector, Mr. R. H. Campbell, did not wish that the then prevailing distress in the district should be included in it, for it had not reached the stage of official recognition, though, in fact, we were for a few months past been keeping up a relief kitchen by public subscription. At the above public meeting, I proposed an amendment that the address should refer to the distress. Mr. Govindaraghava Aiyar advocated the official view and opposed the amendment. The amendment was lost by a narrow majority, due mainly to the large number of officials present. We then arranged for another public meeting and adopted what we called the famine address. Of course, Mr. Govindaraghava Aiyar and others did not join our movement. After much official opposition, our famine address was also accepted by the Governor. The Famine Address Committee then started the North Arcot District Association and inaugurated the District Conference. A district paper called the *North Arcot Patriot* was also started. Later on, finding it difficult to get a convenient place for our meetings we arranged to have a town hall, which movement also had a good deal of official opposition, for the officials did not like that kind of Coronation memorial. Such in brief was what took place on the occasion of another Governor's reception elsewhere."

VERNACULAR PAPERS.

II.—HOME ADMINISTRATION.

(b) Courts.

DESABHIMANI,
Cuddalore,
Feb. 12th, 1908.

The new District Munsif's Court at Tirukkóyilúr.

3. The *Desabhimani*, of the 12th February, writes in English:—It is under contemplation to assign the geographical limits to the Additional District Munsif's Court at Tirukkóyilúr, since made permanent, with effect from the 1st April next. And from that date it will be styled the District Munsif's Court of Kallakurchi at Tirukkóyilúr. At present the said court is located on the banks of the Pennár at some distance from the heart of the town and far away from the other courts and public offices. It is to be hoped that arrangements will be made to locate this court in the spacious compound of the Tirukkóyilúr Court, to obviate the needless hardship and other inconvenience to parties, pleaders and witnesses.

(d) Education.

SWADESAMITRAN,
Madras,
Feb. 13th, 1908.

Scientific and industrial education.

4. The *Swadesamitran*, of the 13th February, writes:—Though India is an ancient land, which has long been famous for the learning and knowledge of its people and though its present rulers are also well known to be a strong, rich and intelligent nation, it is unfortunate that the sons of India have now to go to distant foreign countries to have a higher grade of education. There is no college in India which imparts this education. Scientific and industrial education thrives under many foreign Governments, which lavish their money upon the same. Though the revenue of India is far greater than that of any other country, the military expenditure and the salaries of the European officials swallow up almost the whole of it and so our Government has not sufficient funds left to help an education conducive to the welfare and improvement of the people. In no country in the world are things so bad as this. Even in Japan, at first, hundreds of her young men went to distant countries to have the necessary education. But all these people were sent out at the expense of the Government and, on their return to their native country, they were encouraged by being given various employments by the State itself. This was only for some time; for, soon, colleges were established in Japan itself, imparting every kind of education, and thus the sons of Japan have been enabled to have any education that they wanted in their own country. But in India there is no scope for having even an elementary knowledge of the sciences or the industries; and the Government would not help young men to proceed to other countries for this purpose. Thus they have to go either independently or by the help of any private association and so very few indeed go to other countries for having such education. Even these few have to suffer much while in those countries. Mr. Phelps of New York warns our young men that they will have to do even menial services while studying there. But what if we do menial service? We do it in the cause of our motherland. Our object is to improve our knowledge and it does not matter how much we suffer in doing it. The sons of India must be traitors to their country if they care for convenience or dignity in working for the up-lifting of their motherland.

(*e*) *Local and Municipal.*

NADEGANNADI, *Bangalore*, Feb. 29th, 1908.

His Excellency the Governor's visit to Tanjore.

5. The *Nadegannadi*, of the 29th February, observes that on the occasion of His Excellency the Governor's visit to Tanjore, no notice was taken of the general distress that prevails in the district on account of the enormous increase in the price of foodstuffs. Even the public spirited gentlemen, who took an active interest in arranging for the reception of His Excellency, seem to have failed to urge this popular grievance. In order therefore to show their resentment of this indifference some patriotic gentlemen are collecting contributions from the public for helping the indigent classes in honour of the release of Babu Bipin Chandra Pal.

(*i*) *Public Works.*

KISTNAPATRIKA, *Masulipatam*, Feb. 23rd, 1908.

Irrigation of the Kistna delta.

6. The *Kistnapatrika*, of the 23rd February, observes:—"The people of Narsapur, Tanuku, Bhimavaram and Ellore taluks should once again consider the notification published in the Public Works Department sheet of the District Gazette regarding the construction of irrigation pipes of the required diameter. This year the Engineering Department removed the old palmyra pipes and introduced in their stead porcelain ones of smaller dimensions without consulting either the ryots or other gentlemen. It was on account of this that the ryots experienced great difficulties in irrigating their fields and so the crops failed. There was not even half as good a harvest this year as in the previous year. The truth of this statement may be verified by a reference to the estimated outturns prepared by the Government or to the accounts of the big ryots. We ourselves are ready to show these accounts, if responsible officers desire. During this trying time, the ryots of Narsapur, Ellore and Bhimavaram taluks submitted many an arzi to the Government, representing their grievances. Many a resolution was passed in the meetings held by them. They represented their grievances in many ways. In response to their arzis, resolutions and representations, the Executive Engineer seems to have said that he would see the ryots necked out, probably to show how mean begging is, and the Superintending Engineer also seems to have declared that the representations in the arzis were nonsense. We are very glad that the foolish actions themselves of these arbitrary officers are contributing to the growth of the people's power. The foolish actions of these arbitrary officers alone create boundless fear in the people, and spread discontent in the country. It is perhaps, because the Executive Engineer was aware of the discontent and the commotion that is spreading, that he feared to be alone and consequently suggested that the office of the Sub-Collector might be transferred to Settipéta. Further, it appears that he wrote to the Collector that until the necessary buildings were constructed, his office and even his house might be occupied by the Sub-Collector. Alas! while the officials are afraid of their life and unrest is spreading through the whole district, the Collector, with his natural coolness, declares that the new irrigation pipes are introduced for the benefit of the people and that their ignorance alone is the cause of their fear.

The Public Works Department authorities do not show how the water that was only sufficient to irrigate 66 acres of land formerly, can now be enough for 90 acres. The 66 acres system of irrigation was initiated by able and experienced Engineers, like Messrs. Cotton, Walsh and Davidson. Their opinion must be more authoritative than that of the present day Engineers, who disregard the cogent arguments of the people. The high posts which were once filled by eminent men, it is to be regretted much, are now filled by useless men, who are thorns as it were on the side of the people.

If this new system were intended solely for the benefit of the people, it is inexplicable why it was brought into force in such haste. The Government overruled all the objections of the people, although they were reasonable and just As the people's grievances are not redressed, their discontent is growing day by day. We cannot say what course this discontent might take. But a great disturbance was caused by the Government in the Punjab under similar circumstances, and many evil consequences followed. At last they had to rectify their mistake. Are the Government so foolish as to convert the peaceful districts of Gódăvari and Kistna into another Punjab? Or are they, now at least, repenting for their haste and trying to grow wiser?

(*k*) *General.*

SWADESAMITRAN,
Madras,
Feb. 12th, 1908.

Famine in India and the lower officials of Government.

7. The *Swadesamitran*, of the 12th February, writes:—None can deny the existence of famine in many pastr of India now. In the Punjab our Lala Lajpat Rai is organising a fund for the relief of the famine-stricken people. In the United Provinces, the Government itself is taking steps to relieve the distress caused by famine. In many other parts of the country, there are signs of impending famine. In our own province (Madras) though famine does not actually exist, the inordinate rise in the prices of the articles of consumption has almost the same effect, since the income of the people has not increased in proportion to the rise in prices. Many poor labourers have therefore to be content with one meal a day and that too they cannot be sure of on certain days. But the fate of the lower grades of Government servants is worse; they are not only not able to live on the Rs. 20 or so that they get, but they cannot even seek the help of other people, for fear of thereby compromising their dignity as Government servants. If at this juncture it is pointed out to the Government that it should, in view of the present state of the prices, grant a grain compensation allowance to these poor clerks, it does not find its way to carry out this suggestion. Recently Mr. J. P. Bedford, the Collector of Tanjore, recommended an increase in the pay of the lower clerks of the district, at least till the present prices continued; and we do not know why the Government has not acted on it. If the words of the Collector of a district are not believed, where is the chance of the suggestions of other people being taken? Then again the Collector of Tanjore is not the only person who recommended such an increase; some other Collectors also have suggested the same course. But what if these people have recommended it? Where is it said that the Government should always carry out the suggestions of the Collectors? It will do so only if it likes and none can prevent its taking its own course. But still it is surprising that, though the Board of Revenue has thought it inadvisable not to act on the recommendations of the Collectors, the Government should have differed from that opinion. Our Government hesitates to grant a grain compensation allowance, of Re. 1 or Rs. 1-8-0 a month, to poor clerks; but what amount of money does it lavish on the Anglo-Indians, who are already receiving fat salaries, in the shape of exchange compensation allowance!

DESABHIMANI,
Cuddalore,
Feb. 12th, 1908.

Sir Gurudas Banerjee's evidence before the Decentralization Commission.

8. The *Desabhimani*, of the 12th February, writes in English:—The evidence of Sir Gurudas Banerjee before the Decentralization Commission is an utterance that from the experience, age, position and respectability of the witness deserves the serious consideration of the Commissioners. As coming from a person of high social standing, who has occupied one of the highest positions under the British Government and has enjoyed its confidence for several years, who has lived and moved an Indian among the Indians and studied their conditions and requirements, it is all the more entitled to their respect . . . . Questioned about the advisability of curtailing the right of appeal to the Government of India, now granted in respect to administrative action, he deposed he would not at all approve of such curtailment. We think that of all British institutions (in which, however, the people are gradually losing faith one by one) the one in which they still believe is British justice: and the safety valve to correct any wrong or to allay the discontent and distemper of

a disappointed party is the right of appeal. The injured party would not mind the loss of his ground very much when he knows that there is an appellate authority before whom he can put his case, and if he fails even there, he would at least have the satisfaction of having done the best for his case, and may even possibly think that he had perhaps no case to press. And to take away in whatever last degree such a right which leads to corrective or corroborative justice and to the satisfaction of the parties in either way is to shake the confidence of the people, besides making the administrative officers more arbitrary in their orders, the fear of their orders being overruled by any higher authority now removed.

Regarding the relations between the executive officers and the people, Sir Gurudas was of opinion "that the former was not in sufficient touch with the latter. There were two directions in which it was possible to increase sympathetic intercourse between the executive officers and the people. The first was by requiring or encouraging executive officers to organise informal and non-official political meetings, and the other by encouraging officers to make non-official tours through their districts." These may be productive of good if done in the right spirit, but we fear that unless sympathy is in the grain, non-official tourings will be of no more use than affording leisurely opportunities for snipe-shooting or lakeside angling. What can be done by non-official touring can be done now in official touring also, if the officers will only choose to do so. But at least considering those that would be sympathetic, the officers may, instead, be rid of some portion of their work with advantage, particularly the magisterial side, which occupies a pretty good part of their time and that quite unnecessary, so that they may have more leisure to study the nature and condition and wants of their people. And as Sir Gurudas himself has suggested "they should (also) be encouraged to learn the vernaculars to be able to converse with the people."

His suggestion that "if they (the executive officers) had something like Advisory Councils where men in the district would sit and give their opinion, they would get into closer touch with the people" is an opinion that we cannot commend sufficiently strongly. It may be a sort of informal Council consisting of some select men of position, self-respect and independent means, who would be above taking undue advantage of their intimacy with the officer. Some leading lawyers, merchants and landholders may constitute it and may be consulted on matters affecting the interests and welfare of the people; it may not be necessary to act up to their opinion, but to know how matters are viewed by the people Such a course will give opportunities for the people to represent and the officers to know. The District officers will show their sympathy in the right way if they would at once set about forming such Council. They will, in the beginning of course, have no legal standing and we are sure that no special Government order is necessary for the procedure, as there is nothing at present to prevent the officer from obtaining the opinion of the people in the best way he thinks. May we make bold to suggest to our sympathetic District Collector the advisability of such a step?

KISTNAPATRIKA,
Masulipatam,
Feb. 23rd, 1906.

"National life."

9. The *Kistnapatrika*, of the 23rd February, observes.—"What is national life? It does not consist in mere physical prowess or strength of army or navy. It does not consist in the study of modern science or industries or trade or commerce. 'Civic freedom' alone is the national life. In the country where there is no freedom, the people cannot spend the money from the treasury for their own purposes. So education goes to ruin; industries disappear; enervation sets in and famines occur frequently while plague, cholera, and such other diseases besiege the land. In such a country, such education is imparted as suits the policy of the rulers, and it is not possible to impart that education that is useful for the people. In such a country, people are forbidden the use of strong sticks and so it is not possible to bring about the improvement of their physique. While the people of a country which is not free are suffering from famine, they cannot make use of the funds from the

treasury and no money will be forthcoming for inventions. "Therefore it must be emphatically asserted that national life rests on 'civic freedom.'"

ANDHRADESARANJANI,
Madras,
Feb. 25th, 1908.

"The King cannot be an autocrat."

10. Adverting to the powers wielded by the rulers, the *Andhradesaranjani*, of the 25th February, observes as follows:—"It is natural that the Hindus who were hearing from their childhood maxims such as 'the king is an incarnation of Vishnu' should think that the person who governs the country is like the Almighty and that he is perfectly free to do whatever he likes within his dominions. Our ancients believed that none could be a king unless he was born of the spirit of Vishnu. Should not such a being of divine origin be all-powerful? Is there any limit to his authority? Who can gainsay what he says? Our people are of opinion that it is the duty of every one to obey such a ruler and pass his days doing what he orders In western countries such as England and Germany, the people are not so ignorant. Their first maxim is that a king exists for the welfare of the subjects and not the subjects for that of the king. They would not have for their king one who does not rule in conformity with the will of the people, regarding their welfare as all-important. What do we care for other countries? If we clearly understand how the English people that wield autocratic power over us have restricted the powers of their king, it cannot but be very instructive. So let us see what powers the King of England was deprived of by his subjects.

(1) A King's foremost power is to collect taxes from his subjects. This power the King of England does not possess. He could not take even a straw or a cowrie from his subjects without their will. It is the people and not the King that can know whether their happiness is in proportion to the taxes paid and therefore the power of taxation should be vested in the people.

(2) The power of spending as he pleases the amount collected from the people is the second power of a despotic ruler. This power, too, the King of England does not possess! He could not spend even a copper coin without the permission of the people!! The people have to grant him a certain amount for his private expenses which should never exceed that amount!!! As it is the people that pay taxes with much hardship, it is but just that they alone should have the power of spending the money. This is the reason why the King has no power over the treasury.

(3) Waging war whenever and with whomsoever he pleases is one of the powers of an arbitrary monarch. The King of England has not got this power too! It is the Parliament that has to grant money to carry on war.

(4) The King of England has not got the power either to punish or imprison any of his subjects who has incurred his displeasure! If he desires to inflict punishment on any person, he must, as any other person, get him tried before a court of justice.

(5) The King has not the liberty of acting up to his own convictions, that is, he cannot embrace any religion he pleases. He should be a Christian and of Protestant faith, because most of the English people are Protestants.

(6) The monarch has no power to marry whom he or she likes. That is, the monarch cannot choose his or her consort at pleasure. Thus the King of England has not the power of taxation, the power of spending money collected, the power of waging war, the power of punishing any subject he pleases and the power of marrying the lady he loves.

Now, when we turn to India and consider the state of affairs there, the people have not got any of the powers described above. All the powers are in the hands of the nominees of the Crown such as the Viceroy, the Governor, the Collector and the like. They are wielding arbitrary powers. As there is no Act in India like the Habeas Corpus Act guaranteeing the safety of person to every citizen in the country, it has become possible for our arbitrary rulers to arrest or imprison or deport any person they please illegally and unjustly, be he a Hindu or a Muhammadan or a Parsi. Unless we also have all the powers that the English people have, we cannot expect our country to become really prosperous and make progress. So, just as the English people curbed the autocratic powers of their ruler, it is necessary that the free actions of our autocratic authorities here should be checked by the hook of public opinion. The history and the laws of the English people who now rule over us, are our guides, and we have nothing to do with other ways and other guides."

NADEGANNADI,
Bangalore,
Feb. 29th, 1908.

The *Navasakthi* case.

11. Referring to the prosecution of the *Navasakthi*, the *Nadegannadi*, of the 29th February, observes that in such cases as these, nobody now complains of the severity of the sentence, for it is generally understood in Bengal that these journalists are always prepared for the worst. All fear of prosecution is now lost and suffering imprisonment for the political cause instead of entailing social degradation as in the past, brings one increased popular esteem. Under these circumstances it is difficult to understand how prosecutions will prevent sedition. The Magistrate himself has stated in his judgment that the people may legitimately aspire to political freedom and that they will have the hearty co-operation of Government in their attempts for acquiring self-government, provided that they do not adopt any methods which are not constitutional. If the Government admit the justice of the popular claim to self-government but only urge the exercise of sound discretion and judgment in discussing the problem, how altogether unworthy of notice it is of an all-powerful Government that there are a few insignificant firebrands amidst the people and some one in ten thousand is guilty of indiscretion and rabid talk. Even granting that the *Navasakthi* was guilty of using indiscreet expressions in advocating democratic rule for India, who would have heard of it outside its limited sphere of circulation, if the Government had quietly ignored the same? By being subjected to prosecution these journalists have enlisted the sympathy of the public and their ideas have spread more widely than if they had been ignored. The public while sympathising with these incarcerated journalists begin at the same time to suspect the motives of the Government, and think that the Government are ill at ease on seeing popular advancement. Is it proper, then, to take measures which gradually lead to the loss of the popular confidence in the Government?

MANORAMA,
Feb. 28th, 1908.

A famine allowance to be granted to the low-paid officials in Malabar.

12. A leader in the *Manorama*, of the 28th February, referring to the hardships suffered by the low-paid officials in Malabar during these days of high prices, says that the indifference shown by the high-paid officials in bringing the real state of affairs to the notice of Government, is the chief cause of the inaction on the part of the Government in the matter. That acute distress is being already suffered by these poor hardworked officials cannot be denied and prices of the food stuffs are rising every day. The article says that if the Government are made aware of the true facts something will undoubtedly be done without any delay to alleviate the misery of these men. The solicitude evinced by Government in granting famine allowance to some districts on the recommendation of the Collectors of these districts is cited as an instance of the spirit actuating the Government. Mr. Francis, who is a very sympathetic Collector, is requested to institute an enquiry into the matter and afford some relief to the suffering classes of officials in the district.

MUKHBIR-E-DAKHAN,
Madras,
Feb. 26th, 1908.

Suggesting the appointment of a qualified Muhammadan as Deputy Collector in connection with loans.

13. The *Mukhbir-e-Dakhan*, of the 26th February, writes that the local Government have created a new appointment of Deputy Collector for the Nellore, Guntúr and Ceded Districts in connection with loans, and hopes that Government will nominate a qualified Muhammadan gentleman for the appointment.

VI.—Miscellaneous.

SWADESAMITRAN,
Madras,
Feb. 11th, 1908.

The cry for *Swaraj*.

14. The *Swadesamitran*, of the 11th February, writes:—Babu Bupendranath Basu, a Solicitor of the Calcutta High Court, has expressed his opinion, in connection with the present cry for *Swaraj*, as follows:—"India is not in a fit position at present to have *Swaraj*, nor will she be capable of having it in the near future. If she obtains *Swaraj* at this moment, disorder and anarchy will be the result; for, the Ruling Princes of India and the richer classes will not co-operate in having *Swaraj* and the lower classes are not capable of understanding even what is meant by *Swaraj*. The latter are now, as it were, slaves to the higher classes, and if *Swaraj* is to be established, the lower classes will become subject to the tyranny of the higher classes. Thus the former will not find *Swaraj* better than the present foreign Government. All the present grievances of the people are with reference to the present administration and its methods and they are not such as can be redressed only by upsetting the present state of affairs."

We do not agree with the above view. None of the Extremists ever declared that India is fit to take up *Swaraj* this very moment or even in the near future. The advocates of *Swaraj* only asserted that in course of time, it must come about and in view of its advent, not only must the British Government prepare the people of the country for it, but the leaders of the people also must work in the same direction. There is one flaw in the argument of Mr. Basu, and this is his view that when India obtains *Swaraj*, all the classes of its people from the highest to the lowest, must be capable of taking it up and that we can have *Swaraj* only when all of us have that capability. That this is not a correct view is borne out by history. Let us examine the history of those Western countries and Japan, which have *Swaraj* now. In some of them we see that they had it from days long gone by and that at the beginning, these were administered only by a handful of people. In some others the rulers evaded giving *Swaraj* to the people, as the English do now, and the people consequently became discontented and this led to disorder and revolution. The lower and the middle classes had to fight with the higher classes and after much of bloodshed, the rulers were compelled to grant *Swaraj* to the people. In England which is the birth-place of *Swaraj* and which is now a model for *Swaraj*, the administration was, for a long time, carried on by the higher classes and it is only sixty or seventy years back that the middle and lower classes were given *Swaraj*. So the history of England does not bear out the statement of Mr. Basu. Even in France, Italy, Germany and other places, at first, the king and the aristocrats around him successfully kept out the people from having a share in the Government. As a result of this, the people became impatient and after serious disturbances and bloody fights, *Swaraj* was established. Recently the same tale was repeated in Russia. So if the rulers in India go on postponing the grant of *Swaraj* to the people, none can be sure,—not even Mr. Basu—that the events in Russia will not be repeated here. If India is not to have *Swaraj* until both the lower and the higher classes are fit to administer it, will those public spirited patriots who have had higher education and who firmly believe that *Swaraj* is the only panacea for the present state of the country, wait for such a long time? People qualified as above are not few in number. They abound in tens of thousands. Is it possible to keep all these intelligent patriots in suspense, for the sake of the lower classes? If the country is to continue in subjection till the lower classes acquire capability, will not our rulers take steps to prevent the lower classes from ever rising to that level? Mr. Basu is not right in stating that, if the intelligent higher classes obtain *Swaraj*, they will come down harshly upon the lower classes. Those who take up the burden of *Swaraj* will be of the same nature as Mr. Basu and we can boldly assert that this gentleman will not treat the lower classes, who are his own brethren cruelly. Such being the case, how can he think that other men of the middle class like him will act against the interests of their country?

SWADESAMITRAN,
Madras,
Feb. 11th, 1908.

The English policy of "Divide and rule."

15. A correspondent of the *Swadesamitran*, of the 11th February, in commenting on the disruption of the Congress and the cry of the Indians for *Swaraj*, observes:—Our rulers, the Whites, declare that the Indians are not fit for self-government. Surely they are not wrong in making that statement; for, if a wild cat is brought home by a man and allowed to taste the milk in his house, will it leave the house after that, however much the owner may try to drive it out? Even so, the Whites who came to this country for purposes of trade, saw the flourishing state of the country and the lethargy of its people and adopting the policy of "make hay while the sun shines",—even now they act only on the same principle,—obtained possession of a portion of the country, partly by gift and partly by grant and conquered the remainder also by setting one man against another. Even now they think that we have no union among us, and that we are as lethargic as of old. But I can surely say that we are now living in unison, that we will no longer fight with one another depending on the words of the whites and get deceived thereby and that we are now more active than other people. Words cannot express how much we feel for having brought about the dissolution of the Congress. But we have no anxiety about it because we know that we are after all friends and brethren. Is this not enough to convince the Whites that they will not be cared for hereafter and that they can no longer expect to divide the Indians and rule?

SWADESAMITRAN,
Madras,
Feb. 13th, 1908.

India and her minerals.

16. With reference to the discovery of a new metal by name volbromide in the Central Provinces, the *Swadesamitran*, of the 13th February, observes:—It seems this metal is obtained only in small quantities in America and other places and hence its price has now gone up nearly threefold. But what if it sells so high? India will not profit by it. Though she has enormous wealth, foreigners, and not her sons, are able to enjoy it. Which country will brook this!

Swaraj for the Indians.

17. A correspondent of the same paper reports the speech of Mr. Subramania Siva at Tuticorin, in which the latter is alleged to have said:—One nation should never claim superiority over another by the mere difference of race, creed or complexion. That is contrary to the laws of creation. So we must try to get back the rights we have lost. If we are really men and are proud of being the descendants of great Rishis, our first duty is to free ourselves from our present slavish condition and establish *Swaraj*.

SWADESAMITRAN,
Madras,
Feb. 14th, 1908.

India and the Anglo-Indians.

18. The *Swadesamitran*, of the 14th February, says:—It is said that India is a dangerous country to live in and hence the necessity for the Englishmen who stay here to be paid amply. From this one must conclude that people who spend the major portion of their lives here must either be shortlived or suffer from dangerous diseases. But neither is a fact. On the other hand, we see Englishmen who have served in this country or Anglo-Indians, as they are called are strong and healthy and live to a very old age. This is evidenced by the lives of two Anglo-Indians who died only yesterday and these are Dr. Pope and Sir Richard Strachey. The former was 88 years old when he died and the latter 91; the former lived for 28 years after he left this country and the latter for 37 years after retiring from service here. Even during this period both of them were working and earning till their last moments. If India is such an unhealthy country to live in, will these people have lived to such a ripe old age and that with such vigour as to enable them to be working till the moment of their death? Then again the English officials in India often hold only the higher posts under the Government and so it is easy for them to get many of their relations into the Government service. Thus a brother of Sir Richard Strachey was in the Viceroy's Council and even in the Council of India and a son of that brother was a Judge of the Bombay High Court. It was he who convicted Mr. Tilak for sedition and incorporated a new section on sedition in the Indian Penal Code, thus greatly curtailing our

rights. Even so, the four sons of Dr. Pope were, all of them, holding high posts under the Indian Government. So many Englishmen amassed their fortunes by service or trade in India, that we may surely assert that there is not one family in England or Scotland which does not live on money acquired in India. Such being the case, will the Englishmen willingly resign this country into our hands? We are aiming at rights of sovereignty and *Swaraj!* Will they easily give up the source of their fortunes? The Indians can now understand how much they will have to suffer before obtaining their independence and they must be prepared to suffer if they are to succeed in their efforts.

NADIGANNADI,
Bangalore,
Feb. 29th, 1908.

India's future.

19. Referring to a letter to the Indian press, recently written by Mr. Phelps, an American Barrister, exhorting the Hindus as well as the Muhammadans to unite politically so as to be prepared to take upon themselves the burden of administration, the *Nadegannadi*, of the 29th February, observes that there is nothing seditious in Mr. Phelps's advice to the Indians, for, the British rule in India will certainly not continue for ever. Sooner or later they must leave the country. During the period intervening the *Mahabharatha* war and the establishment of the British supremacy in the East, India had fallen into the hands of many an aggressive nation. But no rulers could hold her for more than three centuries, though in most cases this period did not exceed one century or two. It is therefore now firmly believed by all including even the ignorant villagers that the British rule in India must sooner or later come to an end. Mr. Phelps, therefore, desires the Hindus as well as the Muhammadans to learn the value of co-operation so as to be capable of taking the Government into their own hands when the time comes. It behoves all Indians to listen to this valuable advice. But it is not for the purpose of driving the British out of India that we should unite together; for to cherish these designs is not only sedition, but it would make us seem ungrateful to our rulers in the eyes of the whole world. Nemesis will also overtake us for such ingratitude. But political servitude must not be our lot for ever. If the British withdraw from the country, we should be able to withstand any other aggressive power such as Germany or Japan. It is for this reason that the two classes of people should be capable of united action.

VRITTANTA
CHINTAMONY,
Mysore,
Feb. 29th, 1908.

The question of self-government.

20. Referring to the conversation on the question of self-government reported to have taken place between His Highness the Gaekwar of Baroda and some Europeans, and published in the *National Review*, the *Vrittanta Chintamony*, of the 29th February, observes:—Were we not exercising self-government before the British came to India? Were the Indians not skilled in the art of war in those days? Did they not know the use of weapons? The British have disarmed us in order to ensure the stability of the Empire It is no wonder that the Gaekwar remarked that the Indians have lost the art of self-government. It must be admitted on all hands that if the British should withdraw from the country there will be anarchy for some time. But it will not be long before the people regain their administrative capacity. It will not be long before Indian statesmanship regains its past eminence.

SUJANAVINODINI,
Feb. 19th, 1908.

Condemning the practice of punishing lightly Europeans charged with murder.

21. A leader in the *Sujanavinodini*, of the 19th February, observes that a European who is accused in a murder case is not treated as an ordinary human being but as one invested with a special divinity. Emerson, a white man, who murdered an Indian, a black man, was not only not found guilty by the court, in other words, the Government, but his passage money to Europe was paid by the State. Cases of this character are not reassuring. Hope was entertained that there might be a gradual change in this attitude but a recent incident has shown that a black man's life is estimated as worth only Rs. 10. Mr. Sunder, a European Settlement officer near Calcutta, kicked to death a cooly while the latter was

at his holy feet craving pardon to escape the severe thrashing that was being administered to him. The *post-mortem* examination certified that the death was due to physical injury, but in the legal eye of the Magistrate of Alipore there was not evidence enough even to prepare a charge-sheet against the accused whom he reluctantly fined Rs. 10. This is the kind of policy characterised by extreme partiality which a European adopts towards his treatment of the natives.

[Issued, 7th March 1908.]

CONFIDENTIAL. **No. 10 of 1908.**

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 7th March 1908.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

IV.—NATIVE STATES. PAGE

Cochin affairs 110

VI.—MISCELLANEOUS. PAGE

The strike at the Coral Mills 110

VERNACULAR PAPERS.

I.—FOREIGN POLITICS. PAGE

The murders in Portugal 112

II.—HOME ADMINISTRATION.

(b) Courts—

Registration of vakalatnamahs .. .. *ib.*
Prosecution of Mr. Leakat Husain 113
To reform the rank of Sub-Magistrates in Malabar .. *ib.*

(d) Education—

The rules in connection with elementary schools .. 114
The educational policy of Government .. .. *ib.*

(e) Local and Municipal—

Regarding the appointment of a Revenue officer in Calicut Municipality .. .. *ib.*

(g) Forests—

Amendment of the Forest Laws 115

(i) Public Works—

Delta irrigation .. .. *ib.*

(j) Salt and Abkári—

Reforms in the Abkári administration 116

(k) General—

The expenses of the Viceroy .. .. .. *ib.*
The expedition against the Zakka Khels .. .. *ib.*
The authorities and the Mohurrum festival 117

II.—HOME ADMINISTRATION—*cont.* PAGE

(k) General—cont.

The Government and the *Swadeshi* industries 117
The Governor's tours and the public .. .. *ib.*
The ancient and modern systems of punishment .. 118
Shooting Mr. Allen .. .. *ib.*
"Mr. Morley's magic" .. .. *ib.*

III.—LEGISLATION.

The Estates Land Bill 119
Enlargement of the Legislative Councils of India .. *ib.*

IV.—NATIVE STATES.

Industrial Exhibition at Travancore .. .. .. *ib.*

V.—PROSPECTS OF THE CROPS AND THE CONDITION OF THE PEOPLE.

The cultivation of ground-nuts 120
Famines in India .. .. *ib.*
Frequency of famine in India .. .. *ib.*

VI.—MISCELLANEOUS.

The Indians in the Transvaal 121
The emigration of coolies to Singapore and other places .. *ib.*
The present condition of India 122
The British and their Colonies .. .. *ib.*
An Indian representative in the Colonies .. .. *ib.*
The Extremists and the Moderates 123

ENGLISH PAPERS OWNED BY NATIVES.

IV.—NATIVE STATES.

THE INDIAN PATRIOT,
Madras.
March 7th, 1908.

Cochin affairs.

1. A correspondent writes to the *Indian Patriot*, of the 7th March, as follows:—"Mr. Bannerjee's remarks on the jamabundi report of the Diwan Peishkar afford interesting reading. He wonders, and we wonder too, what useful purpose a jamabundi would serve, when the report comes in late in the year. It ought to come at least two months before that particular year, the object of the jamabundi being to be the demand for each village in the taluk under all items of land revenue. The Diwan Peishkar is nicely swung round. The Diwan 'trusts' it will be alright in the future; the Peishkar ought to arrange his programme of work in such a way that his final report comes in clear two months before the year closes. And the Diwan Peishkar's report is torn asunder with criticisms of no pleasant sort any way.

* * * * *

"And then the Tahsildars are hammered downright. They seem to be a set of irresponsible men, and Mr. Bannerjee gives them all a regular wigging. It is impossible to read of such mismanagement in a State like that with a history about it without a blush, whoever is responsible for such state of affairs.

* * * * *

"This, then, is a state of affairs in the Land Revenue Department of a State like Cochin which would never be envied by the most backward state even in dark Africa. There was some flutter in the dovecots, we remember, when Mr. Rajagopalachari went there. And then every thing sedimented down again. Mr. Bannerjee has once more stirred the bottom. But as Mr. Rajagopalachari remarked the other day in opening a tank in Travancore: 'Diwans come and go. They are after all birds of passage. Each in his time looms large in the public eye, but the permanent factor steadily and effectively working for the good Government of the State is that supplied by the Maharaja.' And the Maharaja of Travancore has been a permanent factor. Diwans have come and Diwans have gone, but he has ever gone on in that straight line, never turning to the right, never turning to the left, a rigid, stern business ruler man. One misses the Raja of Cochin in the affairs of his State. It is the Diwan that struts and frets. Where is the Raja? A correspondent writes to say that he is going to Coonoor to work evidently like the Madras Government in the cool heights."

VI.—MISCELLANEOUS.

THE HINDU,
Madras,
March 5th, 1908.

The strike at the Coral Mills.

2. The following article written by a correspondent appears in the *Hindu*, of the 5th March:—

"*Strikers refuse to rejoin.*

"TUTICORIN, *March 5th*.—The strike at the mills shows no sign of ending. Yesterday morning, the mill Agent, with the Videshi Steamer Company's employees, went round the town and begged the people to induce the strikers to resume work. The people refused all help. The Agent took six maistries by force to the mill premises, confined them there for three hours, and exhorted the others to resume work, misrepresenting that the confined hands had done so. But the strikers refused to return unless and until their grievances were redressed. The confined men scaled over the back wall and escaped home. Then the Agent sent his broker to negotiate and bring the strikers round. The strikers declined. They were paid one week's provision from the Relief Fund raised by Mr. Vakil Venkatarama Aiyar.

" *A Barber refuses to shave.*

" An extraordinary incident of boycott took place yesterday.

" Mr. Rangasami Aiyangar, Vakil, and nominated Municipal Councillor, who supported the Collector's proposal to strengthen the local police force, sat before a barber for a shave. The barber had scarcely soaped his hair when he asked Mr. Rangasami Aiyangar if he supported the Collector's proposal. The Aiyangar replied it was not his business. The barber said that it was, then, not his business to shave him and went away.

" *A sorry predicament.*

" The gentleman then sent for other barbers, but all refused. He presented a petition to Mr. Ashe, who declined to interfere. The jutkawalas and tiffin-supplier have refused to supply jutkas and tiffin to the same gentleman. He went to the Sub-Collector's bungalow and prostrated before him for protection and police help. Of course he would not interfere.

" *The Lectures.*

" In the evening, Mr. Subramani Siva and Chidambaram Pillai gave lectures at the beach on 'union' and 'boycott', especially of bureaucratic courts and the police. Mr. Pillai exhorted the audience to start companies and open ginning, spinning, and weaving mills. He said that the local Europeans were bent upon doing mischief to him and Mr. Siva and quoted as instance the incident that took place at the conference held by the Collector on the 29th ultimo, when a German merchant asked the Collector 'What about the presence of the agitators?' Mr. Pillai added that this audacious statement was left unreprimanded by the Collector as Sir Vincent's statement, 'Why not shoot Lajpat Rai' was left unreprimanded in Parliament.

" *The feeling in the town.*

" The people are indignant about the conduct of the local Europeans and the authorities.

" *Better treatment of employees.*

" The local Municipality, the Railway Company and many local Videshi firms have raised their employees' wages by half and now treat them kindly and courteously.

" *A Constable suspended.*

" Mr. Sweeting suspended yesterday a constable for ten days, for having allowed some boys in his beat shout *Bande Mataram* when he went on bike."

VERNACULAR PAPERS.

I.—FOREIGN POLITICS.

SATHIYAVARTHAMANI,
Pasumalai,
Feb. 15th 1908.

The murders in Portugal.

3. In connection with the recent murders in Portugal, the *Sathiyavarthamani*, of the 15th February, writes in English:—It is another illustration of the fact that Western countries can no longer suffer tyranny and autocracy. And if the Czar of Russia has thus far escaped the many schemes of the Nihilists for his assassination, he has no assurance when the terrible day of reckoning will meet him.

The will of one man, no matter how good he may be, cannot be the rule of a people; and the day of autocracy has passed away never to return save among uncivilized nations.

(*b*) *Courts.*

DESABHIMANI,
Cuddalore,
Feb. 19th, 1908.

Registration of vakalatnamahs.

4. In criticising the present method of registering vakalatnamahs given to pleaders, the *Desabhimani*, of the 19th February, remarks in English:—The rules regarding the appointment of a pleader are meagre and defective and leave much to be desired. They open a wide door for abuse. Section 39 of the Code of Civil Procedure simply enacts that the appointment of a pleader shall be in writing and filed in Court; and rule 276 of the Civil Rules of Practice says that the appointment may be authenticated by a village munsif. The vakalatnamah is not required to be verified on oath and there is no provision making anybody responsible for the proper execution of the document. Parties are bound by the *bonâ fide* acts of their pleaders within the scope of their authority and mere error of judgment affords no valid ground for avoiding them. They are bound by the admissions of their pleaders on questions of fact, though not of law. Under vakalatnamahs couched in general terms, pleaders have power to withdraw suits or abandon defences and bind their clients. They can even compromise or adjust suits, if the vakalatnamahs contain the power and a compromise entered into by a pleader is *primâ facie* wth the authority and consent of his client, unless and until it is rebutted by proof of want of authority. Thus it will be seen that a pleader is invested with immense powers and responsibilities and the party who is bound by his acts cannot be too careful and circumspect in the choice of his advocate. He must be free and unhampered to select as his spokesman one in whom he can have the fullest confidence and whose integrity is above board. Unfortunately in most cases he is not allowed a free hand in the matter, but is often in the leading strings of some unscrupulous middle man who has his own ends to serve and who fully avails himself of the opportunity to feather his nest well at the cost of the confiding litigant, who is easily made a dupe of, especially when he happens to be an ignorant rustic. The middle man, who is familiarly called the law-agent, or more appropriately the law-tout, invariably goes to a pettifogging pleader who is only too ready to welcome him and whom he can have on his own terms or on no terms, often without the client, whom he carefully keeps in the back ground for purposes of his own and engages him for nominal fee just enough to keep the wolf from the door, himself taking the lion's share. Thus in the scrambling for clients many a pleader loses what is legitimately his due. And when the client happens to be a woman or an illiterate swain, he is seldom taken before the pleader. A vakalatnamah is prepared of which the party generally knows nothing and

its execution is subscribed by some person and registered by some needy village munsif who makes a living out of it, often in the absence of the executing party when the party happens to be an illiterate person; and when he is literate, his signature is taken in the village to a printed vakalatnamah which is then taken to the court house where the indigent and unscrupulous village munsif is always prowling about the premises ready to register it for a small tip. It is then given to the pleader who accepts it and files it in court. It is acted upon as a power duly executed and registered. What a farce of registration! Is it the kind of authentication that is contemplated by the rules? Certainly not. How, then, is such an evasion of the rule to be guarded against? What is the fun of authorising a village munsif, a man of no honour or virtue, to register vakalatnamahs? We know what stuff he is made of and how unscrupulously he often works out the ruin of many an ignorant villager. Is he to be entrusted with such an important function? Very often, men of position and respectability appear as parties to suits and they have to resort to these questionable characters for getting their vakalatnamahs registered—for authenticating the powers they give to their vakils—as if the documents signed by them are mere waste paper when they are not under the hand of the scoundrel of a village munsif. Any village munsif is authorised to authenticate vakalatnamahs, not necessarily the village munsif of the place to which the party giving the vakalatnamah belongs. Where is the guarantee that when the munsif is other than the munsif of the place to which the party belongs, the person—if one is really produced before him, which is often not the case—is the party really executing the vakalatnamah, if he is only a marksman? The majority of the clients are marksmen and the abuse that this system of registration of vakalatnamahs by village munsifs is put to is very serious and far reaching. The sooner a remedy is sought to put an end to this growing evil, the better for all concerned. A village munsif may, for the sake of convenience, be invested with the power of registration of vakalatnamahs only in the case of persons who are residents of his own village but not of others. The best course will be to have a Registrar attached to each court, whose duty it will be to register vakalatnamahs and also, it may be, to swear affidavits. If that is not practicable, the pleaders themselves may be authorized to register vakalatnamahs which will, in a large measure, minimise the evil and may possibly avoid all chances of evasion and abuse. The evil has grown intolerable and anywise a means must soon be found to lay the axe at the root of it.

II.—HOME ADMINISTRATION.

(b) *Courts.*

SWARAJ,
Bezwada,
Feb. 17th, 1908.

Prosecution of Mr. Leakat Husain.

5. Referring to the large amount of Rs. 7,000 spent for the prosecution of Mr. Leakat Husain, the *Swaraj*, of the 17th February (received on the 6th March 1908), observes:—"We must find ways and means to enable the people to pay as much land shist only as they can gladly pay and withhold stamp and abkári duties. Thereupon, whatever methods the Government may adopt, whatever troubles they may subject the people to, however much they may harass them by letting loose armies on them as hounds are set on the deer, the people will, if only they silently put up with them all, have served their motherland well. If we want to improve our country, we must serve her sincerely. It is not necessary that we should deliver addresses on platforms. We must reduce our thoughts to action."

MANORAMA,
Calicut,
March 6th, 1908.

To reform the ranks of Sub-Magistrates in Malabar.

6. A leader in the *Manorama*, of the 6th March, says that the high-handedness and vagaries of the Sub-Magistrates in Malabar with a few exceptions are matters for regret as causing much harm to the people and solicits the Government to devote their serious attention to reforming

the ranks of these officers who are vested with great responsibilities and power. The separation of Executive and Judicial functions is urged, in addition to the suggestion that the Sub-Magistrates should be placed on the same level with the District Munsifs both as regards pay and status and should equally with them be appointed directly by the High Courts. This, the article says, will have a great effect in reforming the ranks of these officers and in attracting efficient men such as graduates-in-law to the appointment. As it goes at present clerks on poor pay on passing the prescribed tests are, all on a sudden, raised to a position of independence and power and are apt to lose their heads and are tempted to raise money by unlawful means to maintain their position and propitiate the avidity as in the case now of some of their wives. The people are afraid of disclosing their names for fear of the consequences in case they are unable to support their statements with evidence.

(*d*) *Education.*

INDIA,
Madras,
Feb. 15th, 1908.

The rules in connection with elementary schools.

7. The *India*, of the 15th February, writes:—The new spirit that now pervades this land of Bharata is considered by the English to be seditious in its nature and those of them that are at the head of the Educational Department, seeing that this spirit is fostered mostly by the students, have found out a novel way by which to wean them from this and inculcate to them loyalty to their King. This is by making it a rule that in every elementary school, a portrait of the King and Queen should be hung up and that the pupils should be taught to regularly sing their praise every day and the teachers enforce this rule to the letter. A very small grant is given to these schools by the Government, but it is accompanied by many restrictions. Considering the hardship caused by these restrictions and the disproportionately small return for it, why not the managers of these schools relinquish the support of the Government? Besides, can loyalty be inculcated by having portraits of the King and Queen hung up and repeating songs in praise of them? Does not this reflect the greatest discredit on the King himself? We do not know when the authorities will find this out?

SWADESHABHIMANI,
Mangalore,
March 1st, 1908.

The educational policy of Government.

8. The *Swadeshabhimani*, of the 1st March, referring to His Excellency Sir George Clarke's Convocation Address, says that whilst, as His Excellency rightly observed, the present educational needs of India are admittedly very great, it is highly regrettable that the Government of India spends only 4 million pounds per annum and that even Japan spends some 27 millions more. It is precisely her educational policy that raised Japan to her present pre-eminent position. The responsibilities connected with education still remain with the Government alone, which is mainly responsible also in other respects for the good or evil that may befall the millions under its care. Surely, nothing will perpetuate the benefits of the British administration in India more than the spread of primary education among the masses and the providing of greater facilities for the study of science so as to raise India intellectually higher in the scale of nations.

(*e*) *Local and Municipal.*

KERALA PATRIKA,
Calicut,
March 7th, 1908.

Regarding the appointment of a Revenue officer in Calicut Municipality.

9. A leader in the *Kerala Patrika*, of the 7th March, says that the suggestion of the Collector to engage the services of a Deputy Tahsildar of ten years' experience in revenue work for re-assessing the Municipal taxes in the Calicut Municipality is a very appropriate one. But considering the responsibility and magnitude of the task it is to be hoped that the appointment of an official of a higher grade will be more beneficial inasmuch as the work demands great fortitude to undo the inequalities in the present rates in which many instances of big buildings

of rich persons being underassessed and small houses of poor persons being overassessed could easily be shown. An impartial assessment will be the means of increasing the revenue and there will be no complaint if the rate of assessing Government buildings is adopted in all cases. The attention of the authorities concerned and the Collector in particular is specially requested to the matter.

(*g*) *Forests.*

SWADESHABHIMANI,
Mangalore,
March 1st, 1908.

Amendment of the Forest Laws.

10. In a case in which some firewood bought in public auction from the Local Fund Overseer at Kasaragode (in South Canara) was seized by a Forest Ranger during conveyance for want of a permit and the buyer was charged with an offence under the Forest Act, the *Swadeshabhimani*, of the 1st March, observes that in spite of the deposition of the Local Fund Overseer that during twenty years of his service he had never even once issued a permit and the timber or firewood sold by him in auction was always conveyed unobstructed and again that of the fuel contractor that it was customary to allow firewood bought from the Local Fund Department to be conveyed without a permit, the purchaser was fined Rs. 5 by the Magistrate and, strangely enough, the Deputy Collector confirmed the sentence of the Magistrate. An appeal has now been made to the High Court. It is believed that as the several departments are but the various sub-divisions of the same Government, this method of creating a right through one and destroying the same through another department is fraught with real danger to the Government at large. The tyranny and oppressiveness of the Forest officials, more especially in dealing with the ignorant ryots in the villages, is altogether indescribable. It is hoped that the Government will soon modify the Forest laws so as to allow timber or firewood bought from the Local Fund Department to be conveyed without any obstruction from the servants of the Forest Department.

(*i*) *Public Works.*

KISTNAPATRIKA,
Masulipatam,
March 1st, 1908.

Delta irrigation.

11. Adverting to the irrigation pipes recently used in the Gódávari Delta, the *Kistnapatrika*, of the 1st March, observes :—

"The estimated outturns of the Government serve as evidence to show that the crops in the delta have failed. The explanation published by the Collector in the District Gazette indicates the grave discontent of the people. At this critical juncture, the ryots did all they could lawfully do. Delta Superintendents and Engineers were addressed; petitions were sent to Collectors and memorials were submitted to the Governor However the grievances remained unredressed. Who is responsible for this state of affairs? Who will redress the grievances of the ryots? The ryots are illiterate and ignorant. The educated men keep themselves aloof and do not care for the welfare of the ryots. It is the ryots alone that form the prop of national life in this country. Their welfare is the country's welfare, and their misfortune is the country's misfortune. It is human nature to put up with difficulties. But when once the limit is exceeded, it is not possible to estimate the calamity that may overtake the nation. The discontent of the educated men is subject to certain restrictions. But who can tell what form the discontent of the masses may take? The masses do not ordinarily move. If once they move, they will, like an infuriated elephant, cause dreadful troubles. Such an attitude of the masses in the Punjab gave indications of the commencement of a great national calamity. But the Government there behaved very cautiously. The primary cause of the unrest, the Colonisation Bill, was immediately withdrawn. The Government of Madras are carelessly slighting the strength of the masses. Already the people have begun to despair. Despair will beget anger. If once the fire of anger develops, injury will be caused to both parties. There is no use of repenting when it is too late. May the Government consider this fact deeply?"

(*j*) *Salt and Abkári.*

SWADESHABHIMANI, *Mangalore*, March 1st, 1908.

Reforms in the Abkári administration.

12. The *Swadeshabhimani*, of the 1st March, urges that in addition to the reforms already introduced by Government in the Abkári administration, the following are urgently needed, viz., the practice of selling licenses (for the sale of liquors) to the highest bidder by public auction should be given up and the price of each license should be fixed beforehand. The Abkári Department should no longer form a branch of the Revenue Department. The licensing officers should be invested with some independent authority so as to enable them to ascertain the wants and wishes of the people in the respective localities before selling licenses. Besides the tender and easily impressionable minds of school-going children should be impressed with the deleterious effect of intoxicants upon the human body. They must be told in particular that the use of intoxicants always brings on disease of a particular nature, that persons addicted to the use of intoxicants become predisposed to various other diseases, that such persons do not easily recover from illness and that alcohol when administered as medicine has no effect upon such persons.

(*k*) *General.*

VIKATA DUTAN, *Madras*, Feb. 15th, 1908.

The expenses of the Viceroy.

13. The *Vikata Dutan*, of the 15th February, says:—Within the last four years the expenditure for the establishment and tours of His Excellency the Viceroy has been enormously increasing. When we compare the expenditure of the establishment during 1892—99 with that during 1899—1906, we see it has gone up from 16 lakhs to about 22 lakhs. Similarly the touring expenses have risen from 13 lakhs to 34 lakhs and the household charges from 50 lakhs to about 83 lakhs. Even though all this expenditure may be legitimate, still it shows a great want of economy. As the *Indian Daily News* observes, all this increase was during the time of Lord Curzon, and it is now time for the Government of India to move in this matter and see how and why so much of money is spent.

SWADESAMITRAN, *Madras*, Feb. 15th, 1908.

The expedition against the Zakka Khels.

14. The *Swadesamitran*, of the 15th February, in commenting on the Zakka Khel expedition, remarks:—The Government of India, which had till now to combat with the unrest inside its Indian territories, has now to turn its attention to a disturbance on the frontiers of India. Inside the country, it fancied that the people had begun to be imbued with a disloyal feeling towards their Sovereign, and being seriously afraid that they will upset the whole administrative fabric, deported Indian leaders to distant countries, prohibited the holding of public meetings and passed the Seditious Meetings Act. But, alas! the Government has now to face dangers on all sides. It is really unfortunate that Mr. Morley, who had thought of calmly sliding through his period of office with a never-to-be-performed promise of attending to the reforms in the Indian administration, has now to arrange for an expedition on the frontier.

With reference to this expedition, the *Swadesamitran*, of the 20th February, says:—During the Boer war no Indian sepoys were sent to South Africa, perhaps on the principle that the blacks should not join in a fight between the whites. But in the present Zakka Khel expedition, the war being against Asiatics, the Sikhs and Gurkhas, and not the British soldiers, have been sent to the front. These border tribes are well known for their indomitable courage and faultless aim. They are also experts in guerilla warfare. During the Afridi wars, many lives were lost in the British lines, and similarly many lives have been lost in the present expedition till now. As it is our countrymen that go to the front, the carnage will be the greatest among these. But when rewards and titles are awarded to various people for deeds of valour at the end of the war, the whites will receive the most important of these. When both the whites and the blacks take part in a campaign, it is usually to the former that the best rewards are given, even though the latter might have borne the brunt of the attack and behaved more valiantly than the former. The whites will never do anything impartially. Even Mr. Morley, replying to a question in Parliament, said that barbarous behaviour should not be permitted only in the case of a war between the whites and not in the case of a war against uncivilized tribes like the Zakka Khels! This is as much as saying that such behaviour is permitted in this expedition.

The authorities and the Mohurrum festival.

INDIA,
Madras,
Feb. 15th, 1908.

15. The *India*, of the 15th February, in commenting on the recent Mohurrum festival, remarks:—We all know that during this festival the Hindus also join the Muhammadans without any distinction. We learn that in certain places the authorities objected to this on the ground that, as the festival is purely a Muhammadan one, the Hindus need not take any part in it. It is surprising that, though we observe no difference between ourselves, these people should unnecessarily create division among us. One of their pleas is that this will give rise to serious riots, and perhaps the next move will be to prohibit all festivals which attract a crowd. But all this cannot sever our union and though we differ in religion, we hope that by the blessing of God all our festivals will be marked by the members of each community reciprocating the respect and affection of those of the other.

The Government and the *Swadeshi* industries.

SWADESAMITRAN,
Madras,
Feb. 17th, 1908.

16. The *Swadesamitran*, of the 17th February, writes:—There was an industrial conference along with the Bengal Provincial Conference which met at Pabna. There, certain resolutions were passed to the effect that the Government, though it does not heartily help the *Swadeshi* industries which have now begun to appear in India and especially in Bengal, should at least abstain from wantonly throwing obstacles in the way of their growth. The Moderates who were till now petitioning the Government and cringing for concessions, have now begun to request the Government to refrain from doing mischief even if it does no good. So, even the most loyal Moderates now feel that the Bengal Government is wantonly hampering everything *Swadeshi!* People can understand from this whether the justice and good Government of our British rulers are waxing or waning.

The Governor's tours and the public.

SWADESAMITRAN,
Madras,
Feb. 19th, 1908.

17. In connection with the recent tour of His Excellency the Governor to Tanjore the *Swadesamitran*, of the 19th February, remarks:—It is not surprising that the officials under Government should be very active in collecting money for the reception of the Governor; for they have to look to that Governor for promotion and other advantages. But then why should these officers tease the common people for that purpose? When the people are compelled by the local officials and often by the leading non-officials in responsible positions, such as the Municipal Chairman, to pay something towards the reception expenses, naturally they find it impossible to evade their demands. This is what happened in Tanjore. Now that the famine is raging in many parts and the prices are so high that one finds it difficult to make both ends meet, how are these selfish people justified in levying an additional tax as it were upon the public? The latter must absolutely refuse to pay even a single pie; for there is no law enforcing the payment of such tax by the people, and so they cannot be punished by any one for refusing to pay it. Let those officials who wish to gain the favour of the Collector or the Governor and those non-official title hunters spend their own money for the purpose. Will the Governor hear the common people and redress their grievances? Even if he does listen to the people, does it require all this expenditure in return? If the Governor really wants to understand the state of the country or its administration, he can do it as well by a conference with the leaders of the people, without wasting so much of their money in vain shows; and if he cannot believe the words of the popular

leaders, he can have a secret consultation with some big-wigs. Anyhow it is not at all desirable that the people should be compelled to pay so much money for the reception of the Governor whenever he goes on tour. Already lakhs and lakhs are being spent from the revenues of India towards the expenses of the tours of the Governors-General, Governors and other officers, and where is the necessity for an additional tax for this purpose? Our people should make it a point, hereafter, to turn a deaf ear to the importunities of local officers and frustrate their vain attempts to collect money. What are the Extremists doing now?

DESABHIMANI,
Cuddalore,
Feb. 19th, 1908.

The ancient and modern systems of punishment.

18. In comparing the ancient and modern methods of punishing the offenders, the *Desabhimani*, of the 19th February, observes:—Crimes are greater in number now than in the time of the ancient Hindu kings, because the system of imprisonment and punishment that obtains under the British rule is not such as to instil any fear into the minds of the offenders. According to the present rules governing the treatment of prisoners in British jails, the prisoners find their jail life more convenient than their life at home. Excepting the fact that they have to be away from their wives and children, they have no other hardship. They have regularity of diet, which they do not have in their houses, and in case they fall ill, they have hosts of doctors to attend upon them free of cost, which they can never hope to have at home. In every respect a man is better off in jail than out of it, and can this make him feel for the crime he has committed? On the other hand, he is made to think that he has better convenience as a criminal than as an ordinary man, and naturally it is no wonder that the administration report of the Police Department is showing an increase in the number of crimes every year. It was also stated in an American paper that a greater number of crimes are committed by the subjects of the British Government than by those of any other Government. So, as a remedy for this we would suggest that, as is the rule in some other countries, imprisonment should extend only for a short period and that the offender must, after his term of imprisonment is over, be made to do all sorts of menial service at or near his own habitation or the place where the crime was committed; for, working like this in the presence of people known to him will be a real disgrace to him.

SWARAJ,
Bezwada,
Jan. 6th, 1908.

Shooting Mr. Allen.

19. The *Swaraj*, of the 6th January (received on the 6th March), observes:—"Even though it may not be lawful for a man to shoot a person that had injured him, it may yet be justifiable in the case of those who are made to lose their temper. Is it not he that shot Mr. Allen that should have been apprehended and punished? But the citizens were punished instead of the culprit. It might appear just to the Anglo-Indian officials to have recourse to such an action but no other people would do so. The reason for it is nothing else than the weak condition of the people. If a similar punishment were inflicted in England by the Anglo-Indian officers, their heads would have been taken off long ago. Their prowess is like that of a person who beats a corpse. Their justice is like the justice implied in the saying, 'The pot broken by the mother-in-law is a cracked one, but the one broken by the daughter-in-law is a new pot.'"

ANDHRAKESARI,
Rajahmundry,
Feb. 28th, 1908.

"Mr. Morley's magic."

20. The *Andhrakesari*, of the 28th February, writes:—"In reply to Dr. Rutherford's statement that Mr. Morley believed the words of his subordinates as gospel truth, the latter declared that he (Dr. Rutherford) was prejudiced inasmuch as he believed the people's version and ridiculed him stating that he had stayed in India for too short a time (six weeks) to really know anything of India. Dr. Rutherford stayed, however, in India for six months and at least had personal knowledge of it. Has Mr. Morley ever in his life visited India? No. But consider how Mr. Morley at a distance of 10,000 miles from us, eating our salt and enjoying the comforts of a prince, made fun of the words

of those who spoke truth, and declared that he had nothing to do with the people's statements, but that he firmly believed the official reports. Mr. Morley in his speech said that the condition of India wonderfully changed for the better since his assumption of the office of Secretary of State. It is only Mr. Morley that can know in what respect India has improved under his regimé. As regards famines, India is now as bad as it was during the time of Lord Curzon. The officers now see sedition in everything. We always see that somebody or other is being punished for sedition. Is Mr. Morley delighted because a gagging Act was passed? What are the good things then that were done in his regimé to delight him?"

III.—LEGISLATION.

The Estates Land Bill.

THE HINDU NESAN,
Madras,
Feb. 17th, 1908.

21. While commenting on the Estates Land Bill recently passed by the Madras Legislative Council, the *Hindu Nesan*, of the 17th February, writes:—All of us know how cruelly the zamindars were treating their tenants till now and how the will of the former was law in every respect. There was no prescribed scale on which the zamindars collected the rents from their tenants. But the present law fixes the limit for the amount to be collected from the tenant and the zamindars cannot increase it. Besides this, many of the tenants of a zamindar are illiterate people and they do not know what their rights are. The zamindars took advantage of this and were teasing them like anything. So the Government wanted to settle once for all the relative rights of a zamindar and his tenant by legislation and was only waiting to find a man who will take the responsibility of drafting a Bill, satisfying all the requirements, and this duty devolved on Mr. Forbes. But then he can have only the credit of having drafted it; for the credit of having perfected it to make it fit to become law belongs to the members of the Legislative Council.

Enlargement of the Legislative Councils of India.

MUKHBIR-E-DAKHAN,
Madras,
March 4th, 1908.

22. The following are the views of the *Mukhbir-e-Dakhan*, of the 4th March, on the scheme relating to the enlargement of the Imperial and Provincial Legislative Councils. The best course for the Government to follow would be to have an equal number of official and non-official members in the Council, and in case of any differences of opinion amongst the several members on any question of public or political importance, the President of the Council will have every right to give his casting vote in favour of any party he likes. The Hindu community is quite opposed to the principle of representation by class or caste on the ground that when the Hindus and Muhammadans have got a right to elect their own representatives, the other Indian castes such as Parsis, Christians, Shanars, etc., will claim a similar privilege. This difficulty may be obviated by nominating one representative from two or four minor classes. Above all, the best method of the nomination of the members would be to call for a list of the names of the deserving candidates from the different anjumans and associations.

IV.—NATIVE STATES.

Industrial exhibition at Travancore.

TRAVANCORE ABHIMANI,
Nagercoil,
Feb. 14th, 1908.

23. The *Travancore Abhimani*, of the 14th February, writes:—All will remember that for one or two years agricultural and industrial exhibitions were held in Travancore during the Diwanship of Mr. Rama Rao. If these shows had been continued after that, doubtless it would have helped much to develop the agricultural and industrial knowledge of the population. But as the misfortune of the people would have it, these exhibitions were discontinued after the retirement of Mr. Rama Rao. Under the regimé of Mr. Madava Rao, an attempt was made to revive it, but his sudden departure to Mysore prevented its completion. Mr. Gopalachari's Diwanship is too well known to the people that we need not dilate upon it;

but one good thing was done by him and that is the cattle show organized by him. We understand that the new Diwan, Mr. Rajagopalachari, has notified his intention to have it this year also. We know this will be a great benefit to the people, but still we should like to make a suggestion at this juncture, and that is that the old industrial exhibition should also be revived. The value of such an exhibition to the people cannot be too well impressed upon the Government and we hope the people will also bestir themselves to organise one this year along with the cattle show.

V.—PROSPECTS OF THE CROPS AND THE CONDITION OF THE PEOPLE.

SWADESA BHANU,
Madras,
Feb. 16th, 1908.

The cultivation of groundnuts.

24. Commenting on the cultivation of groundnuts which is largely resorted to now, the *Swadesa Bhanu*, of the 16th February, writes:—The enormous profit accruing from this has made many people take to it and the consequence is that the cultivation of other things has suffered. So all other grains sell very high and the poorer classes feel the pinch. Hereafter at least our benign Government must consider the evil effects of the cultivation of this groundnut at the expense of the other grains and make some laws restricting the area on which and the quantity in which groundnut is cultivated, thereby encouraging the cultivation of other grains in large quantities. If such a step is not taken, the influx of the groundnut will soon stamp out every other grain from the field and famine will be the result.

Famines in India.

25. A correspondent, of the same paper, writes:—Megesthenes who followed Alexander the Great, in describing the state of India at the time of his visit, says that the Indian kings were collecting only a fourth as the land-tax and that there was no trace of famine anywhere. There seems to have been no famine in India even when she was plundered by Tamerlane and other Muhammadan warriors; nor was there any sign of it when the Maharattas subsequently devastated the country and forced the people to pay chauth and other special taxes. Nay, not even the cruel rule of Tippu Sultan which drove the people out of the country, made them feel the pinch of famine. But this pestilence has somehow come to stay in the land from the moment it came under the British rule. Truly India is purely an agricultural country and even to-day large quantities of corn are exported from this country. Such being the case, why should there be famine here always? The answer is this: The land-tax which was only a fourth in ancient times, now comes to more than half the produce. Besides this, we have to pay a variety of other taxes, such as house-tax, salt-tax, road-cess, etc. Year after year all our wealth is being robbed from us by crores. Our industries have perished and our trade has been ruined. Even for the cloth we wear, we have to depend upon Manchester. In this state, it is no wonder there is famine in India. In ancient times, if there was famine in any one portion of the country owing to want of rain, it will affect only the people of that locality. But now after the introduction of the railways, there is famine throughout India; for the produce of a place where there has been a good crop is taken away by rail to the famine-stricken portions to be sold at famine prices, the net result being that there is a general rise in the price of foodstuffs and the people suffer. The only remedy for this is to improve our industries and thus prevent our money being carried away by other people.

SWADESAMITRAN,
Madras,
Feb. 17th, 1908.

Frequency of famine in India.

26. The *Swadesamitran*, of the 17th February, reports Mr. Charles Edward Russel to have stated as follows with reference to the frequency of famines in India:—People who are asked as to the cause of the present famine in India will naturally reply that it is want of rain. But this is only the apparent cause. The real cause is the exorbitant land-tax collected by the Government. Even during famine times when the people cannot pay the taxes, the Government is most relentless in this respect. Not content with attaching their houses and lands for the purpose, it seizes even their cooking utensils

and other necessaries. If the land-tax is not very high, the people can afford to save something from their produce in any one year, to meet a famine, if necessary, in the next year. As this tax is very heavy, all the produce goes to maintain the landholder and his family. I went round many places in India and can say that 50 per cent. of the population are starving. The people have no rights of administration. What the Government wills is law and the people are only so many puppets in the hands of the Government.

VI.—MISCELLANEOUS.

SWADESAMITRAN,
Madras,
Feb. 18th, 1908.

The Indians in the Transvaal.

27. The *Swadesamitran*, of the 18th February, quotes a Bengal paper which is alleged to have written as follows in connection with the fate of the Indians in the Transvaal:—"The whites in the Transvaal are forcibly excluding the blacks from their country. But then why did the British threaten to invade China for its Emperor having refused to allow the whites in his country? Why did the whites now enter Persia? Besides this, if the Muhammadan kings had at the very outset prevented the whites of the East India Company from establishing their trade here, how could the latter have entered India and how could the present British Indian Empire have come into existence?"

A correspondent of the *Swadesamitran*, of the 20th February, reports the speech of a Mr. Vriddachala Pillai at Natal, on the eve of Mr. Gandhi's imprisonment, as follows:—"Brethren! Our patriot, Mr. Gandhi, has been sent to prison by Mr. Smutts and his adjutants in office. What crime did he commit to merit this punishment? It was the fact of his refusal to be bound by a law which tended to degrade us even below the Milechas! This law has been initiated by a handful of whites, who are ever vaunting their pride as the Colonists, because they are jealous of our trade. These cannot even call themselves the British, for many of the pure British are really espousing our cause. These are mostly foreigners, like the Russian Jews, the Syrians and the Germans, who envy the successful trade of the Indians and many of these belong to a class of people who in England do the meanest toils, such as scavengering, etc. But still even these are classed as subjects of the British Empire and the British Raj feels bound to protect the interests of these people, but not of the Indians who are as much the subjects of that Empire. Then again as to the Asiatic Registration Act, can any Indian of self-respect bow to a law like it? Besides, how did the Colonial Secretaries of His Majesty act when the Boer Government wanted to enforce an unpalatable law upon the English? Even now will these officers be as apathic as they are, if it were the English that suffered by such a legislation? It is clear that they do not want to help us; but we must not be discouraged by this. No sane Government would have acted as the Transvaal Government has done. The introduction of this law had already wounded the feelings of the Indians and the imprisonment of Mr. Gandhi has only added fuel to the fire. This is sure to affect the very suzerainty of the British. That this law has been approved by the present Liberal Government, only shows the arrogance, selfishness and want of foresight of the latter.

SWADESAMITRAN,
Madras,
Feb. 18th, 1908.

The emigration of coolies to Singapore and other places.

28. In commenting on the emigration of coolies to Singapore and other places, the *Swadesamitran*, of the 18th February, writes: Yesterday about 100 coolies were shipped to Singapore from the Emigration Depot and the sight near the Customs House was a most harrowing one. Just like the Christian missionaries who use every artifice to draw some Hindu boys and girls into their fold, the brokers entice the poor labourers in the city and the muffasal by false promises. These brokers are people of no character and they have no status or responsibility. Their only motive for canvassing for emigrants, is the reward of Rs. 25 per head which they get. So, these are on the alert to find out their victims and bring them away to Madras, often without the knowledge of their relatives and friends. When the latter miss their boys or girls they run up to Madras with the hope of

persuading their relatives to return. Their piteous cries when they find their relatives turning a deaf ear to their entreaties, makes one's heart bleed, and such was the fate of an old man yesterday who was trying his best to prevent his son from embarking. For this fault of his giving vent to his feelings as a man, he was thrashed like a beast by the brokers and even by the police. The brokers beat the man for fear of losing their Rs. 25, but why did the police also beat him? Why should these be partial to the brokers, while they were in duty bound to protect the old man from the hands of the brokers? Another suppliant at the Depot was a woman, apparently respectable, who had come to fetch her son who had fallen a victim into the hands of these brokers, and she was able to take him away only after paying Rs. 25 to the brokers. Hundreds of men similarly emigrate every week and we should not now sit quiet and allow our kith and kin to be cruelly snatched away from us like this. Steps should soon be taken to stop this and some of us should feel it a duty to go and represent to these emigrants the real dangers of their course and try to wean them away from it.

SWADESAMITRAN,
Madras,
Feb. 20th, 1908.

The present condition of India.

29. Mr. Andrew Carnegie, an American millionaire, is reported by the *Swadesamitran*, of the 20th February, to have stated as follows with reference to the present condition of India:—"England should not leave India to herself at this juncture, for that will result only in disorder and anarchy. On the other hand, she should change her present methods of administering the country and try to rule India on the same principles as obtain in England itself. It is said that India represents the brightest gem on the crown of the English King and let it not be made to lose all its variegated hues and become blood-red in colour. England is now playing a false game in India and she will soon have to give it up. The time has come when the rulers in India will have to adopt the suggestions of the educated classes, whose words do not carry much weight now. They should develop the administrative capacity of the Indians instead of regarding India as a foreign country under their subjection. If this is done, it will restore peace in the land for ever. The Anglo-Indians it is that are an obstacle in the way of reforms being introduced in India, and these are not at all capable of administering the country. I don't think that the English nation or any other nation as for the matter of that can do good to a people different in religion and race."

The British and their colonies.

30. The same paper observes:—In reply to a question by Lord Ampthill in the House of Lords, whether it will be possible to organize a Colonial Conference in London to consider the bad way in which the Asiatics are treated in the British colonies, Lord Elgin replied that this question had already been considered by the Colonial Conference in 1906 and that it will not be desirable to discuss this subject again, so soon after the Transvaal and Canada have come to a settlement in this affair. It is surprising to see that the British are so terribly afraid of their colonies and Lord Elgin especially seems to be a very timid man. All the same, the British Government are ready to tease India as much as possible.

An Indian representative in the colonies.

31. The same paper writes:—Two Japanese were recently punished with one year's imprisonment and a fine of 500 dollars for having entered British Columbia in America and they were told that the former punishment will not take effect if they leave the country at once. On learning this, the Japanese representative at Ottawa, the capital of Canada, had an interview with the Prime Minister, and as a result of this, orders were sent to the head of the Judicial department at Columbia, to release the imprisoned Japanese on bail and act according to the terms of the treaty with the Japanese. What we have to note in this connection is that if, as in this case, there are Indian representatives in every foreign colony, they can

intervene and get justice done to the Indians whenever the latter are ill-treated. The Indians are now treated like so many beasts and worms in the Transvaal, Natal and other Colonies and there is no one to plead for these poor people and question the conduct of the whites.

Bharata Bandhu,
Feb. 29th, 1908.

The Extremists and the Moderates.

32. An article in the *Bharata Bandhu*, of the 29th February, states as follows:—"It is a universally admitted fact that India is gradually waning and this decay or downfall must be due to the want of cleverness or to misdirected cleverness of her administrators. Just as the prosperity or the adverse condition of a tarward is to be attributed to the manager thereof, so the well-being or the decay of a country must be due to its administrators. India's administrators are the English and they are growing prosperous, while the Indians are waxing poor. India is the storehouse of the English and they depend upon her for the supply of everything that they want; but for India, they would have become very poor long ago. It must be admitted that an administrator, who is mindful of his own benefit, even at the expense of his subjects, is an absolute fool. An impartial judge on comparing the prosperity of Britain with the downward tendency of India, would be decidedly of opinion that some of the British administrators of India hate bitterly their subjects, though there are some large-hearted men also to be found among them. It is indeed a despicable sight that the parents should enjoy themselves in their mansions in perfect unconcern, while their children wander about in misery in search of conjee (the poorest sustenance of life) and the British Administration is a perfect picture of this state of things. It is not proper for a Government to appropriate three-fourths of what its subjects are entitled to, refusing at the same time the requests of the subjects. Subjects are not for a Government, but a Government on the contrary is for the benefit of the subjects. The British Government regards India as its storehouse and appropriates unrestrainedly as much as can be drawn from it for its consumption."

"They are called Extremists who are of opinion that so long as the Indians remain under the British Government whose characteristics are above delineated to a certain extent, they will meet with degradation or downfall and that they should, effecting their escape from the delusion of the British, assert independence and begin to work for *swaraj;* while the others are called Moderates, who advocate that the Indians should endure with a feeling of Job-like patience all the insolence and high-handedness of the British Administrators, prostrate themselves at the feet of the Government and patiently bear the kicks and blows administered to them." The correspondent dwells at length on the doctrines inculcated by these parties and concludes at last, with an expression of pure adoration and regard for the Extremists, who, among other things, state that Government have already deprived the Indians of one leg and before the other leg is also lost, the goal must be reached. Any more delay will be fraught with ruin. Liberty to Indians will be disaster to the British and that liberty, therefore, will never be, of free will, given. The Indians do not stand in need of their help. Let the British enjoy as much as they want of the riches of India and it is not of much matter to Indians.

ERRATUM.

On page 100 of the report, in line 2 of the paragraph numbered 7, "pastr" is a misprint for "parts".

Issued, 14th March 1908.]

[illegible] and persecution done to the Indian [illegible]
rated. The Indians are now treated like [illegible]
Transvaal, Natal and other Colonies [illegible]
people and question the conduct of [illegible]

2. An article in the [illegible]

[illegible]

CONFIDENTIAL.

No. 11 of 1908.

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 14th March 1908.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

I.—FOREIGN POLITICS.

PAGE

The Zakka Khel expedition 126

II.—HOME ADMINISTRATION.

(*d*) *Education*—

The Principal and students of the Presidency College, Calcutta .. .. *ib.*

(*h*) *Railways*—

State-management of Indian Railways 127

II.—HOME ADMINISTRATION.

PAGE

(*k*) *General*—

The Tinnevelly sensation 128

IV.—NATIVE STATES.

The Mysore Chief Judge 129

VI.—MISCELLANEOUS.

The new movement .. .. *ib.*

VERNACULAR PAPERS.

II.—HOME ADMINISTRATION.

PAGE

(*b*) *Courts*—

Muhammadan Judges and Magistrates 132

(*d*) *Education*—

Deploring the refusal by Government to sanction the raising of the Mission High School at Calicut to a Second-grade College .. .. *ib.*

(*h*) *Railways*—

Carelessness of the Railway guards .. .. .. *ib.*

(*k*) *General*—

The oppression of the Government .. .. .. *ib.*
The Indian amendment to the address by the Crown in the House of Commons 133
The impending resettlement 134
The zamindars and the local officials .. .. .. *ib.*
" Solution of a problem " .. .. *ib.*
Saint Morley's love for India .. .. *ib.*
" Unrest in Tuticorin " 135
Social reforms and self-government .. .. .. *ib.*
Welcome to Babu Bipin Chandra Pal .. .. .. *ib.*
Village accountants .. .. *ib.*
Military expenditure 136
Inconvenience suffered by passport-holders at the hands of Assam officials to be redressed .. .. .. *ib.*

III.—LEGISLATION.

PAGE

The Madras Estates Land Act 136

IV.—NATIVE STATES.

The Arts College in Travancore 137
Motors between Trichinopoly and Pudukkóttai .. .. *ib.*
Supervision of Sanskrit Colleges in Mysore .. .. .. *ib.*
Europeans in the State service .. .. *ib.*

V.—PROSPECTS OF THE CROPS AND THE CONDITION OF THE PEOPLE.

The famine in the Tanjore district 138
A famine impending .. .. *ib.*

VI.—MISCELLANEOUS.

" Do not be afraid of a prison " .. .. *ib.*
Dr. Rutherford and the Congress .. .. *ib.*
The " Ash Wednesday " of the Indians .. .. .. *ib.*
" Boycott the foreign circuses " 139
" Boycott everything foreign " .. .. *ib.*
The need for a national education 140
The intended visit of Mr. Gokhale to England .. .. *ib.*
Mr. Andrew Carnegie on the present condition of India .. *ib.*
Political offenders in prison 141
Government officials alleged to be interesting themselves in the celebration of Babu Bipin Chandra Pal's release .. *ib.*

ENGLISH PAPERS OWNED BY NATIVES.

I.—Foreign Politics.

The Liberal,
Madras,
March 8th, 1908.

The Zakka Khel expedition.

1. The *Liberal*, of the 8th March, writes:—" . . . . . . The Zakkas sent their jirgah to make peace. We granted them whatever they wanted. An annual subsidy of 30 laks was granted to them. Only thing they must not make raids on our territory.

"After the treaty was signed, we retreated slowly. But the snipers appeared and picked off our officers one by one. The Zakka Khels said they were snipers from the Afridi Khels and that they would punish them. One by one all our officers were buried on the mountains; then the enemy became more bold. They said they only came to see European officer jump on his horseback. They did not care a rap for the *Kala Admi*. When the commander offered them currency notes to go away peacefully, they received them and rubbed them and threw them to the winds.

"Then the sepoys were moralized, they began to fly in all directions. The commander held out for some time. The retreat became a rout, the rout became a carnage. The Zakkas made their warhoops and commenced their pillage and slaughter on a large scale. The Amir abetted them and gave them his *Shabash*. This will teach the Kaffir English how to respect Moslem Amirs.

"Moreover the English respect a man who kicks and kicks decisively, without attending to any overtures of money. Nothing will drive lessons into his noddle than treacherous outflanking, setting at nought treaties and killing the false based white man. The Englishman pays it all off on the Hindu whom he calls treacherous. The Zakka Khels are honest warriors. They are great heroes. But the Hindus are sneaks and sniwells.

"Now comes the question 'who is to pay the piper.' Never mind the 5,000 sepoys killed and maimed. Never mind the dumb creation sacrificed. The total cost is in Rs. 50,000,000, fifty million rupees. There is an interest also, 30 lakhs every year to the Zakka Khels. Good, the expedition has taught a lesson that the British lion is not to be molested for nothing. But the Indians will pay that 50 millions and odd. And the sepoys are the men who ought to fight. Yes, yes. Very good. The Afghans are taught once for all."

II.—Home Administration.

(*d*) *Education*.

The Indian Patriot,
Madras,
March 12th, 1908.

2. The *Indian Patriot*, of the 12th March, contains the following:—

"Indian Telegrams.

"[*From our own correspondents.*]

"INSULTED M.A'S. AND REDRESS.

"PRINCIPAL REFUSES TO HEAR.

"Prejudicial Effect.

"Calcutta, *March* 12.

The Principal and students of the Presidency College, Calcutta.

"A report of an interview is published which took place between Mr. H. R. James, Principal of the Presidency College, and several M.A. students who went to him to report the insolent conduct of a bearer who had insulted some of them. There can be no question that the students felt they had a legitimate grievance, and in bringing it to the notice of the Principal they acted in the only way that could be regarded as proper. Mr. James, however, not only declined to interfere but added indignity to the insult.

"They told him that the chaprasi had abused them.

"He broke forth—'Tongue is free.'

"They pointed that the man had addressed them *chuprao toom.*

"He forthwith translated: 'be silent,' and asked, 'where's the sting?'

"They said that they sought relief at his hands.

"He retorted that they had wasted twenty of his most valuable minutes.

"This surely was not the right way to deal with complaints. The cold formal manner he seems to have assumed was bound to have a prejudicial effect upon minds not yet accustomed to such manners."

(*h*) *Railways.*

THE HINDU,
Madras,
March 11th, 1908.

State-management of Indian Railways.

3. The *Hindu*, of the 11th March, contains the following leader:—

". . . . . The argument as to the improvident character of State management, in general, is as old as the days of Mill but since then, we have had examples of ever-increasing force that in respect of such large undertakings as railways or other means of public transport, which have outgrown unaided private enterprise, State-management has proved itself more economical and beneficial to the country than a group of competing lines who have much more an eye to dividends within their contract period, than of the ultimate requirements and benefits of the public. So far as the question of development of railways goes, the question is mainly one of finance and we are sure no one will be convinced by the argument that private bodies or syndicates can find the money more easily, or on much easier terms than the Government. Scheming syndicates will offer cheap terms for money only in the expectation of subsequently recouping themselves therefor by starving the public of comforts or imposing much heavier terms for use of the railroad or otherwise than would have happened if the State managed the line. It is also obvious that though State railway investments should be viewed as business, they should not, in the interests of the public, be regarded solely from the maximum profit-earning standpoint. They should be viewed as agencies for the economic development of the nation, and should not be allowed to be used as the means for the exploitation of our resources to foreign lands. They must be used to foster our industries and their freightage and fare should be used, as in Germany, as a protective tariff for the country's industrial development so as to discourage foreign importation. The possession of State-management will tend, above every thing, to prevent railways from unhealthy competition in freightwars, so as to deflect the trade of the country from their natural outlets to places which are otherwire unsuitable for various reasons. India, in these respects, suffers severely from the disadvantage of not having a Government in which her voice can have a representation. Whether the Government is justified in borrowing fifteen crores for railway investment, in preference to more urgent irrigation schemes, is a question which is not left to them to decide. Nor, when the fifteen crores are borrowed for railway purposes, have they any voice in deciding whether it is to be more profitably spent in improving existing transport facilities so as to develop the industries of the country, rather than in providing further lines and facilities for the exploiters of our raw products. But whether we are going to make ourselves felt in the administration in these respects or no, there can be no doubt that between the private foreign investor and the Government we should unhesitatingly choose the latter, for the reason that State-management will be far less harmful to our ultimate interests than that of the investing syndicates who seek to tap this country to their best advantage."

(*k*) *General.*

THE INDIAN PATRIOT,
Madras,
March 13th, 1908.

The Tinnevelly sensation.

4. The *Indian Patriot*, of the 13th March, writes:—"Our correspondents at Tuticorin and Tinnevelly telegraph to us to-day intelligence of a rather grave nature. Mr. Chidambaram Pillai and two others who were on the 9th instant called upon by the District Magistrate of Tinnevelly to show cause why they should not be bound over for good behaviour on account of seditious speeches have, as our Tuticorin telegram shows, been dealt with under a different section altogether and been remanded to custody. The result of this step has been a very widespread excitement and commotion, a possibility to prevent which the District Magistrate first took proceedings against them. Our Tinnevelly correspondent informs us that great confusion prevails there to-day, that all shops and schools have been closed, that the Principal of the Hindu College and the Agent of Messrs. Parry & Co. were stoned, that the mob is parading the streets, that municipal lights were broken, that no jutkas are available, and that all business is dislocated. This is, indeed, a serious state of things which any action of any of the three persons now sent to jail would have hardly helped to create; and we fear that there has been some bungling on the part of the local authorities. The first notice to the three persons was evidently taken under section 108 of the Criminal Procedure, which empowers a District Magistrate to call upon a person to show cause why he should not be bound over for good behaviour when he has information that such a person, either orally or in writing, disseminates or attempts to disseminate or abets the dissemination of any seditious matter as defined in section 124A or any matter calculated to excite any racial feeling as shown in section 153A. But according to our telegram to-day, the proceedings were converted into one under section 107, under which, whenever a District Magistrate or other competent Magistrate of the first class is informed that any person is likely to commit a breach of the peace or disturb the public tranquillity or to do any wrongful act that may probably occasion a breach of the peace or disturb the public tranquillity, he may require such person to show cause why he should not be bound over to keep the peace. Clause 4 of this section authorises a Magistrate, before whom a person is sent under the section, to detain such person in custody according to his discretion until the completion of the enquiry prescribed by the code. It is under this clause that the three accused have been remanded; and the further inquiry having been posted for the 1st of April, they must presumably remain in custody until that date unless the Sessions Judge lets them out on bail. Unless the District Magistrate considered it essential for peace and public tranquillity to detain these men in custody, there was apparently no necessity for him to remand them.

"So far as we know, except the strike of the mill hands there was no occasion for any kind of anxiety on the part of any body; and assuming that special precautions were needed on account of this circumstance, we do not know whether there was actual necessity to go further than posting a special Police. That Mr. Chidambaram Pillai and his co-adjutors have been organising public meetings and making speeches is a fact well known to us. But was there anything exceptional in their speeches of a few days ago, any more than there was in the speeches which they had been delivering for over two years? The fact of the proceedings under section 108 being converted into proceedings under section 107 shows unmistakably that their speeches and writings have not made them liable under the law, but that their offence is merely an attempt or preparation to commit a breach of the peace or cause disturbance of the public tranquillity. This offence they must have been preparing to commit by other means than speeches and writings, and we have yet to know what they were. Whatever that may be, it is the remand of these people into custody rather than their freedom that seems likely to disturb peace and public tranquillity; for undoubtedly there are large numbers of people who feel for them and who are indignant at the treatment to which they have been subjected. We would, indeed, for the present put the

most favourable construction upon the action of the authorities; but even by doing so we cannot altogether resist the impression that there has been a regrettable miscalculation of possibilities."

IV.—NATIVE STATES.

THE INDIAN PATRIOT, *Madras*, March 11th, 1908.

The Mysore Chief Judge.

5. The ***Indian Patriot***, of the 11th March, referring to the appointment of an Englishman as Chief Judge, Mysore, writes:—" . . . . . But we can hardly believe that the Government of India would force upon the Mysore Government an official from British India, if it had the patriotism to prefer its own subjects. His Excellency the Viceroy is directly in charge of the affairs of Native States; and if His Excellency knew that there was a desire on the part of the Mysore Government to appoint none but a native of Mysore, His Excellency would have been the last person to object to it. The truth is that the Mysore Government did not want to appoint a native of Mysore; and so they went about asking for the loan of an officer from British service. Mr. H. V. Nunjundiah, who has had large judicial experience, has been one of the Judges of the Chief Court, and is acting as the Chief Judge, was the most legitimate claimant to the place. But the Mysore Government had not the generosity to appoint a Mysorean. At this rate, it may appear anomalous to some people that His Highness the Maharaja himself should be a native of Mysore; for in their opinion a better ruler for Mysore could be found in Madras or Bengal. The Mysore Government may now throw the responsibility for appointing an old European upon the Government of India. That is the easiest thing for them to do, because there is no chance of a public contradiction from that quarter. But why did they apply for the services of an official from British India at all, when they had so many in Mysore itself? If a young man, who has absolutely had no judicial experience, could act as a Judge of the Chief Court, there would be nothing incongruous in Mr. Nunjundiah, with all his academical distinction and judicial experience, being confirmed as the Chief Judge. The truth appears to be that the Mysorean is nothing in his own country, and unlike the Frenchman of a past generation, has not even the satisfaction of finding his country respected abroad."

VI.—MISCELLANEOUS.

THE HINDU, *Madras*, March 10th, 1908.

The new movement.

6. The *Hindu*, of the 10th March, has the following leader:—"The numerous demonstrations which have taken place in the country, excluding those which were unwisely repressed by the authorities, over the release of Bipin Chandra Pal show the hand-writing on the wall, and thoughtful men in the country would do well to reflect on their true significance. It is time for the English statesmen who sway the destinies of this country, and their Counsellors, Anglo-Indian and Indian, all those, in short, who are or who claim to be 'in the confidence of the Government,' to take stock of the present state of things, and the nature of the political atmosphere in the country. It will not do any longer to follow the tactics of the ostrich and try to face hard facts by imaginative pranks. It does not require much intelligence to discern that the widespread movement of public rejoicing to which the release of Mr. Bipin Chandra Pal has given birth is not due to any great glamour of an inspiring personality but, on the other hand, is the offspring of a living national impulse which has now found outward vent. Apart from the crudities of the manifestation and the various irregular forms in which it may appear, there is no reason to think that the spirit which animates the movement is otherwise than a sign of national vitality. It is the duty of all who have the advancement of the country's welfare at heart to greet the new spirit in a temper of cheerfulness, charity and hope, and to guide and strengthen it so that it may fructify in the prosperity of the people. We take it that the new movement is not only the natural but a necessary outcome of

the forces which have long been dominant in this country in repressing the intellectual, moral and political energies of the people. The reactionary spirit which is ruling the country has found its most recent and outward expression in the statement of Mr. Morley as Secretary of State for India that as far as his intellectual vision could reach, the Government of this country must be personal and despotic. It is idle to deny that so unambiguous a statement of a vital administrative principle from a Radical Secretary of State, a man of the most cultured mind and enlightened sympathies in all matters not pertaining to India, has shattered the belief of many thoughtful men in India in the essential purity of purpose and progressive character of the British Government. We deem it of the highest importance that a strong protest should be made against the enunciation of a doctrine which we hold to be pernicious to good government and which makes the gravest reflection against the civilized capacity of an ancient race. If as is frequently dinned into our ears the people of India are not fit for immediate self-government, it is at the same time monstrous to lay down that they never will be so, and to frame a system of government by which an 'irreducible minimum' of men of foreign race shall lord it over the country and keep it as a dumping ground for all time. Whatever may be the depth of Mr. Morley's political study and political philosophy, we refuse to believe that he was a good political seer when he gave utterance to so dangerous a doctrine as that we have referred to above. If through the long vista of time which Mr. Morley allowed his mind to travel before making his statement, he does not, as he says, think it probable that India will be ripe for anything but a personal and despotic Government, it speaks volumes for the nature of the British administration and political guardianship which do not foster or create a type of citizens in the people fit for self-government. As regards the best form of government in modern civilized States, there can be no two opinions. A very able writer has pointed out in the *Contemporary Review*, "'The wise and benevolent deposit' ideal of government is vain not merely and not mainly because of the difficulty of securing the wisdom and benevolence of the despot, but because it does not look to, and deliberately excludes, the one paramount end of all government, to make citizens. Even where it succeeds, it fails in the main thing and even where self-government partly fails, the measure of its success is success in the highest purpose of Government, and it carries in itself the promise and principle of all reform. In the end there is no wise or just or practical Government of men but their Government of themselves. And in the meantime there is no wise or just or practical Government but that which seeks to make its subjects into citizens." Now what is citizenship? It is incorporation into the body politic, the taking a positive and responsible part in all that concerns the common welfare. It is the elevation of men from the condition of being politically inarticulate, untaught and untrained, chiefly concerned with physical comforts. One of the living celebrities in the United States is Justice Brewer who is described to be 'one of the men of our time of great intellectual power, a power which he employs in his important place and out of it for the advancement of the public welfare.' He has remarked recently that 'the most glorious product of our civilisation, is not the entrancing beauty of the capital, the magnificence, wealth or extravagance of the Government, its ironclads or its army, its wonderful system of rail roads, its marvellous manufacturing, mining and other interests, but rather the individual's possession of an independent conscientious public spirited citizenship.' According to Mr. Morley, the rights of citizenship to Indians and of the control of, and participation in, the government of their own country by them do not even loom in the distant future. The right of citizenship is the possession or heritage of no particular nation or race. It is common to all intelligent and civilized mankind. The best exponents of it are among Liberals, and as the writer in the *Contemporary Review* has finely put it 'there is no truer exponent of it (Liberalism) than the Prime Minister.' 'Good government' he said, with reference to Ireland, 'can never be a substitute for self-government.' Long ago Mr. Gladstone wrote in a letter to Lord Granville 'Liberty alone fits men for liberty' and his whole public career, as he said himself, was the story of his learning, the supreme value of public liberty, that 'great and precious gift of God' and its paramount claims on his service. For Liberalism self-government is not one among many methods of Government having certain practical advantages in certain circumstances over other methods. It is the one absolute ideal of all Government. For Liberalism no times and no circumstances can ever justify a form of Government that is not quickened by a motive and an outlook towards self-government that does not at least seek to rest itself on the intelligent consent of the governed people. The pace and the method of reform in Government depend on many things and cannot be settled by any general doctrine but the direction and the goal of reform are beyond debate.' Read the reform proposals of the Government of India and of Mr. Morley in the light of the above observations, and no better explanation need be shown for the genesis of the nationalist movement in the country and its finding ardent adherents everywhere."

VERNACULAR PAPERS.

II.—HOME ADMINISTRATION.

(b) Courts.

MUKHBIR-E-DAKHAN,
Madras,
March 11th, 1908.

Muhammadan Judges and Magistrates.

7. A correspondent of the *Mukhbir-e-Dakhan*, of the 11th March, writes that the Mussalmans are more and better *au fait* with Muhammadan Law and Theology than either Christians or Hindus. It would be advisable if Government were to appoint a Hanafi and well-qualified Muhammadan Maulavi as a Judge and Magistrate, in order that the subtle questions relating to inheritance, dower and divorce, etc., may be disposed of in a fair way. The *Mukhbir* invites the attention of His Excellency the Governor to the above remark.

(d) Education.

MITAVADI,
Calicut,
March 8th, 1908.

Deploring the refusal by Government to sanction the raising of the Mission High school at Calicut to a second-grade college.

8. An editorial note in the *Mitavadi*, of the 8th March, deplores the withholding, by Government, of their sanction to raise the Mission High school at Calicut to a second-grade college. It will be unnecessary and may not bring any good to say anything further on this great injustice done by Government. The necessity for a second-grade college was established by local investigation conducted by an officer specially deputed by the Syndicate and the Senate passed a resolution favourable to the step after careful discussion. The refusal by Government, after all this, to accord their sanction will lead to wonder, what purpose the Syndicate and the Senate are intended to serve. It will be a pity, says the article, if the Senate allow the matter to rest here. There can be no valid reason for Government to conclude that a non-sectarian second-grade college is not required at Calicut, the capital of Malabar district.

(h) Railways.

HINDU NESAN,
Madras,
Feb. 20th, 1908.

Carelessness of the Railway guards.

9. The *Hindu Nesan*, of the 20th February, writes:—On the 13th ultimo a young Muhammadan girl, the daughter of a respectable man, was coming by the public road on the railway bridge over the river Bhawani and when she had almost come to the end of it, she suddenly espied a Nilgiri Railway goods train at a distance of 2 furlongs. Neither the driver nor the guard cared to observe the girl, and even though the latter cried herself hoarse to warn the former, the train was not stopped and soon ran over the poor girl and mangled her body to pieces. Thus the carelessness of the Railway men has resulted in the loss of one life. It will be a very desirable thing if watchmen are placed on this road to warn the people.

(k) General.

DRAVIDA DIPAM,
Madras,
Feb. 22nd, 1908.

The oppression of the Government.

10. The *Dravida Dipam*, of the 22nd February, reports Babu Manoranjani Guhar to have said as follows at a meeting at Calcutta:—Jesus Christ was the victim of oppression by the people (the Jews) which cost him his very life; but still he is now adored by the world. Even so, the British Government is now cruelly subjecting us to all sorts of hardships, and the time will soon come when we, too, will be the objects of admiration by the world.

SWADESAMITRAN, *Madras*, Feb. 24th, 1908.

The Indian amendment to the address by the Crown in the House of Commons.

11. With reference to the words of Mr. Morley during the debate in the House of Commons on the Indian amendment to the address by the Crown, the *Swadesamitran*, of the 24th February, writes:—Certain passages in the speech of Mr. Morley will doubtless make one think that in him India has a minister who is best fitted to occupy that position. Thus in one place he says, in effect, that his heart is with the Indians, though his body is in England, and in another place, he says, "I have not arranged the duties of Government to suit my own principles; nothing would induce me to do it; I would cut off my right hand rather than I would go into any administrative office on any such principles." But though he has thus formally declared that India is always before his mind's eye, he does not allow this to clog him in his actual administration of the country and always upholds his own views as the correct one. Perhaps he was made the Secretary of State for India only because of this merit of pertinaciously clinging to his conclusions. When Dr. Rutherford, who came to India and had direct information with regard to all facts, explained the real condition of the country, he was told that he did not look at these things from a commonsense plane. If Mr. Morley can characterise Dr. Rutherford as lacking in ordinary commonsense, we do not know for whom he is going to have any regard. We can only say that he is as presumptuous as Lord Curzon in thinking that none can understand Indian problems better than himself. He says, "I do not think I have anything to learn of the principles or maxims, aye, or of the practice of Liberal doctrines even from my Honourable friend" and he has vaunted that he knows what liberalism is. The suggestion of Dr. Rutherford for an Imperial Duma in India, he sarcastically styles a "visionary proposition", and observes that no rational man will say that the principles of Government which suit the European countries will equally apply in the case of the Punjab and the United Provinces. He has expatiated on his own merits instead of other people doing it. He gloats over the fact that India has now got a Viceroy and a Secretary of State who are thoroughly alive to the changes in the temperature of the political atmosphere in India and that though they came in at a rather perturbed period, they had successfully improved the situation within the two or three years that they had been in office. Surely this is lecturing with a vengeance. Perhaps meeting a man's argument by a personal attack is also a merit of a statesman!

On the same subject the *Swadesamitran*, of the 25th February, says:—We understand that the benches in Parliament were almost empty during the debate on the Indian amendment. The *London Times* explains this fact as implying that the majority of the Members on both sides of the House think that there is nothing to complain of in the present administration of India and that consequently their presence in the House is unnecessary. But we do not agree in this view. We think that the empty benches are owing to the fact that only very few Members take a real interest in Indian affairs. What does this show? It shows the utter fallacy of the theory that as the Indian debate is taken up always at the end of a session of Parliament, many of the Members, having got tired of the work by that time, find it physically impossible to take part in the debate and clearly confirms our view that it does not matter whether the Indian question is taken up when the Parliament is open or closed; for the number of Members who take a genuine interest in Indian affairs is very small.

Again Sir Henry Cotton and Mr. Smeaton, two of those who took part in the Indian debate, are persons who held responsible offices in India and so Mr. Morley could not evade their questions so easily as he did in the case of Dr. Rutherford with the remark that they could not have had a correct idea of the situation in India within six weeks. But still he dismissed even the questions of these people in a summary way. In reply to Mr. Hart Davies, asking for a Parliamentary Committee to enquire into the grievances of the Indians, Mr. Morley said that there were not men now, fit to sit on such a committee, and so it would be necessary to add some officers also to it even which was not possible as it would be detrimental to their official duties, but added that the suggestion would always be kept in his mind. We do not know how long he is to continue as Secretary of State for India and when, during that period, he is to attend to this suggestion.

Swadesamitran,
Madras,
Feb. 24th, 1908.

The impending resettlement.

12. The *Swadesamitran*, of the 24th February, reports Mr. G. Subramania Aiyar to have, in the course of a speech, spoken as follows, with reference to the resettlement of the land tax in the various districts:—This is a subject which we have been discussing for the last so many years. This forms the main stay of the various sources of income to the Government. To increase or decrease any other tax, it is necessary to discuss it formally in the Legislative Council and get the sanction of the Governor and even the Governor-General at times. But no such difficulty exists in the case of the land tax and the Government can act as it likes. This tax was increased so much in the time of Lord Curzon that he had a surplus in his hands and he wasted it in many directions. This has been pointed out more than once by Mr. Gokhale in the Legislative Council. The pretext for every settlement is to bring the rights of the mirasidars in harmony with the needs of the society; but the practical result of a settlement is to increase the land tax. Any number of petitions to the District Collectors about this subject have proved useless.

The zamindars and the local officials.

13. The same paper states:—Mr. Rash Vihari Mundal, the Zamindar of Monghir in Bengal, has become a victim of official oppression. He was asked by the authorities to give a piece of land free of cost for the purpose of erecting a library on it in honour of a European Collector by name Shiras and he refused to do it. This provoked the authorities and the outcome was that he became the subject of a dozen criminal cases one following closely upon the heels of another. In every case he had to fight it out to the very doors of the Calcutta High Court before he could escape. Within a few years this unfortunate zamindar lost all his property in defending these cases. The last criminal case has now been launched against him and he has applied to the Hight Court for a transfer of this case to the file of some other court. Behold the fate of a zamindar who slighted the officials of Government! So those who want to live in this world with their wives and children unmolested and happy, must take care to get into the good graces of the local officials! This valuable maxim is not followed by the zamindars in Bengal and that is why they suffer. On the other hand, the zamindars in our Southern Presidency understand the value of it and hence are ever on the alert to please the local officials and they give anything that the latter ask for. Our zamindars are able people indeed!

Andhrakesari,
Rajahmundry,
March 6th, 1908.

"Solution of a problem."

14. The *Andhrakesari*, of the 6th March, observes:—"It was thought that newspapers or leaflets containing the substance of some texts from the Koran and distributed by Mr. Leakat Husain were seditious and were creating racial animosity, and he was sentenced to rigorous imprisonment for three years. But the Mussalman, who distributed papers provoking racial animosity, and openly declared that the Hindus should be ill-treated and their women outraged, and that the Government which is partial to them (the Mussalmans) would not punish them, and who was further the primary cause of the 'Jummalpore disturbances', 'Mymensingh outrages', 'destruction of temples', 'outrage on the modesty of women', 'anarchy' and such other incidents, was let off by the Government merely on his promising to behave well in the future. How are these two cases to be reconciled and how is the problem involved to be solved? One need not take much trouble in finding a solution, for in the first case the man has affection for India, and in the second the man has affection for Britain".

Kistnapatrika,
Masulipatam,
March 8th, 1908.

Saint Morley's love for India.

15. Adverting to the reply of Mr. Morley to Dr. Rutherford in the House of Commons, the ***Kistnapatrika***, of the 8th March, observes:—"Elsewhere we publish the substance of his speech. He said that his love for India was out of free-

grace and that he was working hard for the welfare of the Indians. The manifestations of his love for India are too well known to the world. They have brought forth such measures as 'Sedition prosecutions', 'Sedition Acts', 'Press prosecutions', 'Punitive Police', 'Police lathies', 'Development of racial prejudices', 'Outrage on woman's modesty', 'Principle of divide and rule', 'Police mischiefs, and 'Deportations'. We close the list for want of space."

KISTNAPATRIKA,
Masulipatam,
March 8th, 1907.

Unrest in Tuticorin.

16. Adverting to the unrest in Tuticorin, the ***Kistnapatrika***, of the 8th March, says:—"A barber refused to shave Mr. Rangaswami Aiyangar on the alleged ground that he co-operated with the Collector in the proposal to increase the power of the police. Barbers and cartmen refused to serve him. Thereupon he complained to the Collector, but he expressed his inability to do anything. The inhabitants of Tuticorin are excellent people. They set an example to the Southerners. They showed clearly what the fate of the traitors to the country would be. The Government use in vain every means to destroy union among the subjects. Why does the Collector interfere? Oh Ferringhee bull! You are manifesting your true nature. You are waving the royal sceptre because the Ferringhee mills and steamers are sustaining loss. Your nation is noted as a nation of merchants. You have entered our country with a weighing balance in hand, and you have not yet thrown it away. With the balance in one hand and royal sceptre in the other, you are carrying on 'administration', 'exploiting' the land, and you 'exploit the land' by the strength of your administration. Oh! countrymen, understand this fact fully. Even ***Swadeshi*** trade unconnected with politics would not be agreeable to them. ***Swadeshi*** and politics are one and the same to them."

DESABHIMANI,
Guntúr,
March 12th, 1908.

Social reforms and self-government.

17. The ***Desabhimani***, of the 12th March, gives extract from *Vande Mataram*:—"Absence of self-government means absence of intellect, skill, etc. Those that depend upon foreign Government cannot have any manliness. Their principal aim in life will simply be to earn bread. It is independence that engenders enthusiasm in the people. The anxiety to safeguard their rights themselves quickens their soul and intellect. If the ruler of the land happens to be a foreigner, he cannot be expected to make his subjects to reform their society, etc. To preserve peace all over the country is an important duty of the Government. Who is to give peace to the country by suppressing the commotions that generally arise when bad customs in society are rooted out and new ones are introduced in their stead? This, too, is the duty of the Government. But can a foreign Government do this without stirring up religious hatred and creating racial animosity among the people? So, before reforming society, etc., the people should try for self-government. Unless the Government is in our hands, we cannot enforce the reforms that are conducive to our (social) welfare."

KISTNAPATRIKA,
Masulipatam,
March 8th, 1908.

Welcome to Babu Bipin Chandra Pal.

18. The *Kistnapatrika*, of the 8th March, contains a few Telugu verses welcoming Babu Bipin Chandra Pal. "Our Chandra Pal is coming out like a roaring whelp or a big tiger that emerges out of a cage. Look for him, ye enemies! Bipin Chandra Pal will come out resplendent with pure light, relieved of the evil influence of evil stars. O sons of India! welcome him with full devotion. Righteousness alone will conquer."

ANDHRADESARANJANI,
Madras,
March 10th, 1908.

Village accountants.

19. The ***Andhradesaranjani***, of the 10th March, writes as follows:—"A village accountant ought not to consider, 'I am the accountant of a village. What am I when compared with the Collector?' All servants are in the same position. One who gets a salary of ten rupees and one who gets a salary of ten thousands of rupees are both servants. Servants getting large sums go by the name of officers. All the officers have to obey the orders of a superior authority. Even the Governor-General has to obey the orders of his superiors. There is no difference between a village accountant and the Governor-General inasmuch as they are both servants obeying others. You are the Governor-General

of a village while he is the accountant and munsif of the village—India. What can the Tahsildar do without your help? What can the Collector do without the Tahsildar's help? How can the Governor administer the country without the Collector's help? It is extremely necessary that there should be this inter-dependence of authorities for carrying on the administration of the country. Therefore your help is extremely necessary for the Government. For the reasons stated above you are the foremost of the representatives of the Emperor who govern us. The pay that you receive is the ryots' money. And so you must always wish for their welfare. Else you will be deemed ungrateful to them. Improve, therefore, the spirit of union. Let the whole village form one party. You need not then stoop to do any unjust act. You need not be afraid of the Tahsildar or the police constable or any other official. You need not offer bribes. You need not curry anybody's favour. You need not cringe like a dog."

VRITTANTA CHINTAMONY,
Mysore,
March 14th, 1908.

Military expenditure.

20. The *Vrittanta Chintamony*, of the 14th March, observes that whilst even the Home Government is pursuing a policy of retrenchment in respect of military expenditure, it is strange that the Government of India shows no intention of doing so. Such a vast army, costing nearly 30 per cent. of the total annual revenue, though maintained at the expense of the Indian ratepayer, is evidently not intended for the defence of India alone. During the Transvaal war, nearly 10,000 Indian troops were despatched to South Africa. Indian troops were also called upon to serve in the Chinese War. It is thus clear that the Government are maintaining a force in India much larger than is needed for the purpose of defending this country It is also true that the present political relations of Great Britain with the other Powers make a reduction of the army possible. The present allotment for education forms only 2 per cent. of the revenue or even less; and our wants in this direction cannot be adequately met, unless the military expenditure is reduced. As in the Western countries, it is possible, in India too, to maintain only as much force as is sufficient to maintain the internal peace of the country and to depend upon a Volunteer force in reserve to guard the country against foreign aggression. Nothing can be more advantageous to the safety and defence of this country than to create a large Volunteer corps composed of Indians. Whilst it is human nature that even the vilest persons will not betray the trust reposed in them, it is altogether inconceivable why the Government would not repose more trust in the loyalty of a most God-fearing and law-abiding people or at least the educated section of them. By forming a native Volunteer corps, the present heavy expenditure on the army could be considerably reduced and various other reforms made possible.

KERALA SANCHARI,
Calicut,
March 11th, 1908.

Inconvenience suffered by passport holders at the hands of amsom officials to be redressed.

21. Referring to the inconvenience experienced by passport holders at the hands of amsom officials when they have to appear before them for observation, a correspondent in the *Kerala Sanchari*, of the 11th March, states their arrogance and vagaries are becoming intolerable. Such of them as are in humble circumstances are ordered to do some menial services, such as watering the plantain trees, while those who are respectable are discourteously treated and worried by being sent away several times on the ground of their visit being inopportune and inconvenient. It is alleged that the correspondent had personally suffered much inconvenience lately at the hands of a menon in Chirakkal taluk. It is prayed that the authorities in general and the humane Tahsildar of Chirakkal in particular will try to redress the grievances without delay by fixing a particular time for the signing of passports by the adhikaries.

III.—LEGISLATION.

ANDHRADESARANJANI,
Madras,
March 10th, 1908.

The Madras Estates Land Act.

22. Adverting to the Madras Estates Land Act, the *Andhradesaranjani*, of the 10th March, observes:—"The Government did not themselves grant any boon to the ryots, but they deprived the zamindars of some of their rights and

conferred them on the ryots. Many of the rights now conferred on the Zamindari ryots are such as are not at all enjoyed by the Government ryots. It is only when the Government confer such rights on their ryots that their generosity will be genuine."

IV.—NATIVE STATES.

SWADESAMITRAN,
Madras,
Feb. 22nd, 1908.

The Arts College in Travancore.

23. A Travancore correspondent of the *Swadesamitran*, of the 22nd February, writes:—The Arts College maintained in this city at a considerable cost by the Government was once very popular under the Principalship of people like Dr. Ross and Dr. Harvey. It has now come to be one of the worst colleges in the country. Students in this college have to suffer many hardships and the Government does not question the conduct of the whites in the State. Whatever the latter will is law. These receive fat salaries from the State and yet when we consider the way in which they discharge their duties, we are led to think that in no country can affairs be so bad as here. To take an example, if 500 pages of a book are to be taught within two years, only about 30 or 40 pages are finished in about 22 months and the students are left to shift for themselves for the remainder. Their success in the examination resembles more a lottery than anything else. There is no connection between the college examinations and the University examinations. Students who pass in the former fail in the latter and those who are rejected in the former, get through in the latter. For instance, in connection with the recent B.A. examination, five students were selected in the Mathematics section and one was declared unfit to appear and the wonder of it was that all the five selected failed, while the one rejected passed in that branch! And this with the Principal himself as the Professor of Mathematics! Perhaps this Principal, Dr. Mitchell, will say in his annual report, as he did once before, that the bad results are owing to the fact that the set of students last year were unusually dull. But then he is bound to answer the question by the Government and the public how the student rejected by him passed. There is no use of dilating upon this subject. The fact seems to be that a boy can get promotion from one class to another only if these Ferenghee professors like, and not otherwise, however intelligent he may be. This state of affairs has made many people send their sons to distant places like Madras, not even caring for the additional expenditure caused thereby.

JANANUKULAN,
Tanjore,
Feb. 26th, 1908.

Motors between Trichinopoly and Pudukkóttai.

24. With reference to the motor service recently introduced between Trichinopoly and Pudukkóttai, the *Jananukulan*, of the 26th February, says:—Owing to the bad condition of the roads, the tyres of the cars often get punctured, thereby causing a delay to the passengers travelling by them and at times even the stoppage of the service itself for eight or ten days. This has caused not only great inconvenience to the public but also a heavy loss to the company which runs the cars. Even though a petition has been sent to His Highness the Maharaja of Pudukkóttai in connection with this subject, it has had no effect till now. It will be really granting a boon to the people if the Diwan will take an interest in the affair and see that the roads are reformed.

VRITTANTA
CHINTAMONY,
Mysore,
March 14th, 1908.

Supervision of Sanskrit Colleges in Mysore.

25. Referring to the Dewan's intention, recently expressed by him, to appoint Mr. Babha as the Inspector of Sanskrit schools and colleges in Mysore, a correspondent of the *Vrittanta Chintamony*, of the 14th March, says that it is altogether undesirable that a person who has no proficiency whatever in the language should be appointed to that place and urges that in the interests of these institutions, either the Dewan or Mr. Ananda Rao should have both the colleges in Bangalore and Mysore under his own personal supervision.

Europeans in the State service.

26. A correspondent of the same paper, referring to a series of murder cases in Bangalore, observes that it is only when a native officer is at the head of the Police department that such serious crimes are generally detected and that

European officers are always unsuccessful in detecting them. Though the Indians have invariably proved themselves to be more capable and efficient than the Europeans, it is highly regrettable that the present Resident is anxious to place Europeans at the head of every department in the State.

V.—PROSPECTS OF THE CROPS AND THE CONDITION OF THE PEOPLE.

YATHARTHAVACHANI,
Kumbakónam,
Feb. 22nd. 1908.

The famine in the Tanjore district.

27. With reference to the present famine in the Tanjore district, the *Yatharthavachani*, of the 22nd February, suggests:—For the last few years the prices of articles have gradually been increasing in this district. The Ardhodaya festival, the Kumbabhishekam at Jambukeswaram and the Governor's impending visit have considerably accelerated it, thus landing the district in actual famine. Our benign Government should consider all this and should fix the prices of the articles of consumption by legislation even as it has fixed the price of a sovereign to be Rs. 15, as for instance that paddy should always be sold at Rs. 1-8-0 per kalam. It is only by the passing of such laws that the people can realise the utility of the Governor's visits.

VRITTANTA
CHINTAMONY,
Mysore,
March 14th, 1908.

A famine impending.

28. The *Vrittanta Chintamony*, of the 14th March, observes that the enormous rise in the price of foodstuffs and the general distress that prevails in the country even so soon after harvest time foreshadows the outbreak of a dreadful famine. It is important that the Government should lose no time in instituting an enquiry into the condition of the people and commencing relief measures before the people actually begin to die of famine; for, it will be admitted that relief, after prolonged starvation, when the people are reduced to too feeble and emaciated a condition, will be of comparatively little value. There is similar distress in Mysore also, and it is hoped that the authorities will commence relief measures early enough to avert the disaster of an impending famine.

VI.—MISCELLANEOUS.

SWADESAMITRAN,
Madras,
Feb. 21st, 1908.

"Do not be afraid of a prison."

29. The *Swadesamitran*, of the 21st February, reports Babu Krishna Kumar Mitter, the editor of the *Sanjeevani*, to have said as follows in the Pabna Conference:—The people of a country who have no rights of sovereignty are a real burden on this earth. Liberty is the essential thing to make life in this world happy. So better far is it to rot in prisons for alleged sedition than to live as slaves like this; hence we need not be afraid of or get disgusted with imprisonment.

INDIA,
Madras,
Feb. 22nd, 1908.

Dr. Rutherford and the Congress.

30. With reference to the recent visit of Dr. Rutherford to India as a delegate to the Congress, the *India*, of the 22nd February, remarks:—Formerly every European who turned up at the Congress and other assemblies used to lord it over the other members and used to be greatly respected. We hear that Mr. Hume, in the first few years of the Congress, used to treat our people as so many schoolboys. But Dr. Rutherford, who was present in the last Congress and who is a friend to India only in words, saw with his own eyes the new spirit that has come over our people here and the fact that England will have to face innumerable difficulties if she does not obtain the good will of India.

DRAVIDA DIPAM,
Madras,
Feb. 22nd, 1908.

The "Ash Wednesday" of the Indians.

31. The *Dravida Dipam*, of the 22nd February, reports Mr. Nevinson to have written to an English paper to the following effect:—The 16th October is observed as a day of sorrow among the Indians. On that day thousands of them smear their body with ashes or mud, having bathed in the early morning, and do not taste anything the whole of that day. All shops in the town and surrounding villages are closed. The women put away all their jewels and do not even cook on the day. The males tie yellow chords on each other's hands and the whole day is spent in wailing for their country. Big crowds assemble in Calcutta and the unlawful procedure of the Government is pointed out to the people. This is the third year in which the people observe this day of sorrow and there is not the

least ground for supposing that this feeling will abate gradually; on the other hand it seems to grow more intense year by year. This is the fatal day on which Lord Curzon partitioned Bengal. That fatal blunder, though criticised by many Government officials, was confirmed by Mr. Morley.

On this the editor of the paper says:—Mr. Nevinson came to India, saw the situation here with his own eyes and formed an impression by interviewing both the popular leaders and the Government officials; so there cannot be the least iota of falsehood in his utterances, and we hope that this will be recognised by the high officials of Government.

SWADESAMITRAN,
Madras,
Feb. 22nd, 1908.

"Boycott the foreign circuses."

32. A Coimbatore correspondent of the *Swadesamitran*, of the 22nd February, addresses his countrymen in the following terms, with reference to a Colonial circus that was playing at the place at the time:—Brethren! Our country is every day getting poorer and poorer and famine is everywhere the cry of the hour. Why is this? It is because lakhs and lakhs of our money are pouring into foreign countries by our preferring foreign things to our own country-made stuffs. Lakhs again are carried away from our country in the shape of fat salaries given to the English servants of Government. As if these were not enough, heaps of money are collected from us by the foreign circuses which lure the common public with their fine plays; but what is play to them means misery to us. When thus countless wealth flows out of our land every year, it is no wonder that we are steeped in poverty. And then, if our countrymen, not being able to find a living here, emigrate to foreign colonies like Natal, Transvaal and Canada, they are treated by the whites there like so many beasts and convicts! Our complaints in this respect to the English Government, fall only on deaf ears. Is it to these whites who treat us worse than dogs, that we should voluntarily pay our money? The "Circar tax", no doubt, we are bound to pay; should we also pay a "Circus tax"? Even the useless worm turns to bite the man who treads upon it. Are we then to return the shameful treatment that these whites mete out to us by paying them handfuls of our money? Have we lost all sense of dignity, respect and shame? We have now a foreign circus amidst us and within a week they will take away not less than Rs. 20,000 from us. Why should you waste your money earned by the sweat of your labour upon these whites? If you have surplus money in your hands, are there not enough of your own poor countrymen to whom it will be a real relief? Give food to your suffering brethren and do not waste your money upon the rich whites. Not a pie of the money that the latter take away from you will return to your country. So, do not pay a pie to these people. If you do it, you will have only the curses of your mother, the land of Bharata and you will be courting your own ruin thereby.

"Boycott everything foreign."

33. The same paper observes:—We learn that the whites in the Transvaal intend to boycott everything Indian and that a meeting was convened at Johannesburg for this purpose. The Transvaal Government will surely help the whites there in carrying out their resolution. When the people and the Government thus combine in driving the Indians out of the land, the latter will be forced to walk out coolly, and the Indian Government, in spite of its pretensions to the contrary, will only sympathize with the whites in the Transvaal. Now, what should the Indians do? They have to depend only on their own unity and strength to boycott effectively not only the Colonials, but all foreign things. So, the Indian public and their leaders must hereafter at least shake off their factious spirit and resolve to boycott unanimously everything foreign. We should not now care for the inconveniences and hardships we may have to undergo at the outset; we must be prepared to stand by our resolve, whatever obstacles may be thrown in our way. We should now impress in our minds the ancient dictum "Whatever God does is for our good," and we must begin to feel that boycott of foreign goods is the only weapon by which we can improve the prospects of our country.

HINDU NÉSAN,
Madras,
Feb. 24th, 1908.

The need for a national education.

34. In discussing the need for a national education, a correspondent of the *Hindu Nésan*, of the 24th February, observes:—The education that is imparted in the schools at present befits a man only for an employment under the Government and does not practically help him in any way in his life. Again the education that is imparted in the Government colleges is not such as to inculcate that courage and strength which is necessary to ward off the obstacles that may be thrown in the way of our progress and the patriots of the land firmly believe that the English Government will not establish such colleges. So we think that it is necessary that national schools must be started forthwith which will be independent of the Government and which will be under national control. Industrial education must also be imparted in these schools, which will enable many to earn their living by trade. The national schools established in Bengal have clearly illustrated, within the two years of their existence, the advantages to be derived from a national education. Even foreign tourists have expatiated on the merits of these schools. All this has happened in Bengal after the rise of the new party and the patriotic cry of *Vande Mataram*. So it behoves the whole Indian public to take up the cue and work for the acquisition of *Swaraj* by establishing such schools throughout India.

SWADESAMITRAN,
Madras,
Feb. 24th, 1908.

The intended visit of Mr. Gokhale to England.

35. The *Swadesamitran*, of the 24th February, observes:—It is settled that the Hon'ble Mr. Gokhale is to leave for England on the 25th April next to confer with Mr. Morley on the proposed reforms in the Indian administration. We have been seeing for a long time patriots like Mr. Gokhale and Mr. Dadabai Nowroji, working for the good of the country by directly influencing Members of Parliament to interest themselves in this respect. But judging from the result of all their labour, we are led to think that Mr. Gokhale's present visit to England will not be productive of much good, nor would its absence be productive of much harm. It is idle to expect that the Members of Parliament will do anything for the sake of India or its leaders. Everything will be made clear in a few months.

SWADESAMITRAN,
Madras,
Feb. 25th, 1908.

Mr. Andrew Carnegie on the present condition of India.

36. The *Swadesamitran*, of the 25th February, publishes as follows the speech of Mr. Andrew Carnegie, an American millionaire, some select extracts from which were quoted in the same paper of the 20th instant:—Much unrest prevails in India at present, and this after so many years of English rule in the country. If any one were to offer India, in its present condition, even as a gift to England, I would advise the former to say "Declined with thanks." It is mad to think of now leaving India to itself after ruling over it for such a long time, and if that is done, doubtless the country will soon be a scene of bloodshed. It is the duty of England to protect the Indians till they become capable of administering the country themselves. Two reasons are adduced for the present attitude of the English Government, both of which are not sound. One is that India offers facilities for the British public to make a living. In answer to this, I will ask, "Is there no other place which gives the same facilities?" The second is that the possession of India is necessary for the growth of the English trade. Granting this, I think that it is not necessary, for this purpose, to tease the people of the country so much; and it is enough if some select ports like Hongkong, Singapore and Penang are in the hands of the English. I think that England, once famous as the friend of the distressed and the birth place of the spirit of nationality, has now got into ways which do not speak well of her. The English are wrong in allowing their pride of having conquered India to affect the principles on which they administer the country. The view of the Anglo-Indians is that India should be a support to England even as her colonies like Canada and Australia are. But to gain this end, it must be openly expressed and the prominent among the Indians must be taken into the confidence of the Government. I have conversed with many educated Indians and their opinion, if expressed, will be deemed to be seditious by the English.

What else can be the feeling of the Indians after reading the history of the lives of patriots like Hampden, Russel, Washington and Franklin? Do we not, at heart, have a contempt for those who are content with the happiness that they enjoy under a foreign Government? Friendship for England is, in effect, enmity to India and who will trust traitors to their country? If the view of England is to leave India to herself after training her people to take up the administration, the Anglo-Indians are the greatest block to the achievement of that object. These presume that they know the Indian affairs best. But I think they are a useless lot. It is the duty of England to slight these people, draw the able natives to its side and gradually entrust the administration of the country into their hands. The sooner this is done the better. . . . . India will never become an English country. The result of the present administration will only be to extinguish altogether the capability of the Indians to govern themselves. The right of a nation to govern itself is a sacred one and it is a sin to take it away.

NADEGANNADI,
Bangalore City,
March 14th, 1908.

Political offenders in prison.

37. The *Nadegannadi*, of the 14th March, observes that whilst the Irish Nationalists guilty of even the most heinous crimes are given a special and more lenient punishment in the gaol, it is strange that Mr. Morley refused to make any difference in India, between persons guilty, at the most, of a little political impetuosity and of clamouring for *Swaraj* and other convicts. Mr. Morley's reply to Sir Henry Cotton in this connection was tantamount to saying that even the British justice was not the same to the Irish whites and the coloured Indians.

MITAVADI,
March 8th, 1908.

Government officials alleged to be interesting themselves in the celebration of Babu Bipin Chandra Pal's release.

38. A paragraph in the *Mitavadi*, of the 8th March, says that arrangements have been made at Calicut to celebrate the occasion of the release from jail of Babu Bipin Chandra Pal by feeding the poor and that certain Government officials also have interested themselves in the matter.

ERRATUM.

On page 112 of the report, in line 34 of the article numbered 4, *for* "for nominal fee" *read* "for a nominal fee."

Issued, 21st March 1908.]

CONFIDENTIAL.

No. 12 of 1908.

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 21st March 1908.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

II.—HOME ADMINISTRATION.

PAGE

(*k*) *General—*

The Tinnevelly riots 144
English merchants and British administrators 151

VERNACULAR PAPERS.

II.—HOME ADMINISTRATION.

PAGE

(*a*) *Police—*

The Afridis and the Peshawar station 153

(*b*) *Courts—*

Village panchayat courts .. .. *ib.*

(*d*) *Education—*

The recent educational reforms 154
The students and their Feringhee Professors 155

(*e*) *Local and Municipal—*

Plague measures in South Canara 156
Opposing the proposed increase of land-tax in Malabar. *ib.*

(*h*) *Railways—*

The Salem Railway station and the South Indian Railway 157
The Tiruvannámalai Railway station .. .. .. *ib.*

II.—HOME ADMINISTRATION—*cont.*

PAGE

(*k*) *General—*

The Congress and the Government 157
Tuticorin and its officials 158
The Press prosecutions in Calcutta 159
"Unsolicited kindness" .. .. *ib.*
"Serious rioting in Tinnevelly" .. .. *ib.*
The employment of natives in the Political Department 160

VI.—MISCELLANEOUS.

The Whites in the Transvaal .. .. *ib.*
The strike at the Coral Mills in Tuticorin .. .. .. *ib.*
"Swadeshi" and the Whites 161
The present condition of India .. .. *ib.*
"Do not be afraid of a prison" .. .. *ib.*
"The New age" .. .. *ib.*
"Ourselves" 162
Bipin Chandra Pal .. .. *ib.*

ENGLISH PAPERS OWNED BY NATIVES.

II.—Home Administration.

(*k*) *General.*

1. The *Liberal*, of the 15th March, contains the following leader :—

" *Mr. Wynch should be bound over not to disturb the public tranquillity.*

The Liberal,
Madras,
March 15th, 1908.

The Tinnevelly riots.

" It is a matter for deep regret that a few Europeans are unwittingly trying to convert Tinnevelly into a district of Eastern Bengal. No doubt the irrepressible presence of Messrs. V. O. Chidambaram Pillai, Subramania Sivam and Padmanabha Aiyangar has evidently contributed to fan the flames of popular discontent arising out of the oppression of mill employees by their European employers. Further the keen competition between the *Swadeshi* Steam Navigation Company and a foreign company estranged the feelings between the members of the ruling class and natives of the soil. A few official blunders aroused the dormant spirits of the people. Mr. V. O. Chidambaram Pillai and the other members of the Nationalist trinity have been delivering speeches and stimulated the political energies of the people. The Honourable Member of the Legislative Council, who is a citizen of Tinnevelly, revelled in the glories of being a Moderate of Moderates, and has consequently kept himself aloof from the political agitation carried on by the Extremist trinity, and did not therefore exercise a sober moderating influence on the free deliberations of the Extremist champions. The latter made grand preparations to celebrate the release of Babu Bipin Chandra Pal.

" The local officials began to blunder. If they allowed the safety-valve undisturbed and allow the pent-up energies of a few Extremists in the district, there would have been no serious apprehension of the breach of the peace. Mr. Wynch and his advisers seem to have adopted the methods in vogue under the regimé, Fuller and Hare; they seem to have burned with a desire to send the Extremist leaders to jail. So the proceedings under section 108 of the Criminal Procedure Code were changed to section 107, whereby an opportunity would be found to remand the accused to jail. The strange feature of the blunder of Mr. Wynch seems to be that when securities were offered in respect of which the criminal proceedings were instituted, he refused by stating that he had adjourned the hearing and would not take the securities offered. The whole town was thrown into uproar; the shops and schools were closed; the mob are parading the streets; municipal lights were broken and all business became dislocated. Really the public tranquillity has been seriously disturbed by the illegal and high-handed action of Mr. Wynch, the District Magistrate of Tinnevelly.

" We have been informed on the highest authority that law is no respecter of persons. If any person disturbs the peace of the district, be he a District Magistrate or a private individual, he should be bound over to keep the peace. The section 107 lays down that if a Magistrate is informed that any person is likely to commit a breach of the peace, he must find sureties for good behaviour. From the information available it is Mr. Wynch who brought about the disturbance of the peace. It may be conceded that he was actuated by good motives. The Judicial Officers Protection Act saves him from all suits for damages. However the Government of Sir Arthur Lawley should take serious notice of the misdeeds of Mr. Wynch, who was for some years the darling of the Government House, and transfer him to some other district, or shunt him along the judicial line by appointing him as the District and Sessions Judge of Ganjám or Malabar."

The Hindu,
Madras,
March 16th, 1908.

The *Hindu*, of the 16th March, in a leader after remarking that the District Magistrate's action in proceeding against Chidambaram Pillai under the Code of Criminal Procedure at all was uncalled for, continues:—"As regards the order to shoot given by the District Magistrate, it happened in this manner. When the mob had been going about the town committing various excesses, the District Magistrate, Mr. Wynch, accompanied by Mr. Sweeting, District Superintendent of Police, and the Head-quarters Deputy Collector, hurried to where the people had gathered, which was near the National Emporium offices. Here the European officers observed some decorations. Mr. Wynch asked of some of those present what the decorations were for, and on being informed that they were in commemoration of the release of Bipin Chandra Pal, he gave a cut with a whip to the shop attendant across his face. This angered the mob who answered with a volley of stones, whereupon the District Magistrate ordered the Police to open fire which they did killing four men. This is the account given by our correspondent, and we have the less hesitation in accepting it, as we find a similar account published in the *Times of India* and in the *Empire* of the 14th instant, by wire from their Tinnevelly correspondents. The account in the *Times of India* is as follows:—'Near the National Emporium offices they noticed some decorations. On being informed they were put up to commemorate the release of Bipin Chandra Pal, one of the European officers is said to have given a cut to the shop attendant with a whip. The mob answered with a shower of stones and, finding the position untenable, the District Magistrate ordered the Police to open fire which they did, killing four.' The *Empire* correspondent is even more specific. 'One of the European officers,' he says, 'lost his temper and struck a shop attendant with his whip.' We may add that the telegraphic account of the disturbance, of which the above passage forms a part, is word for word the same as that which appeared in the *Madras Mail* on the same day, viz., 14th instant, excepting that in our local contemporary's message, the passage abovementioned does not appear. Upon the facts stated above, we think the District Magistrate acted in a reckless and unlawful manner in ordering the Police to fire on the crowd which has resulted in the destruction of four human lives. When he saw the crowd of people, far from trying to pacify them, to expostulate with them or to hold any peaceful parley with them, he wantonly outraged their feelings and provoked them to show a hostile demonstration. His conduct on the occasion seems to us most unaccountable resulting as it did in such calamitous consequences. Apart from the gross inhumanity of the proceeding, we think that the District Magistrate had no authority under the law to make the order which he did under the circumstances of the case. Section 127 of the Criminal Procedure Code empowers a Magistrate to command any unlawful assembly or any assembly of five or more persons likely to cause a disturbance of the public peace to disperse. Section 128 lays down that if upon being so commanded, any such assembly does not disperse or if without being so commanded, it conducts itself in such a manner as to show a determination not to disperse, any Magistrate may proceed to disperse such assembly by force. Section 129 says that if any such assembly cannot be otherwise dispersed and if it is necessary for the public security that it should be dispersed, the Magistrate may cause it to be dispersed by military force. We do not think that, from the facts stated, it can be at all maintained that the conditions pre-requisite for employing force or military force were present in this case. The instructions given to Police officers when compelled to use firearms also constitute a safeguard to life and limb, which so far as appears does not seem to have been adhered to. It is provided that 'in order to guard against all misunderstanding, officers commanding Police parties are on every occasion of riots or enforcement of the law to ensure that the *fullest warning* is given to the mob before any order is given to fire, and to take *the* *most efficient means* to explain beforehand to the people opposed to them that, in the event of the Police party being ordered to fire, their *fire* will be *effective*.' Another rule lays down 'As *a warning* to rioters before firing commences—

"'(1) a single shot will be discharged in the air. If this is ineffective;

"'(2) the first round of fire into a body of rioters will invariably consist of buck shot instead of ball.'

"It is extremely questionable whether these instructions were carried out in the present instance. The matter is one requiring a careful and thorough investigation, and we hope the Government will deal with it in the right spirit. It is of the highest importance to the Government that the liberties and lives of its subjects are not played ducks and drakes with by impulsive and irresponsible officials, and the present moment is by no means favourable for showing any the least indifference to what is one of the most elementary functions of a wise administration. Since writing the above, we have received a wire from Tinnevelly, that the Sessions Judge has to-day refused to interfere with the order of the District Magistrate sending Mr. Chidambaram Pillai and his co-accused to jail. This does not tend to minimise the gravity of the situation nor to increase our faith in the dispensation of justice by mofussil courts."

THE INDIAN PATRIOT,
Madras,
March 16th, 1908.

The *Indian Patriot*, of the 16th March, writes:—" . . . . An attempt was doubtless made to prevent a demonstration in honour of Bipin Chandra Pal, and Mr. Chidambaram Pillai himself was desired to keep aloof from the demonstration in Tinnevelly. Such demonstrations have been held all over the country, and no attempt was made elsewhere to prevent them. Whatever opinion may be held about the matter, no harm need have been expected from it; and so long as it was kept within legitimate bounds, there was no ground for official interference. But it was neither the demonstration nor anything else, which authority attempted to prevent, that eventually caused the trouble. It was ill-advised official action that directly provoked the disturbance, and to this extent official authority will be held accountable. When, for whatever cause, people break the law, they have to be duly punished; on this there can be no two opinions. Everything necessary to restore peace and order has to be done at any cost; the guilty have to be punished, and the turbulent have to be put down. Perhaps, also, as is not uncommon, the innocent will suffer with the guilty. But the misfortune is that all this should have become necessary by causes which were perfectly controllable. We suspect that Mr. Wynch has been seriously misled throughout. He is not a stranger among the people. He has never been other than popular. His sympathetic nature, his considerateness and courtesy easily draw people to him; and he possesses both tact and common sense in abundance. How with these advantages he permitted himself to be so badly advised and to make one mistake after another, and how he failed to rightly judge the popular feeling in the district, we are unable to say at present."

THE MADRAS STANDARD,
Madras,
March 17th, 1908.

The *Madras Standard*, of the 17th March, contains the following:—

"THE TINNEVELLY TROUBLE.

"[BY WIRE.]

"(*From Our Own Correspondent.*)

"*Tinnevelly, March* 16.

"On the 13th afternoon, the District Magistrate, the Superintendent of Police and the Reserve Police Inspector went to Tinnevelly to disperse and arrest the mob. Altogether they shot four people, by a mistake, that they were of the mob. One was a Settlement office peon, another a bazaar boy, another a bricklayer. Three died instantaneously and one lies in the hospital.

"On the 13th night, a meeting at Tuticorin was dispersed. The Police and the Sub-Magistrate were beaten. The District Magistrate has passed orders under section 144, Criminal Procedure Code, that more than five people should not assemble within a radius of 5 miles within Tinnevelly, Palamcottah and Tuticorin Municipal limits. Great excitement prevails. Remanding to custody persons accused under section 107 is highly resented.

"Mr. Chidambaram Pillai's bail application is posted before the Sessions Judge for to-day. The public view his detention in custody as illegal and unjust. Great indignation prevails.

"A promiscuous mob burnt and sacked posts, Municipal office, Police station and records in the Munsif's Court. Thirty arrests were made at Tuticorin and 20 made in Tinnevelly. One Gurunatha Aiyar, a late head constable, was arrested and remanded. He cheerfully submitted. The houses of Europeans are guarded and streets patrolled and watched."

The Malabar Daily News and the Trivandrum Telegraph,
Calicut,
March 17th, 1908.

The *Malabar Daily News* and the *Trivandrum Telegraph*, of the 17th March, writes:—"The unfortunate events which have occurred at Tinnevelly and Tuticorin must be deplored by all lovers of peace and good Government. They show that political unrest of a type akin to open rebellion has only been scotched, not killed, in parts of the country, and that there is still need for firm measures to uphold the cause of authority. Such measures will be intensely detestable to the malcontent and mischief-making sections of the community, but experience has shown that they are the only measures for effective use against persons on whom benevolence and conciliation are lost. Such persons and their sympathisers will no doubt say that the disturbances in the south are all due to the despotic action of the local authorities, but unbiassed observation shows quite clearly that all the trouble has been caused by the inflammatory preachings of Chidambaram Pillai and Subramania Sivam, and to the martyr's attitude they struck when they were asked by the authorities to desist from their dangerous game of setting fire to the grass. That martyr's pose does more mischief than anything else. It turns the mob silly and rapidly gains sympathy for men who deserve no sympathy at all, owing to the bloodshed and other mischief which they create by their defiance of authority and their misleading of their ignorant fellow-countrymen. The attitude of the mob towards the local European community shows that the recent political preachings must have had a very pronounced racial effect, and this is most regrettable of all, for, in spite of such creatures as Chidambaram Pillai and Subramania Sivam, Europeans and Indians will have to dwell together in India for a long time yet, and it is poor wisdom to incite the one against the other."

The Indian Patriot,
Madras,
March 18th, 1908.

The *Indian Patriot*, of the 18th March, says:—" . . . . We sympathise with the Madras Government in their new difficulty. It is not of their making, but has been forced upon them by the mistakes of local authority. They have been put to the necessity of making themselves responsible for measures called for by local bungling. Those measures they cannot help taking in the face of the disturbance. They have to take them with the uneasy consciousness that the necessity for them might have been avoided. They cannot surely act in the spirit of the *Madras Times'* recommendation, but at the same time must vindicate authority and maintain the majesty of law. The Government are thus put to a severe test, and they must forthwith determine their course. They have not been able to secure public approbation for their action in Cocanada and Rajahmundry; and before the memory thereof had just begun to fade, a worse situation faces them in Tinnevelly. The best way of restoring quiet will be for them to allow the ordinary law to take its course against the rioters. In view of the easy subsidence of the disturbance, there is no need for exceptional measures. To impose a punitive police, as has been suggested, on Tinnevelly will be to inflict an injustice upon the respectable population for the sins of people from Tuticorin and of the few who joined them in a moment of excitement. The people of Tinnevelly had nothing to do with the occurrences in Tuticorin in connection with which Mr. Chidambaram Pillai was served with notice and committed to jail. The trouble was really brought into Tinnevelly from Tuticorin by the District Magistrate. The respectable inhabitants of Tinnevelly had absolutely no connection with any of these events, and they therefore are entitled to be left alone. Nor is there any necessity to introduce into the district the Prevention of Public Meetings Act or enforce any other extraordinary measure. If the situation is faced in a calm and firm spirit, we are sure little will remain to be said about the unfortunate Tinnevelly affair. But if more is done than is absolutely necessary to save the face of the District Magistrate, public feeling will become worse and the feeling will not surely be confined to Tinnevelly."

THE HINDU,
Madras,
March 18th, 1908.

The *Hindu*, of the 18th March, contains the following:—"Our correspondent at Tinnevelly sends us further details of the occurrences on the 13th, of which the following is a summary:— . . . . At the time of opening the fire, except the fact that stones were thrown—and the provocation according to many reliable people came from the Collector, there was no necessity for opening fire. The version here is unanimous that the first shot was fired by the hand of Mr. Wynch himself and the person who was shot was a boy of 12 or 13. He is a native of Sikkanarasayyan Gramam about 3 miles from Tinnevelly and was employed under a baker in Pettai. He was standing in front of the temple when the shot fell. No Muhammadan was affected, and the rest by the Assistant Superintendent of Police and the Reserve Inspector. The people shot are almost all young men of 17, 18 and 20 with the exception of two. They were innocent people either going in the usual course of their business, or people scaling over walls to fly from the wrath of the revolvers. The corpses of the dead were left where the shot fell as there were none to attend to them. No inquest seems to have been held over them.

"The disturbance, it is fairly clear, was unpremeditated and sudden and spontaneous owing to the state of mob feeling in respect of the action against Mr. Chidambaram Pillai and others.

* * * * *"

THE WEDNESDAY REVIEW,
Trichinopoly,
March 18th, 1908.

The *Wednesday Review*, of the 18th March, observes:—". . . . We do not wish to magnify or exaggerate in the least the significance of the incident at Tinnevelly but we would be failing in our duty if we do not take this opportunity to draw the attention of the Government to its more serious side. For reasons which we need not go into here, the temper of the people has undergone a decided change. Some discern in it the germs of a powerful nationality and some others do not regard it as anything more than a passing wave of unrest fanned into flame here and there by the machinations of a few desperate individuals. Whatever its significance, it cannot be denied that there has been a change in their temper, which, if not properly directed, will be productive of immense mischief. The Government ought not to be chiefly concerned with suppressing the few individuals who speak and act as if the driving out of Englishmen from the shores of India will be the salvation of the country. The concern of the Government is not with those men. But it lies with the voiceless millions who are being treated as if they are strangers in their own motherland. If the Government would only sift the causes of the present unrest wherever it be and deal with it in a spirit of broad-minded sympathy and fairness, the ugly incidents which have been cropping up one after another in the course of the past three years will cease to mar any more the cordiality of feelings and relationship between the rulers and the ruled."

THE MADRAS STANDARD,
Madras,
March 19th, 1908.

The *Madras Standard*, of the 19th March, writes:—"This morning we published the first batch of telegrams from our special correspondent who is now in Tinnevelly. He has interviewed the Collector, Mr. Wynch, whose statement may be taken as the authorised official version. Mr. Wynch says that he ordered the Police to fire in the air though the result of it was four fell dead on the spot. How this came about we are anxious to know. Our special correspondent has also interviewed the Hon'ble Mr. Gurusawmy Aiyar who calls attention to certain inaccuracies in the reports already published. Mr. Guruswamy Aiyar contradicts the report that there was a general exodus from Tuticorin with a view to add to the mob in Tinnevelly. Merchants and others who were reported to have arrived in Tinnevelly had other business to do. It seems that those who were primarily responsible for the disturbance were all rowdies of whom of course Tinnevelly has more than its share. Mr. Guruswamy Aiyar also tells us that no sort of public sympathy was shown towards the strikers and that the better and the more responsible sections of the people had nothing whatever to do with the occurrences of the past few days. Mr. Guruswamy Aiyar regrets the suggestion made by the *Mail* that a Punitive Police should be quartered on Tinnevelly. It does not appear that Mr. Guruswamy Aiyar is surprised at the suggestion. In fact nobody is surprised at it. If anything happens a little out of the way at once the Anglo-Indian papers come out with suggestions in plenty about swift and effective punishment."

THE MADRAS STANDARD,
Madras,
March 20th, 1908.

The *Madras Standard*, of the 20th March, remarks:—". . . . Opposition seems to have stimulated the *Swadeshi* spirit in Tuticorin and spread over to Tinnevelly. Messrs. Chidambaram Pillai and his companions left alone could do nothing at all in the matter. Their lectures like similar lectures elsewhere, say in Madras, could have produced no impression on the public mind. We are not of those who would attach much weight to the activity of these gentlemen whatever form it might take. What roused public curiosity and excited public interest was the manner in which a *Swadeshi* enterprise was sought to be interfered with. *Swadeshism* appeals to the public imagination and evokes public sympathy. We have had the most conclusive proof of it in Bengal where it is not the spirit of lawlessness but the effort to subdue the spirit of *Swadeshism* that has been manifesting itself in different directions. The instinct of self-preservation will assert itself even against the most adverse circumstances. If some of the officials down south had held the scales even, instead of throwing their weight into the scales against the pioneers of the *Swadeshi* movement, the peace of Tinnevelly would not have been disturbed. Mr. Wynch was in no way responsible for the initial blunders.

* * * * *"

THE HINDU,
Madras,
March 21st, 1908.

The *Hindu*, of the 21st March, writes as follows:—"The order to release on bail Mr. Chidambaram Pillai and others, made yesterday by their Lordships, the Chief Justice and Mr. Justice Boddam, will be hailed with satisfaction by that portion of the public which looks to the protection of the law for the well-being of the community. We have all along pointed out that the giving into custody of Mr. Chidambaram Pillai and the two others was not only a violation of the law, but was also a grave blunder in point of administrative policy on the part of the District authorities. Now that Mr. Chidambaram and his friends have been enlarged on bail, we hope that they will use all their influence and their best endeavours to calm the excitement of the common people in both Tinnevelly and Tuticorin, to restrain them from any longer proceeding to such excesses as disgraced the proceedings of the mob in Tinnevelly on the 13th instant, and to pursue by strictly lawful and constitutional means the vindication of their rights. We desire to impress upon Mr. Chidambaram Pillai and his friends and followers the force of the observations contained in the following passage in a standard work on the Law of the English Constitution, which in theory at least governs the relations between the State in India and its citizens:—'Every subject, whether a civilian or a soldier, whether, what is called a 'servant of the Government' such for example as a policeman or a person in no way connected with the administration, not only has the right, but is, as a matter of legal duty, bound to assist in putting down breaches of the peace. No doubt policemen or soldiers as the persons who are being specially employed in the maintenance of order, are most generally called upon to suppress a riot, but it is clear that all loyal subjects are bound to take their part in the suppression of riots. It is also clear that a soldier has as such no exemption from liability to the law for his conduct in restoring order. Officers, Magistrates, soldiers, policemen, ordinary citizens, all occupy in the eye of the law the same position. They are each and all of them bound to withstand and put down breaches of the peace, such as riots and other disturbances: they are each and all of them authorised to employ so much force, even to the taking of life, as may be necessary, for that purpose, and they are none of them entitled to use more. They are each and all of them liable to be called to account before a jury for the use of excessive, that is, of unnecessary force. They are each, it must be added --liable in theory at least, to be called to account before the Courts for non-performance of their duty as citizens in putting down riots, though, of course, the degree and kind of energy which each is reasonably bound to exert in the maintenance of order may depend upon and differ with his position as officer, Magistrate, soldier or ordinary citizen.' The above valuable exposition is of importance not only as affording light for the future conduct of Mr. Chidambaram Pillai and his friends, but as laying down the true criterion by which the past conduct of the officials, including the District Magistrate and of the citizens, a number of whom it is announced are going to wait in deputation on His Excellency the Governor in connection with the Tinnevelly-Tuticorin troubles is to be judged. It is to be noted that in connection with the subject of the breach or invasion of public tranquillity, action and inaction on the part of public officers and private individuals have their scope and bounds and they are to be determined by the necessities of the case. We have said before that the action of the District Magistrate in remanding Chidambaram Pillai and his co-accused was illegal and mischievous, and was the *causa causans* of the riots. That it was the spark which kindled the flame seems to be beyond dispute and this view is, we find, shared by the Tinnevelly Public Prosecutor who has stated to a press representative that 'the cause of the riot was that Mr. Chidambaram Pillai was remanded to custody. He ought to have been released on bail. If bail had been granted, he (Public Prosecutor) was sure nothing would have happened. This statement he was able to make because Mr. Chidambaram Pillai was able to quell a disturbance which was likely to take place on Monday last at the Tuticorin station.' It is, therefore, quite clear that the District Magistrate had egregiously erred in point both of expediency and of law in depriving Mr. Chidambaram Pillai of his liberty. Happily for Mr. Chidambaram Pillai, and his two friends, the High Court extended its arm to give them back their liberty. But what about the fate of the unfortunate five men who have been done to death under the orders of the District Magistrate? Their earthly doom is now beyond recall. We have *primâ facie* no faith in the wisdom of the officer who caused their being shot. No circumstances have been disclosed which necessitated this extreme and revolting step. The mob, uncontrollable as it was for the moment, was not savage or cruel as regards any human being. It vented its rage only in wrecking and burning certain public buildings. The Bangalore ***Daily Post***, in its issue of the 18th instant, says that from a private letter it learns that 'extreme cowardice seems to have been the ruling characteristic of the mob. The domestic servants of the Europeans showed remarkable faithfulness.' The ***Pioneer***, in reviewing the matter in its issue received to-day, remarks: 'Some explanation, too, is wanting of the reasons that actuated so mild a populace to break out into flagrant outrage; for considering its excitement and the free hand it enjoyed, the mob seems to have done its rioting very gently, as well as very impartially.' Everything, therefore, points to the conclusion that the grossest outrage which was committed on that day at Tinnevelly was the shooting dead of five persons. It would constitute a grave public scandal if the matter were left where it now stands. A thorough and impartial investigation into all the circumstances connected with the deplorable occurrence is necessary in the interests of public order and public justice. We find from accounts received that in both Tinnevelly and Tuticorin, official terrorism reigns rampant. Acts of official high-handedness and tyranny are on the increase. To-day's telegrams tell us that yesterday afternoon six of the nine vakils, previously asked to banish themselves from the station on the day of Mr. Pal's release on pain of criminal prosecution, have been served with notices requiring them to show cause why they should not give security for keeping the peace. The first of the six pleaders, Mr. K. R. Venkataramaier is, we understand, a brother of the Hon'ble K. R. Guruswami Aiyar. The Joint Magistrate has taken up the cases for enquiry to-day and his conduct in refusing to allow the six persons to sit in Court, shows a degree of judicial distemper which is explainable only on the ground that he is acting as Prosecutor and Judge in these proceedings. He is not apparently aware that the matter before him is not of a punitive character but is of a precautionary nature. Mr. Chidambaram Pillai's house was searched yesterday by the same Joint Magistrate and some papers seized. We have no hesitation in saying that, all things taken together, the officials in the district seem to have embarked lightheartedly upon a career of inflaming by a variety of means, the popular discontent and unrest."

THE HINDU,
Madras,
March 17th, 1908.

English merchants and British administrators.

2. The *Hindu*, of the 17th March, contains the following leader ". . . . With reference to Lord Cromer's remark about India, although since the abolition of the East India Company, the governing body has ceased to discharge the two-fold function of occupying itself with trade and administration, the actual methods of rule and the governmental policy are largely tinged with the commercial aspect. For one thing, the Englishmen who hold the most important offices in the country are the kith and kin of the English merchants who are engaged in trade and in exploiting the resources of the country for their own benefit, and the former would be more than human if in the commercial rivalry between European and Indian merchants, their support was not given to men of their own race. It is the deadly economic struggle created by this state of things that forms a stumbling block to the industrial progress and material prosperity of the people of India, and it is likewise a menace to the stability of the British Government. The birth of the *Swadeshi* spirit, its rapid advance and development on the lines of boycott and of resistance to foreign enterprise and exploitation in the economic sphere, are manifestations of national vitality and are in themselves perfectly legitimate. When brought face to face with this national awakening, our administrators are torn by conflicting emotions between duty and inclination. It is not strange under such conditions that, very often, the former is supplanted by the latter. A correspondent from Tuticorin, who is in a position to know the facts, writes to us to-day that the unrest in that place which has culminated in the riots, and the loss of property and life which has resulted from it in Tinnevelly, has been brought about by the authorities in their endeavour to crush the *Swadeshi* spirit. The telegram from our Tuticorin correspondent received to-day also bears out this statement. Nobody who has watched with care the state of things in Tuticorin since the formation of the *Swadeshi* Steam Navigation Company which has proved a formidable rival in business to the company of foreign merchants there, can doubt that the former has had to struggle hard against several adverse influences, of which official antagonism is not the least potent. Our correspondent adds that 'there is much to be said about the way in which the Executive here and at Tinnevelly have bungled in the whole affair and precipitated the crisis. Most of the respectable and educated men in Tuticorin are afraid of speaking out their minds or doing anything lest they should be accused of sympathy and complicity with the mob. The Collector and the Sub-Collector egged on by some of the local Europeans, throw the whole blame for the present unrest on some of the Brahman leading pleaders here and have recommended to the Government, it is said, that the Sub-Court must be removed from this place.' It is difficult to understand on any principle of sound policy why the authorities should view with alarm the *Swadeshi* enterprise succeeding as against the powerful competition of its European rival and try to smother it with their influence. The present state of the country in which *Swadeshi* spirit is attempted to be stamped out by Anglo-Indian commercial greed, through the aid and instrumentality of official persecution, is strong proof

that material prosperity will be a plant of slow growth in a land where its people are in a state of political dependence. We hear with wearisome iteration that foreign capital, especially English, is indispensable and must be freely had recourse to in order to start this country on the road to industrial wealth. It is said in the course of an article on 'the Indian Economic Outlook' in the *Indian World* in the February number just received that 'if we had to wait for Indian capital for the building of our cotton mills and jute mills, of our railways and irrigation, the tea and coffee plantations in the North and the South, these industries would never have come into being in India for a long time.' It must be remembered, however, that India has paid too great a price for the introduction of foreign capital and for the importation along with it of greedy foreign adventurers. The latter act as a clog in the wheel of the Indian administrative machine. They are alien in race and in sympathies with the people of the land, whose elevation politically, socially and materially they try their best to thwart. More than all, if they have established any industrial undertaking in the country, it is invested with all the prestige and permanence of a Government institution, and all the resources of Government authority and racial pride are invoked to sweep out of existence competitive undertakings started by indigenous enterprise."

VERNACULAR PAPERS.

II.—HOME ADMINISTRATION.

(a) *Police.*

The Afridis and the Peshawar station.

SWADESAMITRAN, *Madras*, Feb. 28th, 1908.

3. The *Swadesamitran*, of the 28th February, writes:—While the Zakka Khel expedition is being conducted on one side, the Afridis have not left off their pranks. Last Tuesday night, at about 9 P.M. about 40 Afridis entered the town of Peshawar and plundered the railway station itself. Both the parcel clerk and the stationmaster were forced to point out where the cash was kept, and they had to do the bidding of these ruffians to save their own lives, so much so that within half an hour the Afridis were able to carry away a booty of about Rs. 550. It is even said that these people had fire-arms with them and some shots too were fired. There was no trace of even a single Railway Police constable in or near the station all this time! How cleverly the Police do their duty!

(b) *Courts.*

Village panchayat courts.

INDIAN LAW GAZETTE, *Madras*, December, 1907.

4. With reference to the establishment of village panchayat courts, the *Indian Law Gazette*, of December, says:—The Government has no doubt established panchayat courts in some villages as an experimental measure; but there is no provision insisting on the people of the locality filing their suits in these courts alone. So the village people bring their cases before the District Munsifs' Courts, though the latter are at a distance. Nor have these District Munsifs any power given them to send back certain cases to the file of the panchayat courts. Thus even the establishment of these courts has practically had no effect. There is also another reason why people prefer a District Munsif's court to a panchayat court and that is the judges in the latter courts are mostly inhabitants of the village where the parties are and are naturally expected to know the truth about the allegations on either side; so a concocted case cannot stand before such courts. But in the former, which go only upon the evidence before them, the people have a better chance of screening the truth by getting up the necessary evidence. Therefore, if these panchayat courts are to work at all there must be a provision authorising the District Munsif to transfer suits of the value of Rs. 200 or less to these Courts. Then comes the question of the presiding judges in these courts. We will say that he must be the local village munsif. But the present status of a village munsif is not such as to befit him to that position. Though the Government has issued many orders for bettering his status, nothing has practically been done in this direction. Even now there are many of this class who know only to sign their names and such people will be of no use for a panchayat court. So if the panchayat system is to be improved, the salary of the village munsif must be increased and they must be men of good character. The Government is under a wrong impression that these people look after their duties only for the dignity of it and do not care much about the salary they get. No doubt such was the case in days gone by; but this class of people has been since much reduced and the present high scale of prices has made their position worse. So a better class of men can be had only if their pay is graded from Rs. 10 to Rs. 20 and with such village munsifs the panchayat courts can work more successfully. Gradually the Government can transfer to the jurisdiction of these courts petty criminal cases and sundry other matters also, thus relieving the higher courts of an influx of cases in their files.

(*d*) *Education.*

DESABHIMANI,
Cuddalore,
Feb. 26th, 1908.

The recent educational reforms.

5. The *Desabhimani*, of the 26th February, writes in English as follows in connection with the recent educational reforms:—The changes introduced in educational matters in this Presidency during the last quarter of a century have so far revolutionized the entire system previously in vogue that it is now in a state of ferment. It is an immutable law of nature that sudden and violent changes dislocate and throw out of gear any organism or system and it is no less the case with all human institutions of great and abiding interest. Education is a matter of vast national importance and is, in the nature of things, a process of slow and steady growth and any sudden or violent change in its policy or progress is certain to lead to serious consequences and is therefore highly to be deprecated. The educational policy in India inaugurated by Lord Macaulay was a wise and beneficent one and it rested with his successors to give effect to it in the spirit in which it was conceived and promulgated. Much, therefore, depends upon the way in which it is administered. The system appears to have worked well, so far as this Presidency is concerned without any radical change, till about a quarter of a century ago when Mr. Grigg became the Director of Public Instruction. He it was that originated the great wave of reform upon which followed others in such quick succession that the whole question is now so confused and complicated. Before his time the educational machinery had been allowed a free hand and it had worked on the old lines in a liberal spirit without being much hampered by rules and restrictions or by harassing public examinations at every stage, so as to further the cause of liberal education. But when Mr. Grigg appeared upon the scene the whole aspect was changed. An elaborate Educational Code was introduced and with it an equally elaborate system of public examinations, general and technical, from the lowest to the highest with detailed syllabuses of subjects and portions for each that fettered the educational agencies at every step and depriving the system of all elasticity and free play, laid the foundation for the pernicious practice of cram, the deadly canker which is now so badly eating into the vitals of the system of present day education. The masters as well as the pupils have now but one goal before them, that of passing the public examination for which the pupils are being prepared, and they religiously adhere to the course prescribed without swerving an hair's breadth, with a tenacity worthy of a better cause. Naturally the system has produced a rigidity that leaves no scope for the free play of the mental faculties and this accounts for the absence of what is termed liberal education in our youths. Happily, a wave of reaction has set in and an attempt is now being made to liberalize education to some extent. The Primary and Lower Secondary examinations have been abolished and our little ones are relieved of the nightmare of these public ordeals before the stage of the Matriculation examination. This is certainly a step in the right direction. But other restrictions remain unrelaxed, and the Government, instead of gradually loosening their control and giving more freedom to the various agencies employed in the work of education, are forging new rules and restrictions in the shape of new educational codes and rules and the new Indian Universities Act and regulations. The necessity and wisdom of these codes and rules are open to question. The Indian Universities Act of 1904 has practically denied higher education to the poor; and the revised Grant-in-Aid Code is calculated to do more harm than good. The system of paying grants based on the number of teachers and the average attendance of pupils is vicious in the extreme. To lump together teachers of various grades and salaries and allot grants according to their numerical strength in a school is certainly not a standard that will commend itself to any fair-minded person and will, besides, open a wide door for abuse. The manager, instead of employing the requisite number of competent teachers on decent pay, will be tempted to employ more teachers of indifferent merit on small salaries with a view to secure the maximum amount of grant, to the detriment of the interests of the school. Then, again, the other basis

of the average attendance of pupils is equally faulty and objectionable. Though regular attendance of pupils is a thing to be insisted on, still, to make it, and not efficiency, a test to determine the amount of grant is ludicrous and to apply this test to girls' schools whose irregular attendance is so well known is little short of injustice. Further, it is a temptation to manufacture false attendance, knowing as we do the morals of the common run of elementary teachers. The reclassification of schools into elementary and secondary, the former being intended to provide the children of the masses with a sound elementary education in the main in the vernacular, and the latter to provide instruction for those who wish to pursue their studies with the view of entering upon a collegiate education no doubt appears, at first sight, sound in principle; but it seems hard to drive pupils to elect their course at the very threshold of their educational career, practically making it impossible for them ever afterwards to think of a change. The better course would seem to be to make education general for all up to a certain stage beyond which pupils may be given a choice to elect the particular course that will meet their requirements. Thus it will be seen that the revised code which is to be much simplified is surely a simplification with a vengeance. The abolition of the system of paying results grants which worked so successfully and well, affording as it did, a strong stimulus to teachers and managers to see to the efficient and proper working of their schools, simply because it entailed an amount of arithmetical process in the calculation and distribution of grant, is a step in the wrong direction. The special recurring grant of six lakhs of rupees made by the Government of India in aid of primary education in this Presidency from the year 1904-1905 has till now been applied chiefly, though not wholly, to the construction of school-houses for rural schools under the management of Local Boards/and what we now find is a large number of neat buildings in out-of-the-way villages with none to house them. It benefited none but the contractors and others who had charge of the work. It is a sheer waste of public money which could more profitably have been spent in opening and equipping more elementary schools in villages where none exist or in aiding existing schools under private management in the shape of building, furniture or other grants to enable them to place their schools on better and sounder basis. Moreover, it is not a wise policy to multiply schools under public management which certainly cost a great deal more for each pupil than in an equally efficient school under private management; and every endeavour must be made to encourage private individuals to open and maintain schools and to make them feel their duty and responsibility in the matter. But it is sad to note that whereas under public institutions there was an increase of 11·8 per cent. in number and of 18 per cent. in strength and of the teachers employed in them, an increase of 23 per cent. during the last quinquennium, under private institutions there was a fall of 4 per cent. in number and in the strength a rise only by 8·6 per cent. This clearly goes to demonstrate that the encouragement and aid given to private institutions is far too inadequate and that Government efforts should in future be directed to specially aiding these schools in a more liberal spirit as far as funds permit. The important and almost sweeping changes introduced into the secondary and collegiate education come into full force in the near future and their effects will be watched with a keen interest. They are fundamental and will be introduced gradually and so it is too early now even to forecast what their effects will be.

SWADESAMITRAN,
Madras,
Feb. 27th, 1908.

The students and their Feringhee Professors.

6. The *Swadesamitran*, of the 27th February, observes:—One Munjar Alisokka, a student of the M.A. class in the Muir Central College at Lucknow, was, during a college examination, asked to write an essay on the famine in India and the following words were found in that essay:—"The Government and the foreigners carry away every year the wealth of this country and everything that conduces to the growth of that wealth and hence all this famine in India." These words provoked the Principal of the

college, Mr. Jenkins, who forthwith suspended the student for six months and also had him dismissed from the Law College in which he was studying. The student subsequently apologised to him and offered to expunge the objectionable passages from his essay; but all to no purpose. What meanness and cruelty? Cannot a student express his opinion freely even in an essay written to test his knowledge? Is it compulsory that even in examinations, the students should see that their answers do not contain anything which may be unpalatable to the Feringhees? When this is the fate of the students who do not sing the praise of the Feringhees and the Government, why should our young men read under these people? The officials under Government have sold their liberty for the pittance they get and have become slaves! Why should we then pay money out of our hands in the shape of fees and suffer under these cruel Feringhees like Jenkins, Hunter, Hirst, and Mitchell? Is it not because our men move with such cruel people from their youth, that they lose all sense of patriotism? Why not we boycott all Feringhee teachers and colleges even as we boycott all foreign articles? Will those students, who shouted with Mr. Tilak at the Surat Congress for the retention of the resolution on national education, now make a vow that they will not read under a Feringhee teacher from this moment? Can those students, who revile these Feringhees in common assemblies, but sit at their feet the next day, be called real patriots? Can a refusal to read in a Feringhee school be sedition? Is it not better to live by working for daily wages than to have an education which subjects one to all this ignominious treatment? If the popular leaders were only to establish national colleges and the students also resolve to study in such colleges alone, the Feringhees will have, perforce, to run away from our country. May that time come soon!

The *India*, of the 29th February, also reproduces the above article.

(*e*) *Local and Municipal.*

SWADESHABHIMANI,
Mangalore,
March 16th, 1908.

Plague measures in South Canara.

7. The *Swadeshabhimani*, of the 16th March, observes that there is a remarkable change in the attitude of the Collector of South Canara in carrying out the plague preventive measures. In a public meeting held in Mangalore in order to popularise inoculation among the people, the Collector observed that if the people would not voluntarily submit to inoculation, he would enforce the plague regulations with greater strictness and rigor. Whatever the Collector may have meant by those words, the public seem to have thought that his stern attitude in this connection implied that inoculation would be made compulsory. It is surprising that an officer who has hitherto been singularly sympathetic and popular in enforcing plague measures should have deviated from his old policy. Whilst even the more enlightened section of the public is not fully agreed upon the merits and demerits of inoculation, it is too much to expect the ignorant masses to submit to it all at once. There can be no doubt that inoculation will become more popular in course of time, and it is earnestly hoped that the Collector will resume his former policy of sympathy and gentle persuasion so as to remove the popular misapprehensions that inoculation will be made compulsory; for, in times of popular distress the sympathetic attitude of the officials, in itself, inspires courage in the people.

KERALA SHOBHINI,
Calicut,
March 6th, 1908.

Opposing the proposed increase of land-tax in Malabar.

8. An editorial paragraph in the *Kerala Shobhini*, of the 6th March, refers to the proposal stated by the present sympathetic Collector of Malabar at the last meeting of the District Board to increase the land-tax by 3 pies in the rupee and observes that it is a matter for regret that the Collector should have thought it proper to impose, on the ground of expense, an additional burden on the people suffering already from famine and increased settlement rates. All the non-official members of the Board are against the proposal. It was by a special order of the Government of India issued after the introduction of settlement into Malabar that the Local

Fund tax was reduced from 2 annas in the rupee to 1 anna 3 pies. It is the ill-luck of the inhabitants of the district that the Collector has thought of an increase and it will be hard for them if the suggestion is carried out in spite of the protests from the people. The case of Malabar is entirely different from that of every other district in the Presidency and the Collector will do well to know this fact if he is not already aware of it. A further increase of revenue is in every way improper, and no former Collectors contemplated an increase in this respect. How can a proposal of the kind emanate from the present Collector whose advent to the district is for its protection? If this Collector resolves to impose the increased rate as is proposed by him, meetings should be called for by the people to oppose the increase and it will be our duty to memorialize the Government against the measure.

Anent the same subject a leader in the *Kerala Patrika*, of the 14th March, remarks that the suggestion is very unjust and inopportune. How the Collector came to regard the land-tax in Malabar as very light is inexplicable. It will be admitted that the land-tax in Malabar is heavy enough in proportion to Government's interest in the land. If the increase were intended for some special public expense, it would not meet with much opposition. It is hoped that the District Board members will express their opinion in the matter independently and without any fear.

(*h*) *Railways.*

SWADESAMITRAN,
Madras,
Feb. 28th, 1908.

The Salem Railway station and the South Indian Railway.

9. A Salem correspondent of the *Swadesamitran*, of the 28th February, writes:—This railway station has now come under the control of the South Indian Railway authorities and the people too well know the ways of management of the South Indian Railway to expect the same conveniences hereafter that they used to have till now. But matters have taken a worse direction. The old charge for each carriage, to allow it to stand inside the compound of the station, was 4 annas a month. Now, for the same purpose, the charge is Rs. 1-8-0 a month, and owners or drivers of carriages have to stop them outside the compound unless they pay this amount. What a sudden jump from 4 annas to 24 annas? Has not the Company sufficient income already? Even if it were not so, should it tease these poor jutka drivers for this purpose? The result of this avaricious demand of the Company is that not one jutka stands inside the compound and passengers have to walk all the way to the public road outside to find a jut. It is hoped that the Company will take into consideration the hardship it causes to the passengers by the trains and reduce the license fee for carriages to the old level.

SWADESAMITRAN,
Madras,
Feb. 29th, 1908.

The Tiruvannámalai Railway station.

10. A Tiruvannámalai correspondent of the *Swadesamitran*, of the 29th February, says:—All know that the traffic at this station is very heavy and especially so on festive occasions, when a large number of persons collect in the town. For all these people to stand, there is only one small shed on the platform made of cocoanut leaves, which cannot accommodate many. Considering the enormous amount of money that the Company makes from this station, it will be a very desirable thing if the authorities will have a permanent shed erected, to suit the convenience of the many that go to and from Tiruvannámalai.

(*k*) *General.*

THE INDIAN
LAW GAZETTE,
Madras,
December, 1907.

The Congress and the Government.

11. The *Indian Law Gazette*, of December, writes:—"Those who persevere will never come to grief" is our old adage and it will never prove false. As an instance, the Government never used to attend to our grievances before the Congress came into existence. As our rulers belong to a foreign race and differ from us in religion, habits and customs,

they are not in a position to understand what our wants are. After the advent of the Congress, we were every year bringing our grievances to the notice of the Government. Though some Anglo-Indians were crying down the work of the Congress as seditious, it was really helping the Government and though the latter too, at times, disliked the proposals of the Congress, it has carried out its suggestions more often than once. For example, the reduction of the salt tax was the outcome of the repeated resolutions of the Congress on the subject, copies of which were every year sent to the Government. Again the Congress was suggesting every year that representatives of the people must sit in the Legislative Council and the Government granted this request too, though after some time. Next the Congress is also the cause of the Decentralization Commission which is holding its sittings at Madras from last month. Many resolutions were passed by the Congress pointing out the hardship resulting from the unequal distribution of authority between the Central and the Local Governments, and to enquire into this Lord Curzon proposed the present Commission. But he had no authority to appoint it; for its members had to be such as could advise on the enhancement or the curtailment of the authority of the Viceroy himself. So none but His Majesty the King could appoint it and he has done this. The President of this Commission is Lord Hobhouse who is the Under Secretary of State for India and there are three other English officials in it. The Indians are represented in it by Romesh Chunder Dutt. These have been conducting their enquiry for the last two weeks in the Governor's Council Chamber in the Fort. The highest officials in all departments (of Government) and some leading non-officials and lawyers have been summoned as witnesses and are being examined now. Messrs. V. Krishnaswami Aiyar and L. A. Govindaraghava Aiyar, vakils, Diwan Bahadur Raghunatha Rao and Diwan Krishnaswami Rao and other popular leaders have now given their evidence. Among the officials, the Hon'ble Mr. Stokes, Mr Forbes, Mr. Bradley, Chief Secretary to Government, and others have given their opinion. Though each has spoken according to his own experience, the majority have stated it as their opinion that the Local Government should be allowed to have control over certain items of expenditure, without previously getting the sanction of the Government of India for the same. Though one or two officials have advised the curtailment of appeals in Revenue matters, many of the witnesses have declared that such curtailment will cause a real hardship to the people. Many again have recommended that panchayats should be established in every village with jurisdiction to try civil cases involving not more than Rs. 20 and some petty criminal cases also and that in matters of irrigation the Engineer should not act independently, but must consult the Collector in every case and act according to his instructions. But others have stated that the Collector should not interfere with the Public Works Department in connection with irrigation. It has also been said that the District Collectors are not able to understand the wishes of the people owing to their constant transfer from one place to another and their inability to converse with the people in their own vernaculars. The evidence of many is to the effect that there must be a Council consisting of the representatives of the people which will be in a position to advise the District Collector on occasions when a serious epidemic has broken out in the district or there is famine or the like. After inquiring into all these matters and after touring through and holding their enquiry in other Presidencies, the members of this Commission will go to England and submit a report of their enquiry to His Majesty the King and the administration here will be reformed on the basis of this report. Doubtless it will take three years more for these reforms to begin. But still this is an illustration of the proverb that those who persevere will never fail in the accomplishment of their object.

Swadesamitran,
Madras,
Feb. 29th, 1908.

Tuticorin and its officials.

12. In connection with the recent events at Tuticorin, the *Swadesamitran*, of the 29th February, writes:—We wonder why the authorities at Tuticorin sent for reserve troops when there was no disturbance in the town. Perhaps the strike

of the workmen of the Coral Mills made them unnecessarily apprehend further trouble; or they thought that, by sending for troops, they may terrify the Government into the belief that the townsmen were getting unruly; or again they wanted to take advantage of any ordinary street quarrel to let the troops free upon the people and create a panic. None of these reasons seem to be sound ones. There does not appear to be any unrest at Tuticorin unless it be what has been caused by the precipitate action of the local officials.

INDIA,
Madras,
Feb. 29th, 1908.

The Press prosecutions in Calcutta.

13. In commenting on the recent Press prosecutions at Calcutta, the *India*, of the 29th February, remarks:—Mr. Manavendra Chatterjea, the editor of the *Sandhya*, has been convicted and sentenced to two years' rigorous imprisonment with a fine of Rs. 1,000 and this by a court of justice! Justice indeed! It is stupid on the part of the authorities to think that the beastly punishment inflicted on Manavendra will instil any fear in the minds of the Indians and that these will not hereafter boldly speak out the truth. Can truth be suppressed so easily?

Last week another great man was offered as a sacrifice at the altar of our Mother and that is Mr. Manamohun Ghosh, the editor of the *Navasakti*. The judgment of the Magistrate who convicted him is a very interesting document indeed. Herein, a word which simply means "Swadeshi methods" has been given a strained interpretation by the Magistrate to mean "liberty, *i.e.*, freedom from the foreign Government." Granting this to be the correct meaning, are the authorities going to imprison all people who have *Swaraj* as their ideal, however mild may be their methods of achieving it? If that is so, Mr. Dadabhai Naoroji must be imprisoned at once; for he has openly expressed that such is his ideal. Are they going to do it? Then again they say that we must not aim at "liberty". But the desire for "liberty" has become rooted in our minds within the last three years. Were the authorities sleeping till now? We have all vowed to have self-government or die. Can the Government change our determination? Till now we were under the impression that it is only the incitement to wage war against the Government that was deemed seditious and we also abided by it. Thus even Mr. Pal has said "I believe what has never happened in the history of the world may yet happen in the history of India, viz., that a popular revolutionary propaganda may attain its end absolutely by passive means and methods." We are all acting only on this principle and we never thought,—not even a blind man can say so,—that our methods of boycott and national education are seditious in their nature.

NAVAYUGA,
Masulipatam,
March 5th, 1908.

"Unsolicited kindness."

14. The *Navayuga*, of the 5th March, observes:—"There is a State called Congo in Africa, which is inhabited by a barbarous people who trade in slaves. It was conquered by the Belgians. The Belgian merchants carry on rubber cultivation there and make large profits. It is perhaps because the English get no share in these profits that they are lavishing their kindness on those barbarous people. A great meeting was held in London, and it was resolved that (1) the Government of the Congo State should be reformed; (2) the properties of the people should be restored to them and (3) the trade of the State should be protected. These resolutions were communicated to the Belgians. O Ferenghee! What, you too are kind! You have appropriated the trade of the Indians and crushed their freedom by arbitrary rule, and you now feel sorry for the miserable condition of the Congo slaves! You must cure the disease of your constitution first before you may expect your remedy to succeed with others. Living as you do in glass-houses, you must not throw stones at others' houses."

SASILEKHA,
Madras,
March 17th, 1908.

"Serious rioting in Tinnevelly."

15. The *Sasilekha*, of the 17th March, observes:—"A rival company—the *Swadeshi* Steam Navigation Company—recently started in Tinnevelly, affected the profits of the British India Steam Navigation Company there to the extent of some lakhs of rupees and the coolies in the Coral Mills struck work on account of

low wages. A *Swadeshi* shop was decorated in honour of Babu Bipin Chandra Pal's release, but the Collector went there, enquired why it was decorated so and beat the person in charge of the shop. Moreover, the officials issued orders prohibiting processions in honour of Mr. Pal.

"The *Madras Mail* and the *Madras Times* have been giving evil advice to the powers that be, and they write to say that the Indians ought not to be considered an enlightened people, that refined government will not suit them and that they must be set right by 'beating and abusing them.' We believe that such writings of the white gentlemen cannot but provoke the people. We earnestly desire that the Government of Madras would calmly investigate and remove the causes of provocation to the people, without relying on the views of the Anglo-Indian editors."

JARIDAH-E-ROZGAR,
Madras,
March 7th, 1908.

The employment of natives in the Political Department.

16. The *Jaridah-e-Rozgar*, of the 7th March, writes that the policy of Government in having opened the Political Department, hitherto exclusively privileged for Europeans, for the admission of natives also is highly commendable. The natives are, to speak the truth, not inferior to Europeans in intellect, morals, education, honesty and probity. The appointment of Saiyid Sajjad Hyder Sahib as Assistant Political Agent of the ex-Amir of Kabul, Sirdar Iyub Khan, and of Rai Dina Nath as Assistant Resident in Gwalior leads us to hope that Government will gradually appoint natives to the dignified and responsible positions of Political Agents and Residents.

VI.—MISCELLANEOUS.

SWADESAMITRAN,
Madras,
Feb. 26th, 1908.

The Whites in the Transvaal.

17. A Transvaal correspondent of the *Swadesamitran*, of the 26th February, in comparing the whites in the Transvaal with those in England, says:—The whites here are not the same as those in England. The latter are mostly people who have tasted the fruits of self-government and many of them are learned men and philosophers; while the former are incarnations of jealousy, beasts cloaked under a white skin and men blinded with the worst spirit of selfishness. For example, our venerable old man, Mr. Dadabhai Naoroji, was once called a "black" by Mr. Salisbury, but then the latter offered an apology for it subsequently. The whites here, including Mr. Smutts, the Colonial Secretary, are, every day, calling the Indians coolies and every newspaper under the management of these whites calls our people coolies with impunity.

SWADESAMITRAN,
Madras,
Feb. 27th, 1908.

The strike at the Coral Mills in Tuticorin.

18. With reference to the strike at the Coral Mills in Tuticorin, the *Swadesamitran*, of the 27th February, remarks:—This wonderful practice of the labourers striking work, to wrest a concession from their employers, was hitherto peculiar to Northern India, and with the help of this weapon many workmen have till now taught a lesson to their Feringhee employers. We are glad to see that this spirit is now spreading in Southern India and that the people of Tuticorin have begun to realise the value of this weapon. If only the Indians stand together, what can the whites, who have come here only to earn money, do? Can they shake their little finger without the help of the natives of the land?

The *Hindu Nésan* of Madras of the 2nd March reproduces the above article.

The *Swadesamitran*, of the 29th February, reports Mr. Nevinson, the representative of the *Daily Chronicle* and the *Manchester Guardian*, to have written as follows on the same subject:—I leave India with regret because she is now passing through a critical period such as she had not known for 50 years. There is no conquest or violence in India now; her troubles are really owing to the anxiety caused in the minds of the people by the want of judgment and sympathy on the part of the Government. As I look back upon the months of my visit, I am reminded of the distressing sights I saw in many places, of the Indians suffering for want of sustenance. Even the officials who contend that there is no scarcity in India now could not have borne the sight of the poor people almost dying of starvation during this winter. As if this was not enough, the plague and other contagious diseases are committing havoc among the people. The Indians have completely lost the confidence that they had in British justice. Amidst all this gloom, there is one happy sign and that is the growing feeling of national consciousness among the people.

INDIA,
Madras,
Feb. 29th, 1908.

"Swadeshi" and the Whites.

19. The *India*, of the 29th February, reports one Mr. Sivagnana Yogi to have addressed a meeting as follows on the 3rd ultimo:—"Swadeshi" means "relating to one's motherland." So, for the people of every country, whatever is done in the interest of that country is *Swadeshi*. Many countries in the world have, by means of this *Swadesih*, regained their liberty from a previous slavish condition and some are even now going through that process. So this *Swadeshi* is an essential thing for our India to acquire liberty and wealth. India was both free and wealthy, when she was ruled by her ancient Hindu kings. She continued in the same state even when she was conquered and ruled by the Muhammadans; for these were after all natives of this country. The moment this land came under the control of the English, we had to feel that we were subject to a foreign nation. Thus we lost our freedom; and not only this, we lost our wealth too; for all our industries have gradually been rooted out, owing to the heavy taxes imposed upon them by the Government and also owing to the latter secretly helping the foreign traders. The result is that all those who used to live by their own trade. have now to earn a living by working for wages under the foreigners and some have even to go to foreign countries and do slavish services to eke out a livelihood. The reason of all this is that our King is in England and the Members of Parliament, many of whom are themselves owners of big factories and firms, have taken advantage of their position and passed such measures as will help the growth of the trade of their own countrymen, which naturally means the impoverishment of the people of this country. This did not strike our people for a long time; but they have had, as it were, a Divine inspiration and are trying to revive the ancient industries and better the state of the country. Though these efforts are in no way harmful to the English Government, the whites are throwing many obstacles in the way of the attainment of our object, because it will affect their own trade. They feel jealous that the Indians may obtain that freedom which they have in England. So we must now work together and see that we accomplish our object in spite of them.

DRAVIDA DIPAM,
Madras,
Feb. 29th, 1908.

The present condition of India.

20. The *Dravida Dipam*, of the 29th February, reports the *London Daily News* to have written as follows, with regard to the present condition of India:—The ways in which the Anglo-Indians conduct themselves are most reprehensible. They disturb the unity among the people and give room to many troubles. If any harm is to accrue to the Government, these must be held to be the cause of it. If we are to lose India, it must only be the outcome of the conduct of the Anglo-Indians in the India Office, District Courts, Municipalities, Railway Companies, coffee plantations and other similar places.

BULOKA NANBAN,
Madras,
Feb. 29th, 1908.

"Do not be afraid of a prison."

21. The *Buloka Nanban*, of the 29th February, reproduces the speech that was quoted in the *Swadesamitran*, of the 21st February, exhorting people not to be afraid of a prison in working for their liberty.

NAVAYUGA,
Masulipatam,
March 5th, 1908.

"The New age."

22. The *Navayuga*, of the 5th March, observes:—"It is only the spirit of God that manifests itself again and again in great personages, 'new duty' and 'new movement.' Hence it is that Lord Sri Krishna said in the Bhagavatgita that he would incarnate in various forms. So, a new age begins whenever the spirit of God takes hold of men's minds. Now in India, national duty has disappeared and the country's cause is losing strength under the shadow of a foreign civilisation. National unity has given way and imaginary artificial

distinctions have gained strength. The power of self-protection vanished and the country became subject to inroads by foreigners. The Hindus are dragging on their useless existence on the earth without honour and without courage. It seems to be the intention of God that the Indian nation should contribute to the elevation of mankind in the world, but on account of the present degraded condition, this intention is not being realised and 'the life of the Indian nation' has become a burden to the world."

SWARAJ,
Bezwada,
March 12th, 1908.

"Ourselves."

23. The *Swaraj*, of the 12th March, observes:—"We are very glad that the paper *Swaraj* has re-appeared in full splendour as if to indicate that Babu Bipin Chandra Pal, the patriot, was released to act as the chief leader of the *Swaraj* movement. The proprietorship of this paper has been acquired by Mr. Gadicherla Harisarvottama Rao. The educated and the wealthy among our prominent citizens have consented to lend their unstinted help. The subscription to our paper has been reduced from Rs. 3 to Rs. 1-8-0 so that it might be within the reach of the general public. We have appointed learned contributors to write on topics useful for the people. Believing that it is not necessary to specially request the patriotic Telugu people to help us in the undertaking, we pray that God will help us in our efforts."

Bipin Chandra Pal.

24. The same paper contains some Telugu verses welcoming Mr. Bipin Chandra Pal. One of those verses says:—"Mr. Pal has come out again to expose the misdeeds of the occidentals, like a young lion which seizes the deer and kills it. Therefore should we not fearlessly apply ourselves to our task?"

[Issued, 28th March 1908.]

CONFIDENTIAL.

No. 13 of 1908.

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 28th March 1908.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

PAGE

I.—FOREIGN POLITICS.

The frontier outrages 164

II.—HOME ADMINISTRATION.

(*k*) *General—*

The Tinnevelly riots .. .. *ib.*
Customs figures and country's goods 166

VI.—MISCELLANEOUS.

Railway assaults by Europeans .. .. *ib.*

VERNACULAR PAPERS.

II.—HOME ADMINISTRATION. PAGE

(*b*) *Courts—*

The railway inspector's case 168
The Rajashahi looting case .. .. *ib.*

(*d*) *Education—*

The Provincial Muhammadan Educational Conference. *ib.*

(*e*) *Local and Municipal—*

The Cuddalore Municipality 169

(*k*) *General—*

The Kodiakkarai port and the Ardhodaya festival .. *ib.*
India and the military expenditure 170
" Ultimate end" .. .. *ib.*
" Fire of anger " 171
The English trade .. .. *ib.*
Babu Bipin Chandra Pal's release .. .. .. *ib.*
Strange proceedings 172
Tinnevelly riots .. .. *ib.*
" Murders at Tinnevelly " 174

II.—HOME ADMINISTRATION—*cont.* PAGE

(*k*) *General*—cont.

Causing injury to good people 174
Indications of nationality .. .. *ib.*

VI.—MISCELLANEOUS.

The influence of the West over the East .. .. .. *ib.*
Justice Boddam and the Society for the Prevention of Cruelty to Animals .. .. *ib.*
Swaraj is nothing new 175
The Europeans and *Vande Mataram* .. .. *ib.*
Mrs. Dutt on the present condition of India .. .. *ib.*
The Whites and the Indians in the British Empire .. 176
The causes of the unrest in India .. .. *ib.*
Mrs. Besant on politics 177
The release of Mr. Pal and the authorities .. .. *ib.*
Our workmen .. .. *ib.*
An exhortation to Sree Krishna 178
The authorities and our industrial improvement .. .. *ib.*
Religious lectures prohibited .. .. *ib.*
Emigration of Indian coolies .. .. *ib.*
The frontier trouble 179
Remarks on Mr. Boyd's case .. .. *ib.*
India's present state .. .. *ib.*

ENGLISH PAPERS OWNED BY NATIVES.

I.—Foreign Politics.

The Hindu,
Madras,
March 23rd, 1908.

The frontier outrages.

1. The following appears in the Indian Telegrams column of the *Hindu* of the 23rd March:—" Lahore, *March* 21— When some 94 dacoits were arrested red-handed in the act of plundering Peshawar, the city shroffs declared that however great their guilt might be the Frontier Government dare not keep Afridis in custody for any length of time. These predictions have come to be true. Out of the men arrested forty were found to belong to Afridi jirgas. Instead of being tried and punished they have not only been released but allowed to take away cash and property they had plundered. The remaining 54 men were identified to be real budmashes. They will, of course, be tried. The Peshawar Hindus have long been complaining that peace with Zakka Khels was not concluded by bringing low the tribe, but by showering upon them several lakhs of rupees. In the light of the abovementioned treatment of Afridis, the stories of Peshawar Hindus do not seem improbable. One result of this policy is that Afridis now openly declare that they will make the Frontier too hot for Government. Putting the above facts in juxta-position with the account of disorder at Tinnevelly the *Punjabee* remarks, ' How like Rawalpindi and what a contrast with Peshawar ? Educated men thrown into prison for making speeches among proverbially mild population because trouble might occur, the Afridi dacoits released without punishment and taking of security, the third operation of the kind within a few days.' The British Government seems to be teaching the Indian people in so many words, ' Be like Afridis not like Hindus, if you want to be treated with respect.' "

II.—Home Administration.

(*k*) *General.*

The Liberal,
Madras,
March 22nd, 1908.

The Tinnevelly riots.

2. The *Liberal*, of the 22nd March, publishes the following :—

" AN OPEN LETTER

" To

" L. M. Wynch, Esq., b.a., c.i.e., I.C.S.,
" *Collector and District Magistrate, Tinnevelly*.

" Sir,

" It is with feelings of grave disappointment and humiliation that I feel called upon to write this short epistle to you with the hope that you will see the error of your ways and restore peace and confidence in the district committed to your care.

" 2. You have won golden opinions from the people while you were discharging the duties of Private Secretary at the Government House ; your tact and sympathy were much appreciated ; you never said an unkind word to those who solicited your suffrages or patronage. But alas all this has changed under the *Swadeshi* breeze of Tinnevelly ; your lot seems to have been cast with evil advisers. If a popular celebration were held in honour of the release of Babu Bipin Chandra Pal, it passes my comprehension as to why you should be a party to the official conspiracy to detain the three popular leaders of the Extremists in Tinnevelly on the day of celebration by instituting criminal proceedings under the security chapter of the Criminal Procedure Code ? Have you forgotten the lessons of history that State prosecution of any kind will be looked upon by the people as State persecution? Are you so short-sighted as not to see that by launching criminal proceedings as you have done, you are enlisting the active sympathy of the nation on behalf of the accused, and enable them to pose as martyrs to the cause of nationalism?

"3. Assuming that it was an error of judgment on your part in having instituted the proceedings against Mr. V. O. Chidambaram Pillai and two others, it passes one's understanding why you refused to accept sureties when they were offered while the whole object of the prosecution is to get sureties from them. Does not your perverse refusal show your malice to see them in jail by hook or crook? You ought to have known by the exercise of due care and caution that bail in such cases is a matter of right, not a matter of discretion or grace. You have been found deplorably wanting in ordinary prudence by illegally refusing to release them on bail. When the leading citizens of Tinnevelly were nervous about the imposition of the punitive Police and requested you to receive them in a deputation to hear their grievances, you foolishly refused to receive the deputation. If you had the tact to see how much you would have allayed the public irritation and soreness of temper, and removed all apprehensions in the people on the subject of punitive Police, you would have been the last person to refuse ordinary courtesy to your *fellow-citizens* in the district. Possibly you have regarded them as your Asiatic subjects, not as fellow citizens.

"4. How much you have fallen in the public estimation now! You have refused to let them on bail; but the Chief Justice, Sir Arnold White, and Boddam, J., felt bound to order their release. You refused to receive a deputation; but the Governor has consented to receive a deputation from the people. I regard it as a direct vote of censure on your conduct. As a public servant your credit and prestige have gone. I strongly advise you to resign your appointment, or ask for transfer or long leave. Your order to shoot has not enhanced your reputation as a humane ruler. Tinnevelly has been the grave of the reputations of many Civilians; and you are the last mariner who has been wrecked on the rocky coast of Tinnevelly. To add to these misfortunes, you have apparently sanctioned the prosecution of the most prominent *Swadeshi* preacher and lawyer and five others under the ill-fated security chapter, and afforded additional stimuli to the unrest in your district. Though I am inclined to congratulate you on your having converted Tinnevelly into a district of Eastern Bengal, I tremble to consider what disastrous consequences it will have on the policy of Government.

"5. It is possible that some public-spirited citizens might arrange for the institution of civil suits for damages against you for having shot or given orders to shoot when there was no legal necessity for the same. You should not be under the delusion that you can seek refuge under section 77 of the Indian Penal Code. Such acts must have been done *in good* faith, *i.e.*, due care and caution. The Act XVIII of 1850 (Judicial Officers Protection Act) states no doubt that no suit can be brought against any Judge or Magistrate when acting judicially in a matter within his jurisdiction for any error or mistake in doing or committing an act. But if a Judicial Officer does any act beyond the limit of his authority, causing injury to another he will be liable. English Courts have awarded damages in many cases. *An improper remand or refusal of bail* would not seem to be a judicial act, but would be actionable, at least on proof of malice. If a magistrate grants a warrant without information, upon a supposed charge of a heinous offence, he was held liable. So where he commits a person for re-examination for an unreasonable time. A Magistrate can be compelled to pay damages if he detains a known person to answer a charge not yet made against him; and he will be equally guilty of an assault and false imprisonment and responsible for damages if he tries to force a party who has appeared to answer a complaint, to agree to an arrangement, by threatening that he will otherwise convict him, and giving him into the custody of the police. I give these instances not only for your benefit but for the benefit of the erring magistrates of your district.

"6. No useful purpose could be served by any European Officer parading in the spirit of Homeric heroes in the public streets with a revolver in one hand and a riding whip in the other. A great founder of a religion is said to have founded his religion with the sword in one hand and the Koran in the other. *Pax Britannica* cannot be maintained with riding whips and revolvers. A contended and happy British India can be woven with the silken bonds of love and sympathy, never by maxim guns and smokeless powder.

"7. Trusting that you will be pleased to indulge in a mental review of your own position and accept my suggestion of resignation or transfer and leave,

"I beg to remain,
"Sir,
"Your candid critic,
"THE DUKE OF TINNEVELLY BRIDGE."

THE HINDU,
Madras,
March 23rd, 1908.

Customs figures and country's goods.

3. The *Hindu*, of the 23rd March, writes as follows:—"A good deal of useless rhetoric on the alleged failure of *Swadeshi* has been expended upon the strength of the fact noted in the Financial Statement that the Customs revenue on goods including cotton goods, imported, showed a great increase. Nothing can be more inconclusive. Cotton goods comprise cotton yarn and cotton cloth; if the former showed great increase, it is evidence on the other side to show greater manufacture of *Swadeshi* cloth out of these yarns, as against larger quantity of cloth imported. Besides, if along with increases of imports of foreign cloth, we had even greater increases in the production of the Bombay mills and country looms, that would not sound as if the boycott and *Swadeshi* have failed. Nor, again, is the following extract as to the state of the Manchester market reconcilable with the inference sought to be drawn by those who are too eager to demonstrate the failure of boycott:—

"*Saturday*, *February* 22.—The great Indian piece-goods markets are not strong enough yet to give this market much help.

* * * * *

"*Thursday*, *February* 27.—The cloth trade does not mend much though a fair number of salesmen might agree that inquiry is rather more promising than it was a week or two ago. One hears of shirtings being done for Bombay, dhuties and printers for Madras, and even a little for Calcutta, though it seems to be agreed that this is at present the worst of the markets.

"*Friday*, *February* 28.—The cloth market seems as bad as ever to-day, and few salesmen have a good word to say for it. Calcutta especially is represented as excessively quiet, and though a few offers for shirtings and other staples are mentioned the smaller markets of Karachi and Madras are still relatively better than the great ones.

"The truth is, that people are hardly aware of the danger of deducing inferences from incomplete statistics. We do not mean to assert that last year the progress of economic boycott has been on the same scale as in the previous year or that boycott has at all effectually stemmed the competition of Manchester. But that it has benefited Indian industry and will, if vigorously pursued, eventually place our own market for cotton goods in our own hands, is what we contend for. . . . ."

VI.—MISCELLANEOUS.

THE LIBERAL,
Madras,
March 22nd, 1908.

Railway assaults by Europeans.

4. The *Liberal*, of the 22nd March, contains the following:—"When a native Judge Sir T. M. ——was travelling in a first-class compartment, a Lieutenant got into the same at an intermediate station and told Sir T. M. to move into the

second class and began to chuck his luggage into the next carriage through the window. The stationmaster was passing by and the Judge showed his card to him and asked the son of Mars to keep the peace. The Lieutenant did not care to attend to the representations. The gallant son of his father was put in court subsequently and the judgment ran as follows:—

"Lieutenant Hurry wanted to get into the train at a wayside station. But he found it was occupied by a native. He got in and as gently as he could, he indicated the native to the next carriage, as the Lieutenant was of opinion that the native would object to his smoking. He heard sundry remarks of the native who represented himself to be a Judge. Whether the latter is true or not, no case of assault can be made out against the accused and he is acquitted. The claim for damages is accordingly inadmissible.—Signed so and so.

"A Chetty lady was travelling second class to Salem on court business. A European jumps into her compartment at the last moment as if by inadvertence, he being a Railway official. He thought it a convenient method of assaulting a single native passenger in a second-class compartment. He thought she would honour herself by pleasing a European. But it is too late. He is put in court. Judgment as follows:—

"European official in a hurry gets into a ladies' compartment by mistake. He cannot be pleased with the appearnce of a stout female of thirty years of age. She invented the story of assault. At the next station, he got away. She made a report. All bosh. I acquit the European who is generally a lustless, religious man.

"A poor lonely domestic servant is travelling from Kolar to Madras in a third-class compartment. The guard gets into her compartment and forces her to his wishes. She, afraid of the white man and his brute instincts, keeps quiet till she came to Madras and then reported the matter to the police. Judgment by the other white man as follows:—

"No credence can be placed on the words of the domestic servant woman. They are so habituated to black-mailing. She did not report to the immediate superior at the nearest place. She gets emboldened at Madras and wanted to black-mail an innocent guard who might have asked her where she was going, to protect her. The native mind is full of mischief.

"A Muhammadan gosha woman flying from the quarrels of her husband travels in the women's carriage that happens to be empty. In the next carriage sleeps a Military officer. He got into the carriage and committed rape on the frightened woman. The guard observing this came next and wanted to pursue the same course. She bawled out at the station. Judgment in this way:—

"The woman is of immoral character, as evidenced by her running away from home. She wanted money. She received two rupees from the officer, which was found on her person. Guard wanted to remove her as a bad character. She bawls out like an innocent person. Guards are liable to be accused always. The woman is let off with a warning, not to dis-accommodate guards on duty.

"A poor Native Christian girl, aged 18, goes home from school every day after teaching, in a train. One Eurasian got into the same compartment and began to tap her chin and press her. She bawls out to the gate-keeper. Train is stopped and the Eurasian jumps off. Judgment:—

"Native Christian girl teachers are proverbial flirts. They like to marry Eurasian lads if they can and lay themselves out to catch them. The ruse pursued by them is often successful, but in this case the accused is a mere boy. The girl is let off with a warning not to entangle herself with Eurasians anymore. If she wants to marry, this is not the method. They should not travel alone daily or otherwise."

VERNACULAR PAPERS.

II.—HOME ADMINISTRATION.

(*b*) *Courts.*

ANDHRAPRAKASIKA,
Madras,
March 21st, 1908.

The railway inspector's case.

5. Adverting to the judgment pronounced by the District Magistrate of Salem in the case of the Railway Inspector Mr. Boyd, the ***Andhraprakasika***, of the 21st March, observes :—" It is very strange that the judgment should say that the woman was not so beautiful that Europeans might fall in love with her. While it is a fact, admitted by all, that lust is blind, it is very surprising that the District Magistrate should have expressed himself in the said manner. It is within the experience of many in Madras that foreigners fall in love with ugly jet-black Pariah women. Such being the case, it is foolishness to comment upon the beauty and form of a respectable woman who was in a position to travel in a second-class compartment. Further, it is undoubtedly objectionable to discharge Mr. Boyd on the ground that the woman is not beautiful enough to attract Europeans. It is a stigma on the laws of the country that the District Magistrate should have attached too much importance to the evidence of the friends of Mr. Boyd, namely, that he was of good conduct, not accustomed to drinking, and of a religious disposition. Acquitting him on the pretext that the complainant was past thirty years of age and too stout a woman to attract Europeans is casting reproaches on the principles of law."

NADEGANNADI,
Bangalore City,
March 21st, 1908.

The Rajashahi looting case.

6. The *Nadegannadi*, of the 21st March, observes that the judgment of the Sessions Judge discharging the Muhammadans accused of looting certain Hindu shops in Rajashahi district will have a distinct significance in the eyes of the Muhammadan public. It will carry an impression that the Muhammadans are a favoured class, and that they can commit any crimes against the Hindus with perfect impunity. It is probably thought by some officials that by thus promoting hatred between the two classes of people, the task of administration will be rendered easier. They certainly have yet to realise how fruitful a source of evil this will prove to be.

(*d*) *Education.*

MUKHBIR-E-DAKHAN,
Madras,
March 25th, 1908.

The Provincial Muhammadan Educational Conference.

7. The *Mukhbir-e-Dakhan*, of the 25th March, writes that the Provincial Muhammadan Educational Conference should include the following in their items of discussion and debate :—

(1) The Urdu text-books prescribed for the public and private institutions of this Presidency are not at all suitable and that a select committee should be formed with a view to encourage able scholars and literary men to prepare suitable books for the use of the schools and that prizes may be awarded to the best writers.

(2) The paucity of the Muhammadan element in the Syndicate of the Madras University and the text-book committee.

(3) To impart religious instruction to the Mussalman boys along with secular. The expenses thus incurred should be borne by private bodies.

In conclusion the *Mukhbir* urges upon the conference the necessity of inviting the attention of the Local Government to the above wants.

(e) *Local and Municipal.*

DESABHIMANI, *Cuddalore*, March 4th, 1908.

The Cuddalore Municipality.

8. The *Desabhimani*, of the 4th March, writes in English:—"There was quite a breezy discussion last week over the question of the two sisters of charity attached to the main hospital at Cuddalore. It would appear that at the recent budget it was resolved to dispense with their services from April next on the ground of financial stress . . . . Instead of leaving the matter there, the Government was addressed by the chairman through the Collector to reconsider the resolution of the council before approving the budget. The Government did not want to interfere with the exercise of discretion by the council in matters of this kind. A portion of the Government order was construed as justifying the council in cancelling or modifying the resolution. Hardly had the order been received when some councillors, bestirring themselves, sent a requisition to the chairman to convene a special meeting, which was accordingly held last week. The meeting was largely attended, there being only three absentees. The discussion lasted about two hours and a half. There was some difference of opinion and in the end the proposition for retaining the sisters for another year was carried by a majority of 13 against 4. We confess we are unable to understand the wisdom of the action of the councillors in thus suddenly whipping themselves into action and plunging the municipality into a financial muddle with a zeal and earnestness worthy of a better cause . . . . The proposition to retain the sisters at least for a year, deferring the question of removal either on the ground of absence of necessity or want of funds to the next budget was, by itself, a strong argument against their retention. The chairman conceded, and we think rightly, that the financial condition was not sound. It was, however, suggested by him that it would not be 'fair, just and equitable' to send them away now. They were, it was also said, 'efficient', as remarked by Captain Chalmers, I.M.S., and the Surgeon-General with the Government of Madras . . . . Leaving the question of their efficiency, on which we prefer to express no opinion, we must confess we are by no means satisfied with the action of the council. To us it seems that the question of finance has been completely thrown into the background and the whole thing considered merely from a sentimental aspect. The sisters might be efficient, capable and useful, as remarked by the chairman; but that ought not to have weighed with the councillors when, financially, they could not afford to have them, and sentiment has no place in such circumstances . . . ."

(k) *General.*

SWADESAMITRAN, *Madras*, March 5th, 1908.

The Kodiakkarai port and the Ardhodaya festival.

9. A correspondent of the *Swadesamitran*, of the 5th March, says:—After a number of petitions to the Government, the Kodiakkarai port has been opened for the use of the public. But still, the rule that only 15 passengers, and not 30 as of old, can be carried on every boat has really caused much of inconvenience to the people, and especially so after the Ardhodaya festival. An unusually large number of people flocked to Rameswaram for the above festival and as these were prevented from proceeding along the Pamban route by the doctor at Ceylon, they came to this port with the hope of returning to their places soon. As there are only 11 boats at this port, only 165 passengers could be taken at a time and as the boats have to run against the wind on their return voyage, it takes 7 or 8 days before a second batch could be taken. Many of these people are suffering indescribable hardships owing to this delay caused in their transhipment. Seeing this, a local gentleman, Ayyadorai Pillai by name, wired to the Negapatam-Madura Company to send a steamer so that all the persons waiting at the port might embark in a body and the company accordingly sent the "Badra". But the Port Officer at Negapatam prevented even this steamer taking more than 15 passengers at a time, on the ground that this was only a sub-port, and ordered that all the persons might be shipped at Thope port which was 10 miles

off. But only those persons who had a permit from the doctor at Kodiakkarai could get into the Thope port, and this officer refused to give such a permit. In the meantime, the steamer was waiting for one full day and returned, the authorities not permitting the people to embark on it. Petitions were subsequently sent to the Port Officer at Negapatam, the District Collector and the Presidency Port Officer requesting that the old limit of 30 for every boat might be allowed to be in force at least till the port was cleared of the crowd in it now; but all of no avail. Meanwhile the crowd in the port continues and any moment cholera, which is raging in the surrounding places, may claim its victims from this crowd, and then even this port will be closed. The position of these people will then be pitiable indeed! It is regrettable that the Government, whose duty it is to safeguard the interests of its subjects, should be lethargic at such a critical period. There is also another serious grievance in this port. It has no superintendent of its own to authorise the clearance of goods and no medical officer to give health certificates to people embarking there. For the former purpose, people have to go to the officer in the Thope port and for the latter purpose, to Vedaranniyam, 7 miles off. A petition has also been sent about this subject and we request the Tamil Translator to Government to bring this to the notice of our benign Governor.

SWADESAMITRAN,
Madras,
March 5th, 1908.

India and the military expenditure.

10. The *Swadesamitran*, of the 5th March, writes:—In reply to a resolution proposed by Mr. Murray Macdonald in the House of Commons, on Tuesday, suggesting a reduction of the military expenditure on the grounds that the suspicions of England with regard to Germany have been proved to be baseless and that, if the troops in India were adequate before the Anglo-Russian agreement, they must be more than sufficient now, Mr. Asquith and the Liberal Ministers in power said as follows: "Though the agreements that England has entered into of late with various Powers has, for the present, warded off the possibility of her clashing with any, the unassailable supremacy of her navy must ever be maintained. As regards the army, its size must always be in a definite proportion to the force employed in India. Though the Anglo-Russian agreement will eventually have a considerable effect on our military situation, the force in India can never be reduced, for the number of the force stationed there, after the mutiny of 1857, was not governed mainly by the possibility of invasion." This only means that it was stationed in India with a view to meet both foreign invasion and internal commotion and that though the fear of the former has been lessened now, the possibility of the latter continues and so the strength of the force in India must ever remain the same. This is excellent! In spite of the fact that England has ruled over India for nearly 150 years and in spite of the many vaunted benefits conferred on the latter during this period, the British Ministers do not believe India's loyalty and affection for England! If the British administration is carried on really in the interests of the people of India, why should the latter be controlled by an army? The words of Mr. Asquith clearly prove that India is ruled in the light of a foreign country and not in a friendly spirit. Then, again, this gentleman acceded that there were portions of the empire where garrisons should be reduced and that the recently announced withdrawal of troops from South Africa was a step in this direction. This proves that England has better confidence in other parts of her empire than in India. When England does not trust the Indians, how does she expect the latter to trust her? At present the military expenditure swallows up about a third of the revenues of India; another third is spent towards the payment of the Civil Servants of Government, and only a third, *i.e.*, 30 crores, is left for purposes really beneficial to India. In no country in the world is such a large proportion of her revenues spent on purposes not beneficial to her.

SWARAJ,
Bezwada,
March 26th, 1908.

"Ultimate end."

11. A correspondent to the supplement to the *Swaraj*, of the 26th March, observes:—"We must not care for immediate happiness and advantages and forego prospects of permanent happiness. If things connected with individual happiness are

injurious to the country, they must be avoided. For an unarmed people like the Indians, boycott is like the '*Narayana* weapon.' The Faringhi guns cannot cope with boycott. This boycott can help us in all our actions towards our ideal. While we have to do things necessary for the good of the country, we ought not to neglect them and do things that are unnecessary and injurious to our country's welfare. Whether elders recommend or youngsters recommend, we need not mind things that are not reasonable. Especially harmful things ought to be wholly rejected. Efforts to spread national education must be put forth. The vow of *Swadeshism* must be observed. All things that are not unlawful should be done without fear. If truth is transgressed, fear will overtake us, and such transgressors will become cowards. Patriots need have no fear. All these are essential for attaining the ideal of *Swaraj*."

KISTNAPATRIKA,
Masulipatam,
March 22nd, 1908.

"Fire of anger."

12. The *Kistnapatrika*, of the 22nd March, writes as follows:—"The people of India have had 'asinine patience' for a very long time. But anything which has prejudicially affected their independence or honour for the last two years has kindled the fire of anger in their hearts. Being provoked by Dr. Kemp beating a little boy they besieged the Faringhi Club (in Cocanada). The unjust enhancement of taxes in Rawalpindi endangered the houses and lives of the Faringhis. The people in East Bengal, unable to tolerate the mischief of the police, adopted the policy of resistance. From a consideration of these incidents, it can be certainly asserted that the misdeeds of the arbitrary authorities alone have been the cause of even the Tinnevelly disturbance. Mr. Wynch, who unlawfully remanded the Tinnevelly leaders and whipped the merchant who decorated his shop on the occasion of Mr. Pal's release, is the cause of the alarm there. To establish his power, he not only got four natives shot dead, but also arrested one hundred and fifty citizens and means to arrest some more. This method has been practically adopted by all arbitrary authorities."

The English trade.

13. The same paper observes:—"Naturally all the authority the English have as our rulers is utilised for the development of their trade. This is a well-known historic fact. The differences between the English and the Indians are not merely of political origin but are also of commercial origin. All the disturbances that took place in East Bengal were entirely in connection with the trade there. Since the boycott of foreign articles was rigidly observed in East Bengal, the Bengalees had to fall a prey to the mischief of the Gurkhas and to Police lathies. Even the Tuticorin incident confirms this view. A *Swadeshi* Steamer Company was newly started at Tuticorin. As all the natives patronised this company the foreign steamer company incurred great loss. On account of competition between the two companies, there has been jealousy between our merchants and the English merchants. What should be the duty of the Government under such circumstances? Are they to protect the English merchants or the Indian merchants subject to their rule? This is the problem of the day. When will it be solved? It will be solved only when the ruling power, which is now developing the English trade, devolves on the natives."

Babu Bipin Chandra Pal's release.

14. The same paper contains a few Telugu verses written by a correspondent in honour of Babu Bipin Chandra Pal's release, one of which means: "Welcome to you, Mr. Chandra Pal, the possessor of all virtues. You have, out of a feeling of brotherhood, awakened us from a deep sleep, expressed clearly the past and the present conditions of our country, planted a deep sense of patriotism in the minds of the people, taught us the horrible policy of the Western authorities, inflamed the Aryan spirit of heroism, frightened the British and established the reign of valour of the Indians."

The same paper reports that Babu Bipin Chandra Pal's release was celebrated at Rajavolu, Kammamettu, Nellore, Undi, Chodavaram, Tanuku, Yandagandi, Royyur and Narsapur.

The *Andhrakesari*, of the 20th March, contains a few Telugu verses in honour of Bipin Chaudra Pal's release, one of which means: "Welcome to you, who are truthful and who would not utter falsehood even when life is at risk and during the time of danger. Welcome to you who are adorned with the jewel of heroism and who make the Westerners shake with terror. Welcome to you who are the protector of the mild and who sacrificed your body for the salvation of the country. Welcome to you who are a terror to the wicked that cause injury to the patriots of the country. Welcome to you who are a subjugator of enemies. Welcome to you who are an ornament to the learned. Welcome to you who renounced self-interest. Welcome to you, Chandra Pal."

The same paper says that Bipin Chandra Pal's release was celebrated in the villages of Ganapavaram and Rayadurgam.

SWARAJ,
Bezwada,
March 26th, 1908.

Strange proceedings.

15. The *Swaraj*, of the 26th March, writes as follows:—"It is unnecessary to mention, in detail, the inhuman cruelty the Faringhis caused to the patriots and natives of Tuticorin on the strength of authority. Just as it is said that all those that are born in Lanka (Ceylon) are Rakshasas, so it is known to the world that the whitemen that arrive in this country, possessed of arbitrary power, become ill-natured and hard-hearted, fall a prey to the devil of envy, commit many horrible actions and venture to oppress the mild Indians, even without fear of sin. Now those merciless men are seized by the great demon *Vande Mataram* and are under its influence. By the influence of this demon, they forget themselves and are fanning the great fire of people's power for their own funeral pyre. Ah! What a seditious act did Mr. Chidambaram Pillai commit! What an ungrateful act did he do! He is prepared to go to jail without admitting even after the request of the Collector, that he committed an offence which he never committed! Oh! What sense of justice the Collector has! As some people began to throw stones, being provoked by the whipping of the District Superintendent, the Collector caused fire to be opened to put down the disturbance and got killed a young boy of thirteen years returning from a temple with 'sacred food' in his hands, and two other unarmed and inoffensive passers-by! Questioned by the District Superintendent as to the decoration of the *Swadeshi* shop, why should the clerk of the shop utter the words 'for welcoming Mr. Pal' which jar on the ears of the Faringhis? Even if they were uttered, why should the natives express their anger without keeping quiet like dogs when the clerk was whipped by the Superintendent? What other lower punishment than what he actually inflicted could the Collector have imposed on such mischievous people!

"Oh! You Faringhi, cruel tiger! You have devoured three inoffensive Indians in a moment without any cause. You have been violating your own laws too. It is natural for men of evil passions to be actuated by strange motives. You yourself have revealed your secret nature. You have declared that the arbitrary Faringhi rule is fading at the mere breeze of the development of Indian nationality."

DESABHIMANI,
Guntúr,
March 26th, 1908.

Tinnevelly riots.

16. The *Desabhimani*, of the 26th March, observes:—"During the Tinnevelly-Tuticorin disturbances, the refusing of bail to Messrs. Chidambaram Pillai, Subramania Siva, and Padmanabha Aiyangar and remanding them to jail provoked the people who all joined together in a riot and sacrificed five of them to the savage, Mr. Wynch. There is no use of simply occupying high offices. The ruler of a district should conduct himself with great care. He must be unbiased, patient, and just. We think that all those qualities forsook him at the time. Else, what occasion had he to interfere? We agree with the view of the *Kistnapatrika* that 'Mr. Wynch, who caused the unlawful imprisonment of their leaders, and whipped the merchant who decorated his shop in honour of Mr. Pal's release, is the cause of the disturbance there.'"

Referring to the Tinnevelly riots, the ***Nadegannadi***, of the 21st March, observes that the local authorities committed a very great blunder in ordering the arrests of Mr. Chidambaram Pillai and his colleagues; for it is strongly believed by the people that in the commercial rivalry that exists between the native and the European Steam Navigation Companies in that district, the authorities are always favouring the latter, and have only been waiting for an opportunity to punish the popular leaders, who were influencing the mill employees of the European companies. There were other methods open to Government for punishing these leaders. In any case, opening fire on an ignorant and excited mob is the basest procedure conceivable. It is assuredly not safe to provoke the people to such an extent. The excited mob gave vent to its anger by setting fire to the public offices and records. The excitement could never have been so intense in the absence of very strong reasons for it. But it is unfortunate that the authorities in trying to understand the situation are too impatient and too readily lose their heads. It is, however, necessary to understand what it would lead to, if the people in other parts of India should follow the example of the Tinnevelly mob and similarly set fire to the public offices; for, if military force should so readily be resorted to, there will undoubtedly be not left the least trace of loyalty among the Indians. It is highly important therefore that His Excellency the Governor should, with true statesmanlike qualities, punish the local authorities responsible for bringing about the disturbance and try to pacify the outraged feelings of the people by adopting conciliatory measures.

A leader in the ***Manorama***, of the 20th March, details the particulars of the Tinnevelly riots and, while attempting to sift the real cause thereof, says that the keen activity displayed by Mr. Chidambaram Pillai and his two colleagues to further the interest of the *Swadeshi* Steam Navigation Company and their lectures on *Swadeshism* and boycott have brought into being a genuine interest among the people to promote *Swadeshi* enterprises in the locality and have entailed the ruin of the navigation company of the Europeans long established there. The long and short of their lectures and the spirit of *Swadeshism* tended to the loss of confidence in them of the District officials, among whom the District Magistrate has now decided that they were seditionists and remanded them to jail refusing to take security for good conduct which they were ready to give. The general conduct of these persons and their lectures have created an impression in the mind of the people that they are sincere workers for the public good and true representatives of their cause and when the bail offered was refused and they were sent to jail there was a popular commotion which culminated in the riots of the 13th March. "Chidambaram Pillai is sent to jail, what an injustice," was the talk everywhere. The article, while admitting the desirability of putting down every disturbance, deplores the shooting down of innocent boys and says that the action of the District Magistrate in consigning Mr. Chidambaram Pillai and others to jail and the order to fire before the necessity for such an extreme step was established, are directly opposed to the principle and popular belief that the subjects under British Government enjoy perfect freedom and security of body and life. It is hoped that the Madras Government will try to vindicate and maintain this principle and belief in the end.

Anent the same subject, a leader in the ***Kerala Patrika***, of the 21st March, says that the rioters who are said to have no respectable men among them either as principal offenders or as accessories, did not even attempt to cause any loss of life, and so there was evidently no need for shooting down persons. The article, dwelling at length on the subject, opines that unless a special and independent enquiry is instituted into the matter, it will not be possible for the Government to do justice, inasmuch as the District officials are interested parties whose statement should not be given full credence to. It is said that Government will endorse the actions of the District officials who have not acquitted themselves creditably in persecuting Chidambaram Pillai and others for their zealous devotion to the cause of *Swadeshism* and thus occasioning rioting and that the respectable people, who had no part in the rioting, will be made to bear the evil consequences brought about by the unruly elements among the populace of the district.

NAVAYUGA,
Masulipatam,
March 26th, 1908.

"Murders at Tinnevelly."

17. Adverting to the Tinnevelly riots, the *Navayuga*, of the 26th March, observes:—"The heart of anybody would melt when the 'murders' that were committed by the Faringhi officials in the broad daylight at Tinnevelly are related in detail. It is admitted by everybody that but for the unlawful imprisonment of Mr. Chidambaram Pillai the present disturbance there would not have taken place. The High Court ordered his release on bail. Should Mr. Wynch, the rash progenitor of the Tinnevelly riots, be left without any punishment?"

NAVAYUGA,
Masulipatam,
March 19th, 1908.

Causing injury to good people.

18. The *Navayuga*, of the 19th March, says:—"Injury ought not to be caused to the good-natured. There is an old saying that if the mild are provoked, worlds will be reduced to powder. Our ancient kings, powerful and valorous as they were, always hesitated to do wrong to the good. It is a well-known fact that the monarchs who caused injury to the good-natured came to ruin. However good-natured, patient and meek the people might be, there is a limit to their good nature and patience. The people would stand in opposition to the arbitrary rulers saying it is time for them to retire and rest in peace."

Indications of nationality.

19. The same paper observes:—"All the people joined together in attacking the English Club in Cocanada for the reason that Dr. Kemp had beaten a boy. Now that Mr. Chidambaram Pillai and others were unlawfully put in jail, the people were at once provoked and set fire to the offices. These are the natural signs of the formation of a common nationality in the country. These actions were done at the spur of the moment. During these agitations we have been always on the side of justice. The Government have been always unjust. Ours is the cause of justice and we are consequently emboldened. They get courage from their arms. If God favours justice, we shall be crowned with success."

VI.—MISCELLANEOUS.

SWADESAMITRAN,
Madras,
March 4th, 1908.

The influence of the West over the East.

20. The *Swadesamitran*, of the 4th March, observes:—Almost all the Asiatic countries are now under the control, partial or sole, of the powers of the West and the only exception to this rule is Japan. But when we dive into the past history of these Asiatic countries, we find the people of these countries had a high order of civilisation and a fame for valour, when the Westerns were merely barbarians and savages. For instance, the Mussalmans of Arabia, an Asiatic race, went as far as Spain in the West and established a great Moorish Empire there and among these many were famous for their learning. But the civilization of the East became stagnant while the Westerns, who learnt everything from the Easterns, progressed so fast that they were soon in a position to teach the arts and sciences to the East. Under the pretext of trade, they began to run over the major portion of the continent of Asia, and the Asiatics, not understanding their real intent, fell into their trap and became subject to them. Even after this, the latter did not realise their fallen position for a long time. It was the result of the Russo-Japanese war that opened the eyes of these Asiatics to their real situation and now we see them trying to free themselves from their bondage. As was observed by Mrs. Beasant, the time has come for the subvertion of the supremacy of the West over the East and for Asia especially to shake off the authority of the West over it. This lady is conscious of the new spirit that pervades the land now, and so added that, if only the Indians will serve their country intelligently, this land may soon be made the centre of the British Empire.

Justice Boddam and the Society for the Prevention of Cruelty to Animals.

21. The same paper says:—There was a meeting of the members of the "Society for the Prevention of Cruelty to Animals" for the purpose of raising a memorial to Justice Boddam on the eve of his retirement. Of the various proposals that were made with regard to the form the memorial should take, that of

Mr. A. C. Parthasarathy Nayudu was the funniest; for his suggestion was to erect a statue for Justice Boddam opposite to the society's premises. It was still more curious that he should have pitched upon persons like Raja Sir Savalai Ramasawmy Mudaliyar and Lodd Govind Doss to finance it. Perhaps he thought these Sowcars could not find a more laudable object to spend their money upon than this. If Justice Boddam is to have a statue like Sir Thomas Munro of olden days, even Sandhurst of Bombay who teased the Indians for having pleaded the cause of the many who became victims of official oppression, deserves a statue. Can Mr. A. C. Parthasarathy Nayudu show that Justice Boddam has any one of the qualities of head and heart which Munro had? It is regrettable that our Indians should lose their impartiality of judgment when they come to position.

SWADESAMITRAN,
Madras,
March 5th, 1908.

Swaraj is nothing new.

22. The *Swadesamitran*, of the 5th March, reports Srijut Sivagnana Yogi to have spoken as follows at a recent meeting in Kumbakónam:—*Swaraj* or independence which we want to acquire through the present *Swadeshi* activity, is nothing new. It is what has already been vouchsafed to us in the words "we will rule our Indian and English subjects impartially," which was the promise held out by Britian at every successive stage, viz., when the East India Company took possession of India, during the regimé of Queen Victoria and again on the Coronation of King Edward. The zealous Whites are the cause of our not having acquired that liberty still. These are mostly people who do not care even for their Christian religion and are as hard-hearted in their dealings as dacoits who took a pleasure in robbing and teasing unwary wayfarers. So the Almighty has made the bright sun of *Swadeshi* illuminate the hearts of the Indians in order to inculcate the wisdom of independence and drive out the darkness of ignorance.

The Europeans and *Vande Mataram*.

23. The same paper observes:—It seems some boys in the street shouted *Vande Mataram* while the Lieutenant-Governor of Bengal was returning from a prize distribution and the latter at once stood up in his carriage and said, "I have been living in this country from before you were born and so I have every reason to love and respect India as much as you do. So I too will cry *Vande Mataram*. No doubt this short speech satisfied the youngsters; but it is really meaningless. *Vande Mataram* when uttered by a European living in India means "I bow to England" and not "I bow to India"; for India, our mother, can only be the foster mother and not the real mother of the Europeans.

Mrs. Dutt on the present condition of India.

24. The same paper says:—Mrs. Dutt, the Swedish wife of an Indian Doctor at Cambridge, told a neat little story, at the last Brahmo Samaj Anniversary meeting in London to illustrate the present condition of India. This was as follows: A hen was for a long time protecting its eggs with its wings; when the brood matured, the chicks made their appearance one by one and soon began to run about. The hen tried to keep these chicks also under its wings as of old, but could not do so. This provoked her and she said to her young ones, "Get back into the eggs, as it is impossible for me to sit on you comfortably when you come out like this." Even so, the Indians were content to live in subjection to the British, worshipping them like Gods. When the former were steeped in ignorance and it was then an easy task for the latter to govern the former and wring out as much money as possible from them. But now the Indians have woke up and have begun to realise their position and their duty to their country, and so they now tell the English in effect, "It is enough that you have so long protected us and ruled over us. We are now in a position to look after our country ourselves. So you stand aloof." On this the British, with the characteristic of the hen, say to the Indians, "Can you, who have all along been submissive, now oppose us? Why have you given up your ignorance and slavish character? Be slaves as of old." But it is as difficult

to stop the course of the struggle for freedom in India as it would be for the chicks to get into their eggs. What can the hen do after the chicks have grown? Even so, what can the British do after the Indians have begun to evince a love for their country?

SWADESAMITRAN,
Madras,
March 6th, 1908.

The Whites and the Indians in the British Empire.

25. The *Swadesamitran*, of the 6th March, observes:—It is now known that there was a long debate in the House of Lords with reference to the condition of the Indians in the Transvaal and that those who took part in it were mostly persons who had once held high positions in India. While we are glad to note that all these people sympathised with the Indians in their pitiable plight, we are sorry to find that they evinced a deeper interest on behalf of the Colonial Whites than on behalf of our brethren. Thus, though they conceded that the Indians were a civilised people and, as subjects of the British Empire equally with the Whites, were entitled to equal privileges with them in whatever part of the Empire they may be, they declared that, as the first settlers in the Colonies, the Whites had better rights in them than the immigrant Indians. But we do not agree in this view. If it is because the Whites have subdued the natives of the land and conquered it that they have better rights in the Colonies, should not the Indians have better rights than the Whites in Burma and other places because of the fact that it was the Indians who helped to conquer these places? But it is not so in practice; for even in Burma, it is the Europeans that hold the highest offices. Then again, if South Africa belongs to the Whites by reason of their having settled in it, should not India also belong to the Indians by reason of their having been in it from time immemorial? Does our Government accede to this? On the other hand, it calls those who say "India for the Indians" seditionists and visionaries. So it is clear that the Government is not prepared to equalise the privileges of the Whites and the Indians all over the Empire and we can surely assert that the Indians will not be satisfied with any reform in this direction which tends to perpetuate the present difference in privileges between the Whites and themselves. We are sorry we cannot count even upon Lord Elgin, the present Colonial Secretary, to help to harmonise the present situation; for, though he has been the Viceroy of India for five years and might be expected to sympathise with the Indians, his apathy with regard to the fate of our brethren in the Transvaal has clearly proved to us that there is not much difference between him and Lord Curzon, a Conservative.

The causes of the unrest in India.

26. The same paper writes:—There is no limit to the number of persons who pronounce upon the causes of the present unrest in India, nor is it that people who do so are always qualified to form an opinion on the subject. Almost all the Anglo-Indians are unanimous in declaring that the unrest is due solely to the mischief of the educated Indians. But we know its causes are different. The first cause is the want of sympathy on the part of the Anglo-Indian officials towards the Indians. The second cause is the fact that this country is governed by a foreign nation. The third cause is the fact that the administration is carried on without any regard for the approval of the public. Such being the case, the Anglo-Indians are not justified in throwing the blame on the educated Indians. Even recently, one Mr. S. S. Darburn repeated the same statement before a meeting in London. He also added that the victory of the Japanese was the immediate cause of this unrest in India spreading like wild-fire. Mr. Darburn, though an old bandicoot of the Indian Civil Service, has not correctly understood the situation. For, as a matter of fact, the feeling of discontent in the minds of the Indians arose long before the Russo-Japanese war and the only effect the Japanese victory might have had was to have strengthened this feeling. Why should these people rack their brains to invent plausible causes of the unrest here? It is patent that it is due only to the faults in the British administration.

THE INDIA,
Madras,
March 7th, 1908.

Mrs. Beasant on politics.

27. The *India*, of the 7th March, observes:—Mrs. Beasant, who was till now speaking only on divine matters, has now begun to talk of human affairs and especially the present condition of India. She said, in a recent speech, that the seat of the British Government will soon be transferred from England to India and that in anticipation of it, we must all prepare ourselves to bear that burden. Mr. D'Israali, who was the Prime Minister when Queen Victoria assumed the title of "Empress of India", figuratively observed that a time will come when the British King will be crowned in India and it is funny to see Mrs. Beasant now repeating that statement in all seriousness. When the time comes for the seat of the Government to be located in India, the words "British Government" will be a misnomer; for it will really be the "Bharata Government." Perhaps Mrs. Beasant thinks that in this "Bharata Government" the British leaders will settle here and exercise supreme authority. Excellent! Should the management be still in the hands of the British even after the seat of the Government becomes India? If it is very necessary that the British should continue to rule over us, it will be more conducive to our interests that they should come here in small batches as now than that they should settle here all in a body. Then again, if the British are to continue their suzeraintv over us even after the seat of Government is removed to India, how are the Indians going to have greater responsibilities than they have now? The responsible duties of pulling punkhas, being clerks and others of a similar nature will continue as of old and what special efforts on our part are necessary to befit us for these occupations? Perhaps the task of pulling the punkah of a King or of a Member of Parliament is a more responsible one than that of doing the same work to an ordinary Englishman and perhaps, it is to realise this increased responsibility that we are to prepare ourselves!

SWADESAMITRAN,
Madras,
March 7th, 1908.

The release of Mr. Pal and the authorities.

28. In commenting on the attempt of the Government officials to mar the effect of the celebrations on the 9th instant in honour of the release of Mr. Pal, a correspondent of the *Swadesamitran* of the 7th March, remarks:—It is natural that every one should feel jubilant over any happy event in the life of those that are near and dear to him, and we do not think the authorities have any power to prevent people from evincing the joy on such occasions. Loyalty, like devotion, is a thing of spontaneous growth and cannot be inculcated by external compulsion. Unnecessary fuss and use of force will only estrange the feelings of people from the authorities. If only these wipe out the wrong impressions in their minds and work in the interests of the public, loyalty will surely grow of its own accord.

Our workmen

29. The same paper writes:—Even a worm turns back to bite the man who treads on it. So our poor workmen, who were till now patiently suffering the cruelties of their employers, have now begun to realise their position and turn back upon their employers! Who will not be glad at this? Originally the Indians were not accustomed to work together in large numbers. It was only after the advent of the British Raj that huge works have been taken on hand and a large number of people employed on them. Thousands of our countrymen are now working in various factories and mills owned by the Whites. These Whites gain, by the labour of our workmen, profits which they cannot hope to have in any other country; but the wages paid to these workmen are comparatively very small. Why not a third of these profits be given to those but for whom they could not have been gained? In England and other western countries the wages are fixed always on a certain definite proportion to the profits of the trade. Why not this rule be followed here too? Besides, in England, if the employers do not treat their operatives well, the latter at once strike work and they successfully wring out concessions from their employers, because they have large funds to fall back upon during the time of the strike. But our Indians, though they have learnt the value of a strike, are not able to continue it for a long time for

want of funds to support them when they are out of work. Even this latter disability has been in a way removed at Tuticorin by the efforts of Mr. Venkatarama Aiyar who collected a small fund and maintained the workmen during the strike. This must not stop here. Other people must come forward and help, with a free heart, our workmen in their new method of passive resistance. Those who do not extend their support at such a crisis are enemies to their country, and these must be boycotted like Rangaswami Aiyangar of Tuticorin. The worship of the Whites has not still left us. Our educated brethren have lost their faith in the Gods worshipped by our ancestors and so are now worshipping the Whites instead! What meanness!

THE INDIA,
Madras,
March 7th, 1908.

An exhortation to Sree Krishna.

30. The *India*, of the 7th March, writes :—

When will our thirst for liberty be quenched?
When will our love for slavery die out?
When will the fetters on the hands of our mother be
removed?
When will our troubles cease and become things of the past?
O, Krishna, the hero of the Mahabharata and the protector
of the Aryas!
Is it not your grace that helps one to victory?
Does it look well that we, your adorers, should suffer?
Are famine and disease the lot of your devotees?
Then for whom are all other good things on earth?

The authorities and our industrial improvement.

31. In connection with the recent disturbances at Tuticorin, the same paper remarks :—Some think that there is no connection between politics and the industrial regeneration of the country, and that we can improve the condition of our labourers without meddling in politics. That this is a wrong view has been clearly shown by the recent events at Tuticorin. No sooner did the workmen at the Coral Mills strike work than the Government began to prohibit public meetings. Secret Police have been sent for from Madras and other places and these are worrying the people unnecessarily. They have arrested one Sankarasubba Aiyar on the silly pretext of having a knife in his possession, but really with intent to strike terror into the minds of the operatives. All these things clearly show how any attempt on our part to improve our condition industrially provokes the authorities. So, until we acquire an independence in matters of government, we cannot hope to achieve our object of improving the industries of our land.

NADEGANNADI,
Bangalore City,
March 28th, 1908.

Religious lectures prohibited.

32. The *Nadegannadi*, of the 28th March, observes that the Anglo-Indian officials are too frequently troubled by the nightmare of sedition, and even religious and social problems are not allowed to be freely discussed in the country. Recently, at *Ananthashayanam* (Trivandrum), a Hindu youth was giving a series of religious lectures and the British Resident, suspecting sedition even there, prohibited the holding of such meetings. It is highly regrettable that thus the highhandedness of the officials checks the spread of the principles of the ancient Aryan religion even in the Native States. The Christian Missionary, who during his sermons, is every day attacking the Hindu religion, has perfect freedom of speech. It is probable that in the above case the Resident issued the order at the instigation of the Christian Missionaries. It behoves His Excellency the Governor, therefore, to inquire into the causes that led to it, and if the youth be found guilty of sedition, to instruct His Highness the Maharaja's Government to proceed against him, or otherwise, to cause the order to be withdrawn.

NADEGANNADI,
Bangalore City,
March 21st, 1908.

Emigration of Indian coolies.

33. The *Nadegannadi*, of the 21st March, observes :—Seeing that nearly 2,000 Indian emigrants settled in British Columbia as labourers during the year 1907, and that these were successfully competing with the European labourers, the Colonial Government prohibited all Indian immigration into their territories.

Such legislation is reasonable enough. If the scanty bread of the Indian labourer had not been snatched from his hands by the Whitemen in this country he should not have had the need to leave his own native land. Why should not the Government of India similarly order that no European should come to India merely for the purpose of commercial exploitation and that every foreigner before setting foot on Indian soil should prove that he has sufficient money to maintain himself for six months or one year. Is not our motherland fertile enough to provide for all her sons?

The frontier trouble.

34. The *Nadegannadi*, of the 21st March, observes that not even a month has elapsed since peace was restored on the frontier and now the Zekha Khels have renewed their raids into British territories. On the 6th ultimo, the Zekhas attacked a village near Peshawar and, plundering houses and shops, carried away property valued at nearly 30,000 rupees. But it is remarkable that only the Hindus were the victims. The Muhammadans were quite safe and unmolested. The police rendered no help whatever. It is regrettable that the expedition against these frontier tribes was of no avail and the several lakhs spent over it were to no purpose whatever.

The same paper, in another article, says that in the fresh raids of the Zekha Khels, they were studiedly attacking the Hindus alone; when the latter in their distress appealed to the authorities for help, the Police Superintendent only added insult to injury. What can be the secret of this singular circumstance?

KERALA PATRIKA,
March 21st, 1908.

Remarks on Mr. Boyd's case.

35. An editorial in the *Kerala Patrika*, of the 21st March, referring to a recent case in which the European Railway Inspector Mr. Boyd stood charged with the offence of attempting to violate the modesty of an Indian lady passenger, notes that the judgment of the District Magistrate acquitting the accused contains a statement to the effect that the woman being of a dark complexion and over thirty years of age, is not likely to excite any amorous passions in a European. It will be indecent to dilate upon this any further, but if the District Magistrate had only known of the habits of some of the high-placed European officials who come and stay in these parts he would not have expressed thus his views.

MANORAMA,
Calicut,
March 20th, 1908.

India's present state.

36. A paragraph in the *Manorama*, of the 20th March, says that of the two legs on which the old man India stood, one called freedom of speech has been already lopped off, while attempts are being made to sever the other, viz., freedom of the Press. It is needless to say what the fate of India will be after the operation.

[Issued, 4th April 1908.]

legislation is reasonable enough. If the [illegible] land of the Indian [illegible]rt had not been snatched from his hands by the Whitemen in this [illegible]ty, he should not have had the need to leave his own native land. Why [illegible]uld not the Government of India similarly order that no European should [illegible]e to India merely for the purpose of commercial exploitation and that [illegible]y foreigner before setting foot on Indian soil should prove that he has [illegible] means to maintain himself for six months or one year. Is not our [illegible]erland fertile enough to provide for all?

21. The *Jnanodaya*, of the 21st March, observes:—[illegible]

The frontier troubles. [illegible] fanatics and [illegible] *Zakka Khel* [illegible]

[illegible] raids into British territory. On the 8th instant [illegible] near Peshawar and plundering [illegible] property valued at nearly [illegible] were the victims. The [illegible] police rendered no help whatever. It is [illegible] that these frontier tribes [illegible] to no purpose whatever.

The same paper, in another article, says [illegible] Khels [illegible] in their districts [illegible] only added insult to injury. [illegible]

22. An editorial in the [illegible]

[illegible]

23. A paragraph in the [illegible]

CONFIDENTIAL. **No. 14 of 1908.**

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 4th April 1908.

CONTENTS.

LIST OF NEWSPAPERS.

ENGLISH PAPERS OWNED BY NATIVES.

II.—HOME ADMINISTRATION.

PAGE

(*b*) *Courts*—

The separation of Executive and Judicial functions .. 186

(*k*) *General*—

Chidambaram Pillai's doings at Tuticorin 187
Troubles in the South .. .. *ib.*
The Budget Debate—the closing of the mints .. 188

(*k*) *General*—cont.

Mr. Morley and the reforms 188
Administrative reforms scheme 189
Future of *Swadeshi* 190
The *Swadeshi* Steam Navigation Company, Tuticorin. 191
Swadeshi enterprise in Tuticorin 192
The struggle in Madras 194

III.—LEGISLATION.

Public charities and Legislation 195

VI.—MISCELLANEOUS.

Obiter dicta 196

VERNACULAR PAPERS.

II.—HOME ADMINISTRATION.

PAGE

(*a*) *Police*—

Mr. Pal's release and the Police 197

(*b*) *Courts*—

Difference in treatment between European and Indian offenders .. .. *ib.*
The railway assault case .. .. *ib.*

(*e*) *Local and Municipal*—

Difficulty in cashing currency notes 198

(*k*) *General*—

" Why do the people distrust the Government ? " .. *ib.*
The Zakka Khel expedition .. .. *ib.*
Tuticorin and its officials 199
Mr. Gokhale on the Decentralization Commission *ib.*
Handcuffing offenders under trial 201
The authorities and our patriots .. .. .. *ib.*
Pindi Das in jail .. .. *ib.*
The situation at Tinnevelly 202
Blind administration of Mr. Morley .. .. .. *ib.*

II.—HOME ADMINISTRATION—*cont.*

PAGE

(*k*) *General*—cont.

" Are we armed or unarmed ? " 203
Mr. Ashe 204
" What is our duty ? " .. .. *ib.*
" The condition of Tinnevelly " .. .. *ib.*
The Tinnevelly riots .. .. *ib.*
Separation of judicial and executive functions .. *ib.*

IV.—NATIVE STATES.

Outsiders in the Travancore State 205
The Police administration in Mysore .. .. *ib.*

VI.—MISCELLANEOUS.

" No Press Act can gag us " 206
The Anglo-Indians and India .. .. *ib.*
The exports and imports of India .. .. *ib.*
Swaraj is within our reach 207
The civilisation of the whites .. .. *ib.*
The worship of the whites .. .. *ib.*
The Hindu deputation to the Viceroy .. .. .. *ib.*
Vande Mataram and its influence 208
The Parliament a theatre .. .. *ib.*

No.	Names of newspapers.	Place of publication.	Number of copies ordinarily issued.	Dates of papers received and examined during the first quarter of 1908.
	ENGLISH.			
	Monthly.			
1	"Indian Review"	Madras	2,500	Jan., Feb. and March 1908.
2	"Patriot"	Vellore	100	
	Bi-monthly.			
3	"Carlylean"	Rajahmundry	300	First and third weeks of Jan., Feb. and March 1908.
	Weekly.			
4	"South Indian Mail"	Madura	450	6th, 13th, 20th and 27th Jan.; 3rd, 10th, 17th and 24th Feb.; and 2nd, 9th, 16th, 23rd and 30th March 1908.
5	"East Coast News and Advertiser"	Waltair	350	19th Dec. 1907; 2nd, 9th, 16th, 23rd and 30th Jan.; 6th, 13th, 20th and 27th Feb.; and 5th, 12th, 19th and 26th March 1908.
6	"Wednesday Review"	Trichinopoly	450	1st, 8th, 15th, 22nd and 29th Jan.; 5th, 12th, 19th and 26th Feb.; and 4th, 11th, 18th and 25th March 1908.
7	"United India and Native States"	Madras	325	4th, 11th, 18th and 25th Jan.; 1st, 8th, 15th, 22nd and 29th Feb.; and 7th, 14th, 21st and 28th March 1908 (with the exception of the 29th February in the case of the *United India and Native States*).
8	"Cochin Argus"	British Cochin	230	
9	"Malabar Herald"	Do.	671	
10	"Liberal"	Madras	1,200	5th, 12th, 19th and 26th Jan.; 2nd, 9th, 16th, and 23rd Feb.; and 1st and 8th March 1908.
11	"Travancore Times"	Nagercoil	250	7th, 14th, 21st and 28th Jan.; 4th, 11th, 18th and 25th Feb.; and 3rd, 10th, 17th, 24th and 31st March 1908.
12	"Nationalist"	Madras	100	3rd, 10th, 17th and 31st Jan.; and 14th Feb. 1908.
13	"News of the World"	Do.	900	4th Jan. 1908.
14	"Bharata"	Rajahmundry	1,500	10th, 17th, 24th and 31st Jan.; 7th, 14th, 21st and 28th Feb.; and 6th, 20th and 27th March 1908.
	Bi-weekly.			
15	"West Coast Spectator"	Calicut	601	1st, 4th, 8th, 11th, 15th, 18th, 22nd, 25th and 29th Jan.; 1st, 5th, 8th, 12th, 19th, 22nd, 26th and 29th Feb.; and 4th, 7th, 11th, 14th, 18th, 21st, 25th and 28th March 1908.
16	"Muhammadan"	Madras	450	2nd, 6th, 9th, 13th, 16th, 20th, 23rd, 27th and 30th Jan.; 3rd, 6th, 10th, 13th, 17th, 20th, 24th and 27th Feb.; and 2nd, 5th, 9th, 12th, 16th, 19th, 23rd, 26th and 30th March 1908.
	Tri-weekly.			
17	"Western Star"	Trivandrum	560	4th, 7th, 9th, 11th, 14th, 16th, 18th, 21st, 23rd, 25th, 28th and 30th Jan.; 1st, 4th, 6th, 8th, 11th, 13th, 15th, 18th, 20th, 22nd, 25th, 27th and 29th Feb.; and 3rd, 5th, 7th, 10th, 12th, 14th, 17th, 19th, 21st, 24th, 26th, 28th and 31st March 1908 (with the exception of the 10th March in the case of the *Malabar Daily News* and *Trivandrum Telegraph*).
18	"Malabar Daily News and Trivandrum Telegraph."	Calicut	425	
	Daily.			
19	"Hindu"	Madras	3,650 (Daily, Tri-weekly and Weekly included.)	Issues of all the dates of Jan., Feb. and March 1908, excepting Sundays and holidays.
20	"Madras Standard"	Do.	3,426 (Students' edition included.)	
21	"Indian Patriot"	Do.	1,020 (Daily and Tri-weekly included.)	
22	"Daily Post"	Bangalore	500	

No.	Names of newspapers.	Place of publication.	Number of copies ordinarily issued.	Dates of papers received and examined during the first quarter of 1908.
	VERNACULAR.			
	TAMIL.			
	Monthly.			
23	"Viveka Chintamani"	Madras	450	Sept. 1907.
24	"Bhuloka Vyasan"	Do.	350	Dec. 1907; and Jan. and Feb. 1908.
25	"Chakravartini"	Do.	250	Sept., Nov. and Dec. 1907.
26	"Indian Law Gazette"	Do.	..	Nov. and Dec. 1907.
27	"Chandrodayam"	Do.	825	Jan., Feb. and March 1908.
	Bi-monthly.			
28	"Bhuloka Nanban"	Madras	225	30th Dec. 1907; 15th and 30th Jan.; and 15th and 29th Feb. 1908.
29	"Satyavartamani"	Pasumalai	Not known.	1st and 15th Jan.; 1st and 15th Feb.; and 1st March 1908.
30	"Coimbatore Kalanidhi"	Coimbatore	200	1st and 15th Jan.; 1st and 15th Feb.; and 1st March 1908.
	Weekly.			
31	"Dravida Dipam"	Madras	400	29th Dec. 1907; 8th, 22nd and 29th Jan.; 8th, 22nd and 29th Feb.; and 8th March 1908.
32	"Vikata Dutan"	Do.	625	4th, 11th and 25th Jan.; 1st, 8th, 15th, 22nd and 29th Feb.; and 7th March 1908.
33	"India"	Do.	600	4th, 11th, 18th and 25th Jan.; 1st, 8th, 15th, 22nd and 29th Feb.; and 7th and 14th March 1908.
34	"Swadesabhanu"	Do.	225	29th Dec. 1907; 5th, 12th and 26th Jan.; 2nd, 9th and 16th Feb.; and 1st March 1908.
35	"Kalki"	Do.	..	29th Dec. 1907; and 5th and 12th Jan. 1908.
36	"Dakshana Dipam"	Salem	1,000	21st and 28th Dec. 1907; and 4th Jan. 1908.
37	"Desabhimani"	Cuddalore	400	25th Dec. 1907; 1st, 8th, 22nd and 29th Jan.; 5th, 12th, 19th and 26th Feb.; and 4th and 11th March 1908.
38	"Jananukulan"	Tanjore	Not known.	1st, 4th, 11th 18th and 25th Jan.; and 1st 15th, 19th and 26th Feb. 1908.
39	"Nagai Nilalochani"	Negapatam	Do.	6th, 13th and 27th Jan.; 3rd, 17th and 24th Feb.; and 2nd March 1908.
40	"Tanjai Jana Nesan"	Tiruválúr	Do.	28th Dec. 1907; 4th, 11th and 25th Jan.; and 1st and 22nd Feb. 1908.
41	"Travancore Abhimani"	Nagercoil	300	20th Dec. 1907; 10th, 17th, 24th and 31st Jan.; and 7th, 14th and 28th Feb. 1908.
42	"Yathartha Vachani"	Kumbakónam	Not known.	4th, 11th, 18th and 25th Jan.; 1st, 8th, 15th, 22nd and 29th Feb.; and 7th March 1908.
43	"South Indian Friend"	Dindigul	Do.	27th Jan.; and 3rd and 10th Feb. 1908.
44	"Nyayathimani"	Karikal	60	16th Jan.; and 12th March 1908.
	Bi-weekly.			
45	"Hindu Nesan"	Madras	675	30th Dec. 1907; 2nd, 6th, 9th, 13th, 20th, 23rd, 27th and 30th Jan.; 3rd, 6th, 10th, 13th, 17th, 20th, 24th and 27th Feb.; and 2nd, 5th, 9th, 12th and 16th March 1908.
	Daily.			
46	"Swadesamitran"	Madras	Daily, 1,250; Tri-weekly, 1,800.	30th and 31st Dec. 1907; and all the days of Jan. and Feb. and the first 17 days of March 1908, excepting Sundays and holidays.
	TELUGU.			
	Monthly.			
47	"Aryamathabodhini"	Cocanada	750	Dec. 1907 and Jan. 1908.
48	"Bhumanandaprakasika"	Cuddapah	500	Jan. 1908.
49	"Kalavati"	Rajahmundry	200	Jan. 1908.
50	"Kameswari"	Vizianagram	500	May and June 1907.
51	"Manorama"	Rajahmundry	600	Oct. 1907.
52	"Messenger of Truth"	Madras	5,700	Jan. 1908.
53	"Mohini"	Anaparti	1,720	Feb., March, April, May, June, July, Aug. and Sept. 1907.
54	"Sundari"	Komaripalem	200	Oct., Nov. and Dec. 1906; and Jan., Feb., March, April, May, June, July, Aug., Sept. and Oct. 1907.
55	"Swadharmaprakasini"	Madras	300	Jan., Feb. and March 1908.
56	"Vidyavati"	Do.	Not known.	Dec. 1907.

No.	Names of newspapers.	Place of publication.	Number of copies ordinarily issued.	Dates of papers received and examined during the first quarter of 1908.
	Telugu—*cont.*			
	Bi-monthly.			
57	"Andhradesaranjani"	Madras	100	10th and 25th Feb.; and 10th and 25th March 1908.
58	"Industry"	Ellore	3,500	15th Dec. 1907; and 15th March 1908.
59	"Vysya"	Guntúr	2,000	1st and 15th Jan.; 1st and 15th Feb.; and 1st March 1908.
	Weekly.			
60	"Andhra"	Tenali	400	7th, 14th and 28th Feb.; 6th, 13th and 20th March 1908.
61	"Andhrakesari"	Rajahmundry	1,650	27th Dec. 1907; 3rd, 10th, 17th, 24th and 31st Jan.; 7th, 14th, 21st and 28th Feb.; and 6th, 13th and 20th March 1908.
62	"Bhavani"	Nellore	400	27th Dec. 1907; 3rd, 10th, 17th, 24th and 31st Jan.; 7th, 14th, 21st and 28th Feb.; and 6th, 13th and 20th March 1908.
63	"Kistnapatrika"	Masulipatam	1,600	22nd and 29th Dec. 1907; 5th, 12th, 19th and 26th Jan.; 2nd, 9th, 16th and 23rd Feb.; and 1st, 8th, 15th and 22nd March 1908.
64	"Navayuga"	Do.	Not known.	5th, 12th, 19th and 26th March 1908.
65	"Ravi"	Cocanada	850	2nd, 9th, 16th, 23rd and 30th Jan.; 6th, 13th, 20th and 27th Feb.; and 5th, 12th and 19th March 1908.
66	"Swaraj"	Bezwada	300	9th Dec. 1907; 6th, 13th, 20th and 27th Jan.; 3rd, 10th and 17th Feb.; and 12th, 19th and 26th March 1908.
67	"Voice of Truth"	Cocanada	450	31st Dec. 1907; 7th Jan.; and 26th March 1908.
	Bi-weekly.			
68	"Andhraprakasika"	Madras	550	1st, 4th, 8th, 11th, 15th, 18th, 22nd, 25th and 29th Jan.; 1st, 5th, 8th, 12th, 15th, 19th, 22nd, 26th and 29th Feb.; and 4th, 7th, 11th, 14th, 18th, 21st and 25th March 1908.
69	"Sasilekha"	Do.	500	27th and 31st Dec. 1907; 3rd, 7th, 10th, 17th, 21st, 24th, 28th and 31st Jan.; 4th, 7th, 11th, 14th, 18th, 21st, 25th and 28th Feb.; and 3rd, 6th, 10th, 13th, 17th, 20th, 24th and 27th March 1908.
	Daily.			
70	"Desabhimani"	Guntúr	50	All days from January 3rd to March 26th, both days inclusive, except Sundays.
	Canarese.			
	Weekly.			
71	"Mysore Star"	Mysore	2,000	6th, 13th, 20th and 27th Jan.; 3rd, 17th and 24th Feb.; and 9th, 16th, 23rd and 30th March 1908.
72	"Nadegannadi"	Bangalore	900	4th, 11th, 18th and 25th Jan.; 1st, 8th, 15th, 22nd and 29th Feb.; and 7th, 14th, 21st and 28th March 1908.
73	"Satyadeepika"	Mangalore	960	10th, 17th, 24th and 31st Jan.; 7th, 21st and 28th Feb.; and 6th, 13th, 20th and 27th March 1908.
74	"Suryodaya Prakasika"	....	* 950	6th, 13th and 27th Jan.; 3rd, 17th and 24th Feb.; and 9th, 16th, 23rd and 30th March 1908.
75	"Vrittanta Patrika"	....	5,055	9th, 16th, 23rd and 30th Jan.; 6th, 20th and 27th Feb.; and 12th, 19th and 26th March 1908.
	Bi-weekly.			
76	"Vrittanta Chintamoni"	Mysore	Weekly, 900 Bi-weekly, 210	1st, 4th, 8th, 11th, 15th, 18th, 22nd, 25th and 29th Jan.; 1st, 5th, 8th, 15th, 19th, 22nd, 26th and 29th Feb.; and 7th, 11th, 14th, 18th, 21st, 25th and 28th March 1908.
	PERIODICALS.			
	Monthly.			
77	"Srikrishna Sukthi"	Udipi	750	Dec. 1907 and Jan. 1908.
78	"Vikataprathapa"	Bangalore	† 3,000	Jan., Feb. and March 1908.
	Bi-monthly.			
79	"Swadeshabhimani"	Mangalore	800	16th Jan.; 1st and 16th Feb.; and 1st and 16th March 1908.
80	"Veerakesari" ‡	Madras	1,050	15th and 31st Jan.; 15th and 29th Feb.; and 15th and 31st March 1908.

---

* Increase is said to be natural growth.

† Decrease is not explained.

‡ Formerly known as *Kannada Nudigannadi*; the decrease is due to the proprietor striking off the names of subscribers who fell in arrears.

No.	Names of newspapers.	Place of publication.	Number of copies ordinarily issued.	Dates of papers received and examined during the first quarter of 1908.
	MALAYALAM.			
	Monthly.			
81	"Vivekodayam"	Trivandrum	1,160	Feb. and March 1908.
	Tri-monthly.			
82	"Kerala Chintamani"	Trichur	4,500	4th, 13th and 23rd Jan.; 2nd, 12th and 22nd Feb.; and 3rd, 12th and 22nd March 1908.
83	"Kerala Mitram"	Cochin	90	1st, 11th and 21st Jan.; 1st, 11th and 21st Feb; and 1st, 11th and 21st March 1908.
	Weekly.			
84	"Sujana Vinodini"	Kuthuparamba	500	15th, 22nd and 29th Jan.; 5th, 12th, 19th and 26th Feb.; and 4th, 11th and 18th March 1908.
85	"Kerala Patrika"	Calicut	650	4th, 11th, 18th and 25th Jan.; 1st, 8th, 15th, 22nd and 29th Feb.; and 7th, 14th and 21st March 1908.
86	"Kerala Sanchari"	Do.	640	1st, 8th, 15th, 22nd and 29th Jan.; 5th, 12th, 19th and 26th Feb.; and 4th, 11th, 18th and 25th March 1908.
87	"Manorama"	Do.	575	3rd, 10th, 17th, 24th and 31st Jan.; 7th, 14th, 21st and 28th Feb.; and 6th, 13th, 20th and 27th March 1908.
88	"Malayali"	Tangasséri	1,057	4th, 11th, 18th and 25th Jan.; 1st, 8th, 15th, 22nd and 29th Feb.; and 7th, 14th, 21st and 28th March 1908.
89	"Kerala Tharaka"	Kóttayam	1,075	3rd, 10th, 17th, 24th and 31st Jan.; 7th, 14th, 21st and 28th Feb.; and 6th, 13th, 20th and 27th March 1908.
90	"Nasrani Dipika"	Mannanam	500	31st Dec. 1907; 7th, 14th, 21st and 28th Jan.; 4th, 11th, 18th and 25th Feb.; and 3rd, 10th, 17th, 24th and 31st March 1908.
91	"Bharata Bandhu"	Palghat	300	28th Dec. 1907; 11th, 18th and 25th Jan.; 7th, 15th, 22nd and 29th Feb.; and 7th, 21st and 28th March 1908.
92	"Keralasobhini"	Ottappalam	400	4th, 11th, 18th and 25th March 1908.
93	"Mithavadi"	Tellicherry	1,250	5th, 12th, 19th and 26th Jan.; 2nd, 9th, 16th and 23rd Feb.; and 1st, 8th, 15th, 22nd and 29th March 1908.
	Bi-weekly.			
94	"Malayala Manorama"	Kóttayam	1,280	4th, 7th, 11th, 15th, 18th, 22nd, 25th and 29th Jan.; 1st, 5th, 8th, 12th, 15th, 19th, 22nd and 26th Feb.; and 4th, 7th, 11th, 14th, 18th, 21st, 25th and 28th March 1908.
95	"Swadeshabhimani"	Vakkam	795	1st, 4th, 8th, 11th, 15th, 18th, 22nd, 26th and 29th Jan.; 1st, 5th, 8th, 12th, 15th, 19th, 22nd, 26th and 29th Feb.; and 4th, 7th, 11th, 14th, 18th, 21st, 25th and 28th March 1908.

ENGLISH PAPERS OWNED BY NATIVES.

II.—HOME ADMINISTRATION.

(b) *Courts.*

THE HINDU,
Madras,
April 2nd, 1908.

The separation of Executive and Judicial functions.

1. The *Hindu*, of the 2nd April, writes in its leader:—"The announcement of the reform in Indian administration of a separation of Judicial and Executive functions, made through the mouth of Sir Harvey Adamson at the last meeting of the Supreme Council, has been done with as much ill-grace as possible. It cannot be said of Sir Harvey Adamson that he adorns whatever he touches in the matter of Indian administrative policy. His speech on this most important subject has been subjected to a searching and severe criticism by the Calcutta *Statesman*, whose just and appropriate remarks will be found in another column. Sir Harvey Adamson has been found to blunder almost at the threshold of his unfolding his scheme. He pointed out in his speech that the Government of India has, in deference to the conflict of opinion on the subject, decided to advance cautiously and tentatively towards the separation of Judicial and Executive functions in those parts of India where the local conditions render that change possible and necessary. He went on to say: 'I have had the pleasure of discussing the question with Indian gentlemen, among others with my Colleagues the Hon'ble the Maharaja of Dharbhanga and the Hon'ble Mr. Gokhale. Their advice coincides with my own view that the advance should be tentative and that a commencement should be made in Bengal, including Eastern Bengal.' The accuracy of this statement has [been] promptly challenged by the Hon'ble Mr. Gokhale, who in a letter to the Calcutta papers, says: 'I, of course, want as complete a separation of these functions as possible, and that over the whole country and at once. But the Government having made up its mind to proceed tentatively and first try the experiment over a limited area only, I urged that that area should be Bengal, including East Bengal. It was as regards Bengal being preferred to the other Provinces for the experiment since there was to be an experiment over a limited area that my advice coincided with Sir Harvey's opinion.' There is no doubt that the attempt of Sir Harvey Adamson to associate Mr. Gokhale with himself in the desirability of the scheme being launched as a tentative measure, deserved to be exposed, for it is difficult to understand why Sir Harvey should have put this complexion upon Mr. Gokhale's opinion excepting to rely upon it as a possible support in case it should be deemed advisable to declare in the last resort that the experiment has proved nugatory.

* * * * *

"We can conceive of no place in which the scheme of a separation of Judicial and Executive functions would be productive of more beneficial effect than in Tinnevelly and Tuticorin at present, where, as the accounts published from day to day show, Magisterial wrong-headedness and irresponsible power seems to be in full swing. It is now an established fact that certain individuals who were obnoxious to the executive officials in Tinnevelly and Tuticorin were desired to quit the district for giving the officials the benefit of a peaceful administration of the district. When the said individuals failed to accommodate themselves to the wish of the authorities, the latter put in force their magisterial authority, law or no law, to clap the recalcitrants in jail. When one set of charges were found by the decision of the High Court unavailing to detain them in prison, other charges have been levelled at them to keep them still in custody. We shall be in a position later on to lay bare the series of police and magisterial subterfuges which are being resorted to in Tinnevelly to cover naked illegality and injustice with the cloak of law and legal procedure. It is sufficient to state now that Bengal is not the only Province which stands in urgent need of a complete separation of the Executive and Judicial functions, if the purity of administration of justice is to be preserved in the country."

(*k*) *General.*

THE WEDNESDAY REVIEW,
Trichinopoly,
March 11th, 1908.

Chidambaram Pillai's doings at Tuticorin.

2. The following appears in the editorial notes column of the *Wednesday Review*, of the 11th March:—"We are afraid too much significance is being attached to the doings of Messrs. Chidambaram Pillai and Company at Tuticorin. It may be that that some hundreds of ignorant folk attend their lectures and it is reported that they express their readiness to follow these heroes to the ends of the earth if need be. There is nothing very alarming in all this and if Mr. Pillai and his disciples come to an agreement as to their future relationship, it is none of other people's business to interfere. It appears that the District Magistrate was not quite in favour of their taking a leading part in the rejoicings over Mr. Pal's release. The political atmosphere of India or of Tuticorin for that matter will not be greatly agitated if harmless ditties are sung in honour of Mr. Pal. We have a notion that the best corrective to any mischief that is likely to result from the orations of Mr. Pillai and his like is to ignore them altogether. If the officials would only see to it that there is no breach of peace or breaking of windows, they need not trouble themselves about what Mr. Pillai says or does."

THE PATRIOT,
Vellore,
March 31st, 1908.

Troubles in the South.

3. The *Patriot*, of the 31st March, writes:—"The genesis of the troubles in Tinnevelly is traceable to the spirit of *Swadeshi* which began to assert itself in Tuticorin. The *Swadeshi* Steam Navigation Company has, within the few short years of its existence, almost taken the wind out of the sails of the old established British Indian Steam Navigation Company. The strenuous whole-hearted devotion of ardent patriots like Mr. V. O. Chidambaram Pillai and his comrades-at-arms to the Gospel of *Swadeshism* has breathed life into the dry bones in the valley and the British Indian Navigation Company is practically on its last legs. The European merchants find themselves in sore straits and the District Magistrate, Mr. Wynch, suddenly appears on the scene as a sort of *deus ex machina* to save the situation. The proceedings at the inquiries under security sections of the Criminal Procedure Code, conducted against Messrs. Chidambaram Pillai and the vakils of Tuticorin by the District Magistrate and the Joint Magistrate, show beyond all shadow of doubt that the latter have given themselves away to the over-powering impulse of passion and prejudice. Mr. Wynch has by his executive absolutism set the prairie on fire and destroyed the last shred of public confidence in British fairness and justice. The infuriated mob has committed most deplorable excesses and Mr. Wynch has, on his part, played the devil with four innocent lives. Every observant citizen, who knows a move or two, will have the least hesitation to hold Mr. Wynch responsible for the breach of the peace at Tinnevelly, though by a clever manipulation of facts the real issue is sought to be obscured and the tables turned. Under the sanction of the Government of India, proceedings have been instituted under section 124A of the Indian Penal Code against Mr. Pillai and the religious mendicant who are an unmitigated abomination to the authorities and, putting two and two together, one may naturally conclude that the irrepressible and invincible advocates of *Swadeshism* have a severe tribulation in store. A punitive Police force has already been quartered in the towns of Tinnevelly and Tuticorin.

"It has become an axiom that when the private interests of a European merchant and of an Indian merchant meet in antagonistic combat, the latter invariably goes to the wall, because the Anglo-Indian official casts the weight of his influence into the scale of the former and, as a matter of fact, the growing feeling of the masses as well as of the educated classes is that the present proceedings against the choicest spirits of Tuticorin are but a crusade against *Swadeshism*. The situation is, indeed, alarming and it calls loudly for a supreme effort to save it. Great reforms are won only by self-sacrifice. Those who first enterprise them are called seditionists and sent to jail as felons and criminals; but their speech and thought live on. No imprisonment can crush a truth; it may hinder it for the moment, it may delay it for an hour, but it gets an electric elasticity inside the prison walls, and it grows and moves and sways the whole world when it comes out. The *Swadeshi* movement cannot be throttled by the machinations of any interested clique. It will go on hammering upon the anvil of men's brains until it welds into one common whole the diverse castes, creeds and races which inhabit this country . . . ."

THE WEDNESDAY REVIEW,
Trichinopoly,
April 1st, 1908.

The Budget Debate —. The closing of the mints.

4. The *Wednesday Review*, of the 1st April, writes as follows:—"... . The Hon'ble Mr. Gokhale drew marked attention to one aspect of the present economic condition of the people to which it is very much to be wished that the Finance Member paid appreciatory attention. If the actual area under famine has been less than during the last two great famines, the intensity of general suffering has been very great and if the high prices that rule the staple products continue, we shall ere long witness a calamity over the whole of India such as never has been witnessed before. The Hon'ble Mr. Baker consoled himself with the reflection that high prices afflict not only this country, but Europe and Japan as well, but the rise in India is exceptional and has gone far beyond famine prices in certain important staple products. The Hon'ble Mr. Gokhale traced the cause to the closing of the mints. We, for our own part, have been inclined to attribute it to the same cause. Under the operation of the ordinary economic laws the closing of the mints in 1898 and the melting down of the coined rupees that followed it, must have the result of raising the value of the rupee. The rupee must have greater purchasing power than with open mints. For some time the Government continued in this wise policy of not coining rupees at all. But the pressure of trade began to tell and they began to coin on their own responsibility. When once they tasted the sweets of the profits of coinage, they began to extend their operations till they have been able to coin so many as twenty crores per year of late. That was certainly too much; it was not necessary to meet the demands of trade, judging from past history. With open mints a large quantity of rupees went into the melting pot of the goldsmith which has ceased to go there since the closing of the mints. Nor could the rupee circulate outside the limits of India. The result has been the artificial increase of the currency and the inevitable depreciation of its value. The Finance Member declined to commit himself to this view, but declared that there was no redundancy of the rupee. Would the honourable gentleman care to remember that one of the causes for the closing of the mints was the redundancy of the rupee? If it was redundant in 1898, when the circulation was estimated at 130 crores by Mr. Harrison, the expert, could it have contracted when the stock has been augmented by 100 crores of new rupees in the last ten years, though the annual wastage is but 4 crores? Mr. Baker said that the quantitative theory of money was a controversial one, though so far as we remember Sir Robert Giffen is the only living sceptic. Whether that theory holds good in India now, or whether other circumstances operate which prevent its holding good, is a difficult question and we shall wait for the promised commission to enquire into it."

THE INDIAN PATRIOT,
Madras,
April 1st, 1908.

Mr. Morley and the reforms.

5. The *Indian Patriot*, of the 1st April, has the following leader:—"... . Sir William Wedderburn lays stress on the fact that Mr. Morley is not committed in any way to the proposals made from Simla, but that he has reserved to himself the right of determining the whole scheme in accordance with the broad principles he himself laid down at the commencement. Though the idea of reform originated from himself, the proposals are those of the Government of India; and it is for him to decide how far these proposals, when

'ripened by Indian opinion,' are in agreement with his principles and intentions. The scheme, as presented, has been discredited; but Sir William Wedderburn tells us that it is a mistake to assume that Mr. Morley is any way responsible for the form the proposals have taken. We can well believe Sir William when he says that, so far as Mr. Morley is concerned, there is no desire to defeat progressive and sympathetic reform by mere make-believe schemes; and we entertain no doubt that he really means what he has said, viz., to 'advance with firm, courageous, and intrepid steps, some paces further in the path of continuous rational improvement in the Indian system of Government.' Mr. Morley's only connection with the Simla scheme is that he accepted it as the basis for criticisms and suggestions; he has expressed no opinion on it; and the fact of his sending it back to the Government of India with a view to invite criticisms from various quarters evidences a desire to make the reform generally acceptable to Indian opinion. How far this will be realised when the scheme is modified and matured remains to be seen; but in the meantime we believe we are justified in hoping that every attempt will be made to make the reforms conform to the expressed intentions of His Majesty's Government.

* * * * *

"It is to be hoped that the final proposals of the Government of India will be published both in England and India, and that will be the right moment to concentrate criticism on the scheme and to present alternative proposals where needed. Efforts will be needed in both countries, in India to focus opinion as soon as the scheme is published, and in England to make that opinion effective. Hitherto the opinions expressed have been mainly of individuals. Hereafter they will be collective, gathered it may be from different sources, but formulated as the opinion of the whole country. The Congress will not assemble again, before the scheme is presented to Parliament; and an organised expression of opinion has to be devised by other means. As we showed on a recent occasion, on several aspects of the reform, individual opinions have been different and divergent; they must all be focussed on a common basis both in principles and details. So far as Legislative Councils are concerned, a substantial increase in the number of members, as promised by Mr. Morley, so as to secure due representation of all the most important interests and areas, is the essence of the reform. Without it we shall be very much where we were before. This increase should not be dependant on the number of officials available to form the official majority, but on the actual requirements of the country. That the progress of popular representation should be limited by the number of officials is preposterous; and rather than concede the principal of official majority as a standing factor, we must devise some alternative means whereby the will of the executive Government may be made to prevail as against a non-official majority. These are the most important points as regards Legislative Councils; and they must be impressed on the authorities in England and on Parliament when there is yet time for it. We must make it plain that we do not want a reform which will make no appreciable change in the existing conditions, which will not give us more substantial representation nor make our voice more real, but which will throw obstacles in the way of the realisation of our national ideal and introduce divisions calculated to impair the force of Indian opinion. It is to avert these possibilities that we must exert ourselves, and while so exerting ourselves we believe we may place our faith in the generous intentions of Mr. Morley and in his desire to give us real, instead of a mock, reform."

THE WEDNESDAY REVIEW,
Trichinopoly,
April 1st 1908.

6. The following appears in the editorial notes column of the *Wednesday Review*, of the 1st April:—

Administrative reforms scheme.

". . . . Lord Minto must have observed by this time what the trend of public opinion is with regard to the scheme proposed. The Indian Press and the leaders of the people are surprisingly unanimous in their condemnation of the proposals, every one of them and if the Government are prepared to take action only in deference to the opinion so expressed, they will have to radically change the principle underlying the present scheme. In spite of its semblance of popular character every item in the scheme, if given effect to, will result in a decided set back though the framers may trumpet its merits as calculated to satisfy the aspirations of the educated classes. A close examination will convince them—and for that matter anybody who approaches the subject with an open mind—that the reforms are so framed that the educated Indians will be nowhere, and hereditary incapables will have to run the show. Territorial magnates, and grandiloquent expressions of the kind may delude the casual observer in thinking that the administration of the country would be practically left in the hands of the people themselves and if the educated Indians raise their voice against it, it is because of a feeling of personal disappointment. The mischief of the scheme lies in its semblance of popular character and unless every proposal is subjected to close examination, there is the danger of its passing muster. His Excellency concluded with the hope that 'when this Council next assembles measures will have been accepted by His Majesty's Government and will be ready for legislation here and which will go far to meet the aspirations of those who have the welfare of the Indian people at heart.' We also cherish a similar hope, but we should add that there is little chance of that hope being realised if the scheme now before the public is not thoroughly altered and legislation undertaken on the lines suggested by the press and the public who have equally at heart the welfare of the country."

THE INDIAN PATRIOT,
Madras,
April 2nd, 1908.

Future of *Swadeshi*.

7. The *Indian Patriot*, of the 2nd April, writes:—"It is becoming more and more manifest as the *Swadeshi* movement gathers strength that it has an alarmingly great opposition to meet. Professions of sympathy are not wanting here and there, but from their very nature they appear more or less to be helpless utterances made more in a spirit of vexation and annoyance and frequently resorted to to hide something deeper inside. From the very nature of the movement itself it was evident, at the outset, that some opposition would have to be met with at the hands of English merchants, but it is certain that nobody thought that it would go any way beyond a friendly rivalry between commercial men; at any rate it was never expected that Government officials would back up the pretensions of the English merchants affected. People knew that the English official and the English merchant belonged to the same class and would have more or less sympathy between them, but they had such confidence in their sense of justice that when they enthusiastically entered on the movement they never in the least expected so much opposition and oppression. Their confidence has been completely shattered. Small men have openly proclaimed that they could not tolerate the *Swadeshi* movement, and to the villager the small man is the representative of the Government, and he naturally runs to the conclusion that the Government itself as a whole is against *Swadeshi*. The Government have yet to show that they disapprove of the ways of the officials responsible, so far as this anti-*Swadeshi* spirit is concerned. They have never gone beyond halting expressions of sympathy, and by a curious fatality they have gone on directly giving the lie to their professions the next moment. And things have at last reached such a stage that the Calcutta Corporation went so far as to propose levying fees for permission to establish factories, the object being, as our correspondent wired yesterday, to discourage infant industries. As might be expected the Indian Commissioners strongly opposed the measure and the proposal was dropped as it was, in the very face of it, an anti-*Swadeshi* movement. Yet it distinctly proves the trend of feeling. From individual members of the merchant community it has entered the community itself, from the community it has gone up to Government circles; and from Government circles it has filtered down to the city fathers themselves.

"While in Calcutta the opposition has advanced so far, Madras, which joined the race only recently has a greater cause of complaint. Whatever might be the official version of the disturbance in the South, it has generally come to be believed that the origin of the mischief lay in the competition between the two steam navigation companies. People have caught the alarm, and it is a very significant fact that shareholders and directors of the rising company have begun to entertain grave fears both as regards the money they have invested in the concern in the shape of shares and also for the concern itself as a whole. Salem was the first to take the alarm, and Erode has since followed in the wake. People have come to believe, evidently, that since the *Swadeshi* Steamer Company has been found to be in the way, short work would be made of it, and the wording of the telegrams distinctly shows the helpless position they are in. 'Entreat the Government on our behalf,' says the Erode telegram we published yesterday, 'and heal the company's troubles.' Has it come, then, to this that a whole people have gravely begun to doubt the sense of justice obtaining in the administration of India, that they fly with faint entreaties to save a company that has done nothing except that it is enterprising and has attempted to compete with a rival company? And turning to the *Swadeshi* Steam Navigation Company itself, one could not help sighing over the immense damage that has been done to its progress by the recent troubles. The company has been known to have fallen in the graces of the Government; even shareholders and directors are anxious for their investments; the most energetic director lies in the jail, and those who are responsible for its management are having anxious days. It will take a long time before public confidence could be restored, for, if the Tuticorin and Tinnevelly troubles have taught us anything, it is that *Swadeshi* concerns of any far-reaching character can be instantly brought to a stand-still by executive high-handedness. It is a terrible record against those who are responsible for this, and it is very difficult for us to know how they could reconcile their ways either with the nature of their professions or with the dignity of their position."

THE HINDU,
Madras,
April 2nd, 1908.

The *Swadeshi* Steam Navigation Company, Tuticorin.

8. A correspondent writes as follows to the *Hindu*, of the 2nd April:—

"It does not appear that the deputation that waited on the Governor yesterday, referred to the attitude of the Tinnevelly officials towards the *Swadeshi* Steam Navigation Company at Tuticorin. We have not concealed from Government the general belief of the people that the *fons et origo* of the whole troubles in the district is the jealousy of European merchants against the successful competition of the local Indian merchants and the active and direct support that they have received from the officials. The *Swadeshi* Company is one of the largest and the most important ventures that has sprung from the new spirit of self-help in the industrial regeneration of the country. In itself the company is a large and paying concern; but the fact that it was projected in competition with a well-established and resourceful European company, made it specially popular and obtained for it the support of a large number of moneyed men throughout the Tamil districts of the Presidency. Merchants, vakils, landholders, and a large number of the lower middle classes have taken shares in it. It is looked upon as a national concern, of which the success will demonstrate the vitality and resource of the new *Swadeshi* movement. Its failure will, at the same time, stamp on the movement the seal of weakness and incapacity and will prove a great hindrance to the success of every indigenous enterprise. If the Tuticorin Company succeeds, it would not only encourage and guarantee the success of other endeavours and liberate the *Swadeshi* movement from the impediments of pessimistic diffidence still characterising a number of our leading men, but would afford special stimulus to similar endeavours in other parts of India to wrest from foreign hands the carrying trade along the coast of India. Between Rangoon and the ports on the East Coast and between Bombay and other ports on the West Coast such as Karachi, Calicut, Cannanore and Quilon, the large carrying trade, mostly in foreign hands, would be transferred to the hands of Indian merchants. The benefits that success in such endeavours will bring are incalculable; not to speak of the pecuniary profits, the prestige that the *Swadeshi* movement would acquire, the fresh confidence of its leaders, the encouragement of the public, the knowledge, the experience and the training that would result to our people, would be of immeasurable value. On the other hand, should the European intrigue against the Tuticorin *Swadeshi* Company succeed in its sinister object, it would deal a most deadly blow to the whole movement, which, working as it does for the industrial revival of the country, has been welcomed by all classes, including Government. So far, at all events, as this Presidency is concerned, the failure of that company will have this sad effect and will remain a standing reminder of the difficulties of native efforts to carry on industrial enterprises on a large scale. Such a result would be little less than a calamity from the people's point of view, but from the point of view of Government, it is no less to be averted. For, what would be the political consequence of the failure of the company by the side of the general belief that it was the illegal and high-handed opposition of the officials, with the countenance of the Government and egged on by the jealousy of European merchants, that killed this important and promising enterprise? It is on the *Swadeshi* movement that the new spirit stirring the people everywhere in the country, has built its hope of emancipation from foreign domination and from its blasting effects. God knows the difficulties that the leaders of the movement have to contend against from the numerous natural, social and political causes. But the despondency and exasperation of the people would be aggravated manifold should it be generally believed, as it is at present believed, that whenever any particular effort is likely to inflict injury on European interests in a quite fair and legitimate competition, all the strength, lawful and unlawful, of the officials would be used to support the side of foreigners. Mr. Wynch and Mr. Ashe seem to have made a determination to crush the *Swadeshi* Company as a revenge against the troubles in the Coral Mills, which Mr. Ashe was erroneously made to believe by the local European merchants were due to the activity of Mr. Chidambaram Pillai, helped by the Brahmin vakils in secret. Mr. Ashe fell in too readily with the plan that the Managers of the Coral Mills and the British India Steam Navigation Company had ready for him, and was able to convert Mr. Wynch, who was threatened to be held up to Government, should he prove too weak to put down native impudence and to back his own countrymen in a critical moment. We are glad that the Superintendent of Police, one of the official trio that danced to the tune of the European merchants, has left the place. If Mr. Ashe were to be similarly removed, the excitement in that district might allay to some extent. We hope Sir Arthur Lawley will have the wisdom and fairness to open his ears to both sides of the matter. Serious would be the result if he should listen to the story of the three European officials whom we hold to be responsible for the troubles and arrive at a decision which would not only inflict unmerited injury on the people of the two towns, but would exasperate the whole people of Southern India, and, we may add without exaggeration, of the whole country."

THE MADRAS STANDARD,
Madras,
April 2nd, 1908.

Swadeshi enterprise in Tuticorin.

9. The *Madras Standard*, of the 2nd April, writes:—"The following message has been sent to the Hon'ble Mr. Guruswamy Aiyar from Salem by the directors and shareholders including mittadars and merchants of Salem:—'The Salem directors and shareholders of the *Swadeshi* Steam Navigation Company, Tuticorin, are alarmed on hearing that officials and European merchants at Tuticorin are not well disposed towards the company. Salem has taken shares amounting to a lakh of rupees. Their interest is large and sympathy greater. Kindly represent to Government the European hostility towards the *Swadeshi* enterprise and the official doings at present clearly and forcibly. Save our dear honest *Swadeshi* enterprise from unmerited suspicion and disfavour brought on by trade jealousy. Make all efforts to disillusion the Government and save the company from the present crisis.' Another message has been sent by the directors and shareholders at Erode. It says: 'The Erode directors and shareholders of the Tuticorin *Swadeshi* Steam Navigation Company, who have

purchased shares worth about Rs. 25,000, are deeply grieved to hear the interference of officials in the affairs of the company. Entreat Government on our behalf to have the company's troubles removed.' These telegrams are sufficiently explicit. It is natural that those who have invested their hard-earned cash should be alarmed at the manner in which the *Swadesh* Steam Navigation Company at Tuticorin is being dealt with. The riots and the sedition cases apart, a momentous issue is raised, which should find a speedy and definite settlement. India is a poor country, and there is very little of capital to be invested in concerns like the Tuticorin *Swadeshi* Steam Navigation Company. But if the present tactics is to continue unchecked, the economic problem of which Lord Minto spoke the other day will become infinitely more acute. Anglo-Indian critics anxious to uphold the action of officials in Tinnevelly have been saying with more partisan zeal than knowledge or propriety that the report that attempts have been made to injure the *Swadeshi* Steam Navigation Company is a malicious invention. But we are not engaged in a mere war of words. If some one connected with the *Swadeshi* Steam Navigation Company, or any other person intimately acquainted with the entire history of this concern and with the innumerable difficulties and obstacles sought to be planted on its path would only narrate them without any comment whatever and publish it to the world, the Government will be able to trace out the real causes of the present trouble. Human nature is the same all the world over, and when honest attempts at improving one's own condition are sought to be put down, is it any wonder that there should be excitement and public dissatisfaction throughout the country? We are told that the law must be set in motion, although when that law is so administered as to discountenance executive high-handedness and irregularities. Anglo-Indian critics abuse the lawyers and talk as if the law were really an 'hass.' It is not quite an intellectual confusion of thought but the apparent conflict of interests which is the parent of this manifest inconsistency. If the law is not on your side, then you abuse the lawyers and talk as if you were standing on the highest pedestal of prehistoric statesmanship condemning the 'lawless science of the law.' But where it serves your purpose, talk loudly of setting the law in motion with all the stimulated fervour of righteous indignation. But critics who resort to this method of public controversy cannot obtain a hearing from men who have not been lost to all sense of justice and proportion. If these self-sufficient controversialists would look around and look beneath the surface of things they would see that the people of India of all shades of opinion and thought have not failed to grasp the true significance of the situation in Tinnevelly.

"We have yet no evidence of the attitude in the matter of the Madras Government. Disorder and lawlessness must be put down. But at the same time the causes of it must be enquired into with a view to their speedy removal. We hope that there is enough statesmanship in Madras not to regard the new spirit of self-help as criminal. If it is not criminal to start a *Swadeshi* concern and keep it going, in spite of European competition, then the question arises as to the circumstances under which the situation developed its present aspects. Nobody need be told, least of all the members of the Madras Government, that it is economic causes which are at the root of much of the international and inter-communal strife. Tuticorin is not more advanced or is not a greater sinner than any other town or locality in the Presidency. The vakils in Tuticorin are as their brethren elsewhere. If the Sub-Court is removed in accordance with the wishes of the enemies of those vakils who have been on the side of the *Swadeshi* Steam Navigation Company and they are sent away, the causes which brought it about will remain and embitter public feeling, while the *Swadeshi* spirit, which is not a passing phenomenon, will develop fast in spite of it. It is the spirit of self-preservation, and it has vitality and strength enough to survive these temporary reverses. If anybody anywhere fancies that a dose or two of repression will drive out the *Swadeshi* spirit, it is a mere delusion. Tried in the school of adversity, accustomed to contend with difficulties and trained in the school of experience the people will develop those great qualities of head and heart, which are essential to success in the sphere of modern competition. But what we are anxious to know is what attitude the Government will take. We have of late had a great deal of talk about the development of the resources of the country by means of indigenous capital and indigenous skill and labour. We have also been told of the necessity of diversifying the occupations of the people to mitigate the severity and alleviate the horrors of famine and distress. Here is a test case. The Tuticorin *Swadeshi* Steam Navigation Company is a large concern in which, as it now appears, leading inhabitants of districts other than Tinnevelly have invested their capital. For months past it has had to contend against opposing forces and it has succeeded, because the company was started at a time when a *Swadeshi* enterprise of the kind was very much wanted. But now a cloud hangs over it. Some of its main pillars are in a dangerous condition. What the people ask is what will the Government do? Will they merely say ditto to some of their local agents or inaugurate a new policy of their own so as to inspire public confidence and remove all the existing causes of misunderstanding and irritation?"

THE HINDU,
Madras,
April 3rd, 1908.

The struggle in Madras.

10. The *Hindu*, of the 3rd April, publishes the following:—"The new spirit of spiritual and political regeneration which is to-day becoming the passion of the country, has arrived at a crisis of its destinies. All movements are exposed to persecution, because the powers-that-be are afraid of the consequences which may result from their sudden success and cannot shake off the delusion that they have the strength to suppress them. When Kamsa heard that Krishna was to be born to slay him, he tried to prevent the fulfilment of God's will by killing His instrument, as if the power which warned him of approaching doom had not the strength to enforce the doom. So, too, when the vague prophesies of a Messiah reached the ears of Herod and he heard that Christ was born in Bethelehem, the fear of his earthly dominion passing into the hands of another drove him to massacre all the children of the Jews in order to avoid his fancied doom. These examples are a parable of the eternal blindness of men when face to face with movements divinely inspired which threaten or seem to threaten their temporal dominion. The bureaucracy are here to be replaced when their work is over, and if they had been able to put aside their selfish interests, and were really capable of governing India and India's interests as they have so long professed, they would have recognized in the upheaval of 1905 the signal of their approaching dismissal from their task, and made the way smooth for a peaceful transference of power to the people, thus securing a glorious enthanasia which would have been remembered in history as an unique example of self-denial and far-seeing statesmanship. But human nature is too feeble to arise to such heights of wisdom and self-abnegation except in those rare instances when the divine breath enters into a nation and lifts it to a pitch of enthusiasm which ordinary human weakness cannot support.

"The cynical disregard of all decorum with which the shows of law are being used to crush the *Swadeshi* Steam Navigation Company in Tuticorin will exasperate the whole of the mercantile community in the country. It will convince those who still dream that industrial development is possible without political power of their mistake. The Marwaris are already alienated, the whole Jain community seething with an indignation too deep-rooted for words. The Tuticorin reign of terror directed against the one *Swadeshi* enterprise which can prevent all the rest from being rendered futile by the refusal of British steam services to help the carriage of *Swadeshi* goods, has begun to shake the complaisant acquiescence of the commercial classes in bureaucratic absolutism. The collapse of the *Swadeshi* Steam Navigation Company will mean that from Cape Comorin to Budaricashram the cry will go forth of '*Swadeshi* in danger' with the result that the whole nation will awaken to the necessity of uniting in one desperate struggle to force the bureaucracy to surrender its monopoly of power. *Swadeshi* is now the dream and hope of all India.

* * * * *

"The bureaucracy well know the tremendous importance of the issue at stake and have sacrificed everything, honour, justice, decency, to the one all important chance of success. We also must awaken to the necessity of saving *Swadeshi* in this hour of danger. The time is a critical one and it is as if providence had determined to test the spirit of the people and see whether it was strong enough to deserve assistance. The *Swadeshi* Steam Navigation Company was on the point of crushing its British rival, if the bureaucracy had not interfered; it is now on the point of being crushed itself unless the people interfere. The people have the power to save it by blotting out its rival. If the merchants refuse in a body to ship by the alien service, if the people refuse to tread its decks no amount of bureaucratic help, no amount of magisterial injustice and police tyranny can save it from the doom it deserves. We look to the Nationalists of Madras to see that this is done. The British jails are not large enough to hold the whole population of Tinnevelly district; let every man follow the noble example of Chidambaram Pillai and, for the rest, let God decide.—*Bande Mataram.*"

III.—LEGISLATION.

Public charities and Legislation.

THE HINDU,
Madras,
April 1st, 1908.

11. The *Hindu*, of the 1st April, contains the following leader:—"If public charities are not well administered in this country, it is due in no small degree to the state of the law obtaining here. Educated opinion has long since declared itself that the defective state of the law is responsible in a very large measure for the maladministration of the enormous sums of money that are involved in our public charities. Religious and charitable endowments in this country aggregate several crores in value, and the Government, who have all power and authority in their hands, are looking on with supreme indifference and neglect, while malversation of funds, which is inevitable in the absence of any legal control, is the order of the day. Enlightened Indian opinion has asserted itself again and again and begged of the legislature for some powers to arrest the great evil, for some means of effectively regulating and controlling the administration of the charitable funds. But the greater the insistence of such opinion in this country, the greater is the disregard shown by the Government to its clearest and most pressing demands. If Indian opinion had any real influence over Indian legislation, a law governing public charities and religious trusts would have been placed long ere this on the Indian Statute book. The British Government has manifestly no sympathy with, or interest in, the proper and efficient management of our charitable and religious institutions. Their indifference is only natural. And besides, any gross mismanagement in native social institutions, affecting only themselves, may also serve to enable those who are disposed to find fault with them to point the finger of scorn and ridicule, and even to make political capital out of the same. In fact, have we not been taunted with the remark that we are unfit for any extension of the principle of local self-government, so long as our management of religious and charitable institutions is what it is? The attitude of religious neutrality is, indeed, a convenient cloak which the Government may put on for their purposes, and in the case of this special legislation this cloak is put on with a vengeance and with a devotion and purpose which are worthy of a better cause . . . . The Hon'ble Dr. Ghose . . . . moved at the meeting of the Council held on the 20th ultimo for leave to introduce a short Bill . . . . The Bill only provides for the publication and inspection of accounts. And yet, all sorts of idle questions are raised. We wonder whether Sir Harvey Adamson was really serious when he asked: "What will be the effect, say on an honest manager of a temple, if any two ill-wishers, prompted by improper motives, can readily obtain consent and compel him to produce accounts of his shrine for the preceding three years, as the Bill proposes to permit? How will trustees and the general public who worship at the shrine and contribute to its endowment regard such an innovation? Can so radical an alteration of custom, applied by the force of law, be introduced without

provoking a resentment which may be politically dangerous?' Sir Harvey Adamson seems to think that the Government is taking a leap in the dark in sanctioning the enactment of so inocuous a measure. His remarks do not show a profound knowledge of Indian social conditions and his imagination conjures up a political hobgoblin. The evil is in the dominance of an alien race in the Indian Legislature, of men to whom the ways, habits and sentiments of the people are a sealed book."

VI.—MISCELLANEOUS.

THE INDIAN PATRIOT,
Madras,
April 2nd, 1908.

Obiter dicta.

12. The *Indian Patriot*, of the 2nd April, has the following:—

"BY REGULUS.

"Mr. Hardie deserves our best thanks. He has brought to light the barbarous distinctions that exist between the Indian and the European. That is a true observation made by the *Indian Patriot* that the vigour of the muscle alone would a European recognise. You may beat him in research, in scholarship, in penmanship, in eloquence——but he would not admit his defeat. But bring him low in a hand-to-hand fight—fight him hand to hand and foot to foot—and triumph over him——he will be the first to own your greatness.

⁂

"Mr. V. O. Chidambaram Pillai has come to the front. And rightly. He is a thoroughly sincere man. I have the highest regard for his strenuous patriotism. I never expected that the good Government of Sir Arthur Lawley would take such a hasty step as they have taken. Mr. Pillai is an enthusiast. Of course, it is enthusiasm that raises the drooping spirit of mankind. Mr. Pillai means no mischief. It is the policy of repression pursued by the rulers. It is the ache of the stomach of the people that are the causes of strikes which we hear from one end of the country to the other."

VERNACULAR PAPERS.

II.—HOME ADMINISTRATION.

(a) Police.

INDIA,
Madras,
March 14th, 1908.

Mr. Pal's release and the Police.

13. With reference to the celebrations at Madras in honour of the release of Mr. Pal, the *India*, of the 14th March, observes:—The Commissioner of Police had ordered that no music could be taken with the procession. Some of us decided to defy this order, because we thought that it was not only illegal but also inconsistent with the rights of the people. We were prepared even to go to prison for this purpose. The music started from the Gosha Hospital, and it was expected that the Police would forthwith begin to tease the people. But perhaps they realised that they were not a match for tens of thousands of people with a firm strength of mind. Somehow, not one red turban was to be seen near the crowd.

(b) Courts.

DRAVIDA DIPAM,
Madras,
March 8th, 1908.

Difference in treatment between European and Indian offenders.

14. The *Dravida Dipam*, of the 8th March, says:—An Indian lost his life as a result of the thrashing given him by one Sanders, a European official of the Bengal Government. This case was tried before a court of law and the European was fined Rs. 10. If an Indian had beaten a European to death, what would have been his fate? This is the way justice is administered by the British!

In commenting on the punishment inflicted on the notorious Russian thief who has had his victims over almost the whole of India, the *Swadesamitran* of Madras, of the 9th March, remarks:—Even a thief is treated better if he be a European. If an Indian, who is also an old offender, is charged with stealing a hen, he is at once sentenced to transportation for life. But look at the way in which this audacious thief is tried and punished for countless robberies committed in various places in India! This is British justice!

While condemning the acquittal by the District Magistrate of Salem of the European Traffic Inspector who was charged with having indecently assaulted a Chetty woman travelling in a second-class compartment, the same paper says:—Look at the mischief of the Police! It seems the constable on duty at the platform never wrote down the names of the persons whom the complainant cited as witnesses and took her from one end of the train to the other to identify the accused, knowing that the latter was safely ensconced in the room of the Stationmaster. While the complainant described the accused as a European, the constable reported him to be a Eurasian. The occurrence report was sent by the Police to the Sub-Magistrate of Erode instead of to the District Magistrate of Salem. As if all this was not enough, the constable stated that he had altogether lost the note book in which he took down the complaint! Mischievous constables like these deserve any kind of punishment. Will not the truth have come out if only the interested Magistrate had cross-examined them properly? But how can a white realise the modesty of our Hindu females, when this is almost an every-day occurrence with their ladies? It is, perhaps, because of this that they have framed a law that European offenders should be tried only by European Magistrates!

VEERAKESARI,
Madras,
March 31st, 1908.

The railway assault case.

15. Referring to the recent assault case in which a Railway Inspector accused of outraging a Hindu woman near Salem was discharged by the District Magistrate, the *Veerakesari*, of the 31st March, observes that the District Magistrate

gave some very curious reasons for acquitting the accused. The Magistrate said that the appearance of the *native* woman was by no means so captivating as to tempt a *European* (British subject) to commit any outrage and besides that he could not believe that her age was really 30 years as she stated. But we know the Western code of ethics too well to attach any value to these arguments. Nor do the Europeans seem to be very fastidious in matters of this kind. Moreover, the accused ought to have been aware of the rule against entering the compartment reserved for females. It is hoped that the High Court will interfere in the interests of public justice and order a re-trial of the case.

(*e*) *Local and Municipal.*

SWADESHABHIMANI,
Mangalore,
April 1st, 1908.

Difficulty in cashing currency notes.

16. A correspondent of the *Swadeshabhimani*, of the 1st April, reports that the Treasury officer of Kasaragod (South Canara) said that an order had been received from his superiors prohibiting the cashing of currency notes and consequently the local traders and ryots have lost faith in currency notes and are afraid of receiving them or keeping them. The public are greatly anxious to know what could have been the reason of Government refusing to honour their own notes.

(*k*) *General.*

NAGAI NEELALOCHINI,
Negapatam,
March 2nd, 1908.

"Why do the people distrust the Government?"

17. A correspondent to the *Nagai Neelalochini*, of the 2nd March, writes:—Many things have tended to estrange the feelings of the Indians from the Government. The oft-recurring famine, the intensity of which is only increasing year by year, may be said to be one of the causes. It is strange to see the Government taking steps to alleviate the distress caused by famine, after having allowed the foreigners to rob India of all her products! Some time back, daylight dacoity was rampant in Sindh and now it is spreading to the very doors of Karachi, its capital city! Till now the people had confidence in the prowess and justice of the British Government; but it has been rudely shaken of late by the apathy of the latter. People now see that the Government is either unwilling or unable to protect them in times of distress. They are just now realising that they have now been reduced to a helpless condition. They are not allowed to have arms even to defend themselves against thieves; nor does the Government come forward to help them on such occasions. Moreover the influx of the foreign articles into our country has rooted out all our industries and made us all poorer thereby. They enjoy all our wealth and we have to live in misery! Then, again, the law courts, which were established to curtail litigation, have in effect increased it. To get justice from law courts is a hard nut to crack in these days. The decisions of the courts in India depend more on the riches of the party suing or sued, on the evidence of the Police and on the presents made! Considering all this, we resemble only goats guarded by a dog! Should we not be ashamed of being thus dependent on another for protection?

SWADESAMITRAN,
Madras,
March 9th, 1908.

The Zakka Khel expedition.

18. The *Swadesamitran*, of the 9th March, observes:—The recent Zakka Khel expedition is said to have cost 12 lakhs of rupees to the Government and, after all, what tangible benefit has accrued to the country by this? Lala Lajpat Rai and others are wailing over the famine in the land and 12 lakhs of India's money has now been wasted in the hilly tracts on her frontiers! The Government of India jumps with joy as if a big country has been conquered and Mr. Morley congratulates it on its wonderful achievement! All this bravado for having routed a handful of barbarians! What self-gratulation! It is not even clear whether it was really the Afridis or the whites that were wounded in this expedition; for, we have not had any report from the former, all our information being that supplied by the interested whites.

On the same subject, the same paper of the 12th March writes:—It was vaunted that the British troops had won a victory over the Afridis. But now a new story comes out, and that is the news published by the *Punjabee* that it is by their gold and not by their arms that the British ended the expedition, and it seems the Government also intends to award presents to the Afridis—the very Afridis that plundered Peshawar! This is the valour of the British tiger! As if to confirm the theory that the British purchased peace, the Afridi raids on Peshawar have become more frequent after the expedition.

SWADESAMITRAN,
Madras,
March 10th, 1908.

Tuticorin and its officials.

19. Anent the recent events at Tuticorin, the *Swadesamitran*, of the 10th March, remarks:—These events clearly show that English officials in India are unnecessarily alarmed and have lost their senses. If the people show a more than ordinary activity in any direction, this unsettles them at once and they begin to exercise all their powers immediately. Simply because Mr. Chidambaram Pillai, Mr. Siva and Mr. Padmanabha Aiyangar took the side of the workmen at the Coral Mills and helped them to get their wages increased against the interests of their employers, who happen to be whites, the Englishmen in the district, inclusive of the responsible District Magistrate, have begun to tease them in all possible ways. These patriots are prevented from addressing meetings on the subjects of *Swadeshi* and *Swaraj* and inculcating to the people the value of union. Why is this? Have we not got the right of convening meetings and have not our leaders the right of helping their brethren in distress? What crime have they committed, unless it be that they exercised these natural rights? How can the people be expected to have a regard for the authorities, if the latter exercise their powers in a spirit of hostility? It appears the District Magistrate insisted on the trio removing to Bombay at once. But our patriots will not be afraid of such threats! What loss has Lajpat suffered on account of his deportation? On the other hand, his fame has spread far and wide as a result of this. It is foolish on the part of the authorities to try to suppress this new spirit that is now actuating us and instil loyalty into the minds of the people, by these harsh means. By their precipitate acts, these English officials are only helping the growth of the very spirit which they try to curb.

The *Hindu Nésan*, of the 12th March, reproduces the above article.

SWADESAMITRAN,
Madras,
March 12th, 1908.

Mr. Gokhale on the Decentralization Commission.

20. The *Swadesamitran*, of the 12th March, writes:—Though many have given their evidence before the Decentralization Commission, which has, for some time past, been going from place to place and holding its enquiry on the subject of decentralization, the Hon'ble Mr. Gokhale has not given his evidence till now; but this was not his fault. He could give his evidence only if an opportunity occurred. It was not possible for him to have given his evidence, when the Commission was holding its sittings in Madras, Bengal and other Provinces. So, he did it now when the Commission held its sittings in Bombay. As his evidence deserves better consideration than that of other people, we are bound to consider the opinion expressed by him with regard to decentralization. He laid stress on the fact that the Government should not, on the pretext of decentralizing the administration, replace the present Provincial Governments by those in which the authority will be entrusted in the hands of officers who govern them on the principle of "What I will is law." He added as follows: "In the interests of the public and with a view to prevent the British Government gradually becoming unpopular, it is necessary that the words of the representatives of the tax-payers should be taken and acted upon, with reference to matters of Provincial administration. The Secretary of State for India is thinking of reforming the constitution of the Provincial Legislative Councils. But I do not think that any useful improvement will be effected by thus reforming the constitution of the Legislative Councils, unless there is such a division of authority as will release the hold that the Government of India now has over the Provincial Governments in financial and administrative matters. If such a division of authority is to be made, I would suggest three kinds of provisions. Firstly, in all important Provinces there must be a Governor carefully chosen

in England and appointed, and he must have an Executive Council. I am of opinion that the Governors who are chosen directly in England and appointed, not having an attachment for any particular place, will view the Indian affairs impartially. I am also of opinion that the higher responsibilities of the administration of the Government will surely be borne better by an Executive Council with four or five members than by a single individual. Secondly, free scope must be given for the discussion of the budget estimates of the Province in the Provincial Legislative Council; that is, the members must be given the right of proposing amendments and the budget estimates must be passed by the Legislative Council. Thirdly, if one-third of the representatives of the people on the Legislative Council intimate to the President of the Council that a certain matter in connection with the administration of the Province should be discussed by the Legislative Council and that a meeting of the Council must be convened for the purpose, this must at once be done. The second and third provisions mentioned above will create a right for the representatives of the tax-payers, *i.e.*, the public, to discuss about everything in the Legislative Council, in place of the hold or the authority which the Government of India has at present over the Provincial Government in financial and administrative matters. Subject to the above conditions, I would urge the following scheme of decentralization. I shall first deal with the subject of finance.

"In matters of revenue, whether it be with regard to the income or with regard to the expenditure, there should be no jointness of claim between the Government of India and the Provincial Governments. Certain heads of revenue with the expenditure under them must be solely under the control of the Government of India, while the others must be wholly under the control of the Provincial Governments. If this is done, the Provincial Governments need not, as now, cringe for the dole of the Government of India; for, they will then have separate sources of revenue. I think that the revenue from Land, Excise and Forests may be left in the hands of the Provincial Governments. As these sources of income are intimately connected with the people, the Provincial Governments may be given an exclusive control over them. All other sources of income may exclusively be under the control of the Government of India; and these are Opium, Salt, Customs, Stamps, Registration, Tributes, Postage, Telegraphs, Mint, Railways and the Major Irrigation Works."

The same paper, of the 14th March, continues the opinion of Mr. Gokhale as follows:—"On this basis of division, the revenue of the Provincial Governments will be found to exceed their present scale of expenditure, while the reverse will be the case with the Government of India; *i.e.*, the revenue will be less than the expenditure. To meet this deficit caused by the revenue not being enough for the expenditure of the Government of India, the Provincial Governments should make to it fixed annual contributions and these must be made with due regard for the liability of each province to famine as also for the need of its making grants of money to Local Boards and Municipalities. These contributions should be liable to be revised every five or ten years, the revision taking place at a conference of the Revenue Members of the different Provinces presided over by the Finance Member of the Government of India. To meet any sudden expenditure, the Viceroy may change the amount of these contributions according to the necessity of the occasion. The Provincial Governments may appeal against such alteration by him to the Secretary of State. I would not say that powers of taxation can, for the present, be conferred on the Provincial Governments. This matter may be considered after seeing how the arrangements proposed by me work in practice. Of the three heads of revenue, viz., Land Revenue, Excise and Forests, which I want to be left under the control of the Provincial Governments, the revisions of land revenue settlements should be subjected to a special control, because the Provincial Governments have an interest in the increase of land revenue. So, whenever there are revisions of land revenue settlements, they should first be discussed in the Legislative Council and then sanctioned by the Provincial Government. Even the borrowing powers can, for the present, continue to be in the hands of the Government of India. If the Provincial Governments have separate powers of borrowing, it will end in competition between them and the Government of India and even among themselves. This will lead to an increase of the rate of interest. But during times of famine, the Provincial Governments should be entitled to have the first claim on the loan raised by the Government of India. If we look into the matter of expenditure, I would only say that the present control of the Government of India in the creation of new appointments as also in the scales of pay and pension, should not be taken away from it. Barring this, the Provincial Governments may spend their revenue as they like. Till now, I have said about the financial decentralization. Coming now to matters of administration, the control of the Military and Naval defence, Foreign affairs, Currency, Customs, Post, Telegraphs, Railways, Taxations and Legislation should be directly in the hands of the Government of India, while the internal administration of the country should be entrusted to the Provincial Governments. After such a division of the powers of administration has been made, the Government of India should not pry into the details of the administration of the Provincial Government and pick holes in it. But large questions of policy must be in the hands of the Government of India, for it is only then that the Provincial administration will be uniformly good in all Provinces. Otherwise, the exercise of the powers in connection with famine, plague, free education, compulsory education and the separation of judicial from executive functions, may become different in different Provinces. To prevent this, the Government of India should have the power to prevent divergences of administrative policy in different Provinces. With the Government of India having such a power, the Provincial Governments can have a free hand in matters of Provincial administration."

SWADESAMITRAN,
Madras,
March 14th, 1908.

Handcuffing offenders under trial.

21. The *Swadesamitran*, of the 14th March, remarks:—The Madras Government has made an order that offenders should not be handcuffed while being taken to courts for trial and back to the jail, unless the Police think that they will forcibly try to escape or cause a riot and the discretion to judge of the probability of such an occurrence has been left in the hands of the Police themselves. Thus the reform, though good in itself, will practically be of no use; for the Police being made the judges of the situation, we think more harm than good will result from this.

The authorities and our patriots.

22. The same paper observes:—Pundit Amarnath of Lahore, a patriot, was prosecuted for sedition. But as the authorities could not prove any passages in his paper to be seditious, he had to be acquitted. But they wanted to book him anyhow and so a case of cheating was launched against him, for having fraudulently sent the rules of an association of which he was Secretary per V.P.P. for Rs. 1-2-0 to certain members thereof, with the knowledge that these books were by themselves not worth that sum. Strange to say, the parties who received the V.P. article gave evidence that Amarnath had no intention of deceiving them; but still, the authorities thought he had, and so he was convicted and sentenced to two months' rigorous imprisonment. What injustice!

SWADESAMITRAN,
Madras,
March 16th, 1908.

Pindi Das in jail.

23. With reference to the hardships under which Lala Pindi Das is suffering in jail, the *Swadesamitran*, of the 16th March, writes:—It seems that from the time he went into the jail he has been doing the work of splitting bamboo sticks into small pieces which hurt his fingers awfully, while the European offenders were given only light work such as cutting paper and making covers out of them. Again the latter are given a good diet while our Das and other Indians are given only the black bread made from some grain other than wheat. Besides, he seems to have been placed amidst people who had committed the worst crimes before they entered the jail. Our patriot is only 22 and is a

highly cultured man, and still he has, perforce, to spend his time with those low people for five more years. In ordinary life we see that Europeans lead a happy life, while the sons of the soil are dying of famine. It is heart-rending to see that even inside a prison the former are better off than the latter. We don't know how long this is to continue!

SWADESAMITRAN,
Madras,
March 17th, 1908.

The situation at Tinnevelly.

24. Anent the riots at Tinnevelly the *Swadesamitran*, of the 17th March, observes:—It has come to be a policy of the British Government to create disturbances and then throw the blame on the people and cut short their rights as a punishment for it. If only the authorities had kept aloof on the day of Pal's release, nothing would have happened at Tinnevelly. There were grand demonstrations at Madras on the same day and there was no disturbance at all, because the authorities wisely refrained from unnecessarily interfering with the people in expressing their enthusiasm. So, we have only to think that the officials at Tinnevelly wanted to get Mr. Chidambaram and his compatriots into their clutches by hook or by crook, for their having helped the workmen during the strike at the Coral Mills, and they have gained their purpose by creating a panic. The arrests of these patriots naturally excited the people and goaded them to excesses. But what of that? Do not such riots occur almost every day in England and other Western countries, and have the authorities shot down the people on all such occasions? In no country in the world have the authorities such powers as they have in India and this is perhaps with a view to prevent the Indians becoming more powerful than the foreigners who rule over them. Even with such extraordinary powers, they are not allowed to injure the lives of the people with impunity. Now let us look at the circumstances which led to Mr. Wynch ordering the Police to open fire. The National Emporium had some decorations on it, and when questioned by Mr. Wynch, a peon there said it was all in honour of Mr. Pal, which at once provoked the District Magistrate who lashed the man with his whip. This unwarranted act enraged the people who appear to have thrown some stones at the District Magistrate, and forthwith the latter ordered the Police to open fire. Is it not clear from all this that it was Mr. Wynch and not the people who gave the provocation? What punishment does he not deserve for having thus provoked the people to do rash acts? He knew that the people were already in an excited mood on account of the unreasonable arrests, and the fact that he could not see that any further high-handed act on his part would only fan the flame only proves that he is not fit to be a District Magistrate. It is not an Act of State on the part of the responsible officials to use their immense power and cause loss of life. It is only in Russia that such things were happening till now. But the habit of the Police shooting down people who fight for their liberty has now crept into British India too.

On the same subject a correspondent of the same paper writes:—Great indeed is the valour of the white Superintendent who mercilessly shot down the five innocent youngsters, when there was no necessity for it! Great indeed is the courage of the white Collector who ordered the Police to shoot! It is really the good luck of the town that these returned content with having taken away the lives of five poor people; for who would have prevented them if they had shot down 5,000? The Government is in the hands of the whites and they are armed. The Indians are, on the other hand, armless and take to their heels at the sight of a revolver. So, it is no big feat that the Collector and the Superintendent have performed in shooting down such people.

NAVAYUGA,
Masulipatam,
April 2nd, 1908.

Blind administration of Mr. Morley.

25. Referring to a question put to Mr. Morley by Mr. O'Grady in the House of Commons, the *Navayuga*, of the 2nd April, quotes Mr. Morley's reply as follows:—"Sedition has not been defined in the Penal Code. But punishments are awarded after seditious charges are tried in courts of law. The offenders are not punished merely by being charged by the Police. Moreover, such cases are decided by the jury consisting of a majority of Indians. The writers are not subjected to any trouble if their

writings only express the aims and aspirations of the people without exciting race-hatred, etc." It then adds: "O, Mr. Morley! How blind is your administration! Enquire how many of these cases have been decided with the help of the jury in Bengal and the Punjab? Wake up a little from your sleep. There is not a single instance. All the Judges in such cases have been Feringhees. As regards juries, Indians have no right whatever to be tried by juries consisting of a majority of Indians. Further, it is only the High Courts that have a right to try such cases with the help of the jury. O, old Morley! You give prompt replies at random without caring to know the state of affairs here. In this *Kali* age, yours alone is the administration of *Drutarāshtra* (a celebrated king of Mahabharata born blind)."

SWARAJ,
Bezwada,
April 2nd, 1908.

"Are we armed or unarmed?"

26. The *Swaraj*, of the 2nd April, writes as follows:—"The chief Police officer of Calcutta went to America under the impression that guns are being imported from America into India, and detectives too are engaged there in making enquiries. It is natural that an arbitrary Government should behave so timidly. Oh white rulers! Why do you break your hearts under the belief that arms and guns will be imported from outside? Why are you still entertaining vain desires to perpetuate your despotic rule over the Indians—whom you have already disarmed—by preventing the import of guns from abroad? No ammunition need come to us from abroad. No rifles need come to us. No guns need come to us. There is no use of troubling yourselves about preventing arms from reaching us. We have our own weapons with us. Our righteousness is our weapon. Our justice is our weapon. Our boycott is our weapon. Our country is our weapon. Just as it is unnecessary, as the proverb goes, to use *Brahmastra* against a small bird (something like taking a spear to kill a fly), it is unnecessary to import arms from various countries for attacking a lakh of people that are moving amidst thirty crores of Indians. Should arms be used? You have been playing your pranks with impunity, because our country has been hitherto immersed in darkness and our power has been dormant. The sun of knowledge dawned upon us by the kindness of your own countryman Lord Curzon and by the misdeeds of your philosopher, Mr. Morley. All your intrigues and schemes are gradually seeing light. You are yourselves exposing your timidity and weakness. The power of the people is developing and nothing can stand against it. Nothing has withstood it so long. So, what are you before the power of the people of India? If the Indians should actually think of behaving mercilessly like yourselves and of using arms as you surmise, they will prove an unassailable match to you, however unarmed they may be. Although you may bring down here such of your countrymen as can afford to come, they cannot number even one for every village. Under the present circumstances, there are one or two for four villages. But there are thousands and thousands of villagers. So long as they can wield a broom-twig, you cannot but be subject to troubles. Do not be ruined being blinded by arrogance. Worldly pleasures are not the goals here as in your country. Wealth is not God. The Hindu, Muhammadan and Christian religions here are not those which find mention in books only. This is the land of the vedas, of wisdom, and of work. Salvation of the soul is most important with the people here. Duty alone is followed. Renunciation alone is their natural companion. Therefore if the power of the people here is inflamed, it will not care for life. It is why Mr. Seeley and other historians among your ancestors said that 'the moment discontent with our administration is engendered in India, we have to come back to our country, bag and baggage.' We shall not be terrified at your guns, arms, and swords. No harm will result to us from them. You are perplexed a good deal when the workmen in a mill strike work for a day. Your village munsifs and accountants are our Indians. Your clerks are our Indians. Your police are our Indians and finally your army too consists of our Indians. See that it is clear to them all that you injure our eyes with our own hands. Do you know what their power is capable of doing? This is a bigger gun than a lakh of guns which can come from America."

27. The same paper observes:—"Mr. Ashe deserves the title 'modern Hiranyakasyapa' (a mythological giant) as proposed by one of the correspondents to the *Hindu*. His actions, etc., resemble the strange actions of Rākshasās (inhuman and cruel beings)."

Mr. Ashe.

DESABHIMANI,
Guntúr,
March 31st, 1908.

28. The *Desabhimani*, of the 31st March, writes:—"Sir Thomas Munro says, 'it was our political power established by the East India Company's arms that kept the Indian commerce in the condition in which it ought to have been kept. If that power were absent, the jealousy of native princes would have circumscribed its scope or it would have been altogether prohibited by some people like Tippu.'

"What is our duty"?

"The Government would not of themselves sever their connection with the English trade. The Indians must make them do so by their strength. What we have to do in future is to patronise *Swadeshi* articles, boycotting foreign ones without fear of the authorities, though at some inconvenience to ourselves."

ANDHRAKESARI,
Rajahmundry,
March 27th, 1908.

29. The *Andhrakesari*, of the 27th March, observes:—"The Rawalpindi drama is again being enacted at Tinnevelly. Popular leaders are remanded. Educated pleaders are being pressed to give security for keeping good conduct. Many have been arrested on a charge of rioting. Cruel measures are being adopted for making the *Swadeshi* Steam Navigation Company suffer loss. Our brethren Messrs. Chidambaram Pillai, Subramania Siva, and Padmanabha Aiyangar are charged with the offences of sedition and of exciting class-hatred and remanded. The Government spies are going about the streets in disguise. The Government of Madras, who have hitherto maintained a calm attitude, lost their mental equilibrium now and are inclined to follow the Bengal and the Punjab Governments and adopt their measures for suppressing the power of the people.

"The condition of Tinnevelly."

"What if such measures are adopted! The Divine power of the people is not to be suppressed. The righteous desires of the people cannot be thwarted by the cruel rule of the Government nor can they be blown away like cotton in the air. There is fear when plague, cholera, and other diseases are about to visit us. But when they have spread throughout the country, where is the occasion for any fear? Similarly, what fear could overtake people when punishments for sedition and cruel administrative measures have become the order of the day? The Government is employing brute force at one stroke. Ah! a despotic Government is ever the same wherever it exists."

VEERAKESARI,
Madras,
March 31st, 1908.

30. The *Veerakesari*, of the 31st March, observes that one or two important conclusions have to be drawn from the shocking events at Tinnevelly. There is no smoke without fire. But the officials are so perverse and blinded by authority that they refuse to believe that there is any discontent in the country. They think that there are only a few reckless incendiaries who try to set the whole country on fire, and that all danger would be removed if these be first punished; but they fail to explain how the fire in Bengal could all of a sudden appear in Tinnevelly or how Rajahmundry, the Punjab and Cocanada could all be in a blaze at about the same time and also how these same firebrands failed to create a blaze until a short time ago. The fact is that the present blaze is not due to the mischief of any individual but is the result of a long smouldering within. It would be a mistake to attempt to quench it by merely trampling it out. If anything will quench it, it can only be a conciliatory spirit of the officials.

The Tinnevelly riots.

KERALA PATRIKA,
Calicut,
April 4th, 1908.

31. A leader in the *Kerala Patrika*, of the 4th April, referring to the separation of judicial and executive functions contemplated in Bengal as a tentative measure, says that the reform is a most beneficial one which will remedy many of the evils which at present disfigure the district

Separation of judicial and executive functions.

administration. When the reform is introduced, District Magistrates will not have to try criminal cases, nor will they be able to exercise any authority over the Magistrates trying those cases. The latter persons will be specially appointed judicial officers like District Munsifs and will be directly under the control of the High Court. The practice of appointing Revenue officers having no experience of judicial work as District Judges, much to the inconvenience of the people, will also be put a stop to. This reform will, moreover, enhance the prestige and independence of the magistracy and will give more time to the executive officers to devote their attention to the welfare of the district. The intention of Government in effecting this healthy reform, in spite of the opposition of some of the high officials, who fear lest the separation of the functions should lower their prestige in the eyes of the people, is that the country will be benefited thereby. The scheme will entail great expense and can only be introduced gradually in all parts of India. The article hopes that the reform will soon be introduced into the Madras Presidency also.

IV.—NATIVE STATES.

SWADESAMITRAN,
Madras,
March 13th, 1908.

Outsiders in the Travancore State.

32. A correspondent of the *Swadesamitan*, of the 13th March, writes:—All persons who come here to hold high appointments under the State always copy the system of administration obtaining in the British territories and never try to reform the existing laws so as to suit them to existing conditions here. Mr. V. P. Madhava Rao's change of grain-tax into one of money may be taken as an example. This reform, though it pleased the people much, is, in our opinion, not a sound one. Nearly five lakhs worth of paddy is distributed every year by this State to various temples and choultries. Hereafter the Government will have to leave the supply of paddy to these intitutions in the hands of contractors, which naturally means a heavy loss to it. Nor have the people been materially benefited by this change; for it would always be an easier task for a landholder to pay the tax direct from the produce of his lands than to convert it into money and then pay the tax; for by adopting the latter course he stands the chance of having to sell away all his produce at times if the prices are low, to make up the money required for the payment of the tax. To quote another example, the present Diwan Mr. P. Rajagopalachariar has also begun to introduce reforms in the State on the model of the British dominions. He has issued a circular to all departments that higher appointments must first be given to Iluvas and only what remains to the Brahmans. This is not a move in the right direction. If the Government wants to uplift these backward classes, it can give them free education and improve their condition in so many ways without introducing an anamoly of an Iluva superseding a highly educated Brahman in service, merely on the ground that he belongs to a backward sect It may be the Anglo-Indians in the British territories are jealous of the higher classes and the educated natives; but why should the Diwan of a Native State copy this? Is it a feature of the civilization of the twentieth century that all the grievances of the people in the British territories should be transplanted into the Native States also? Anyhow, this is all the result of bringing outsiders, who cannot understand the real needs of the people here, as high officers of State.

VRITTANTA CHINTAMONY,
Mysore,
March 25th, 1908.

The Police administration in Mysore.

33. Referring to the appointment of Mr. Humewright as the Deputy Inspector-General of Police in Mysore, the *Vrittanta Chintamony*, of the 25th March, observes that when he had once before been appointed to that place, it was discovered that the appointment of two persons invested with almost equal authority was by no means conducive of efficiency in the Police administration; it was, therefore, decided to abolish the post of Deputy Inspector-General altogether. But now it has been created again and the same person has been appointed to that place. If the Diwan had any

real voice in the matter he would not have acted as he did. It is probable that he would have appointed an Indian friend of his to that place. It is rumoured that the Resident and the Private Secretary to His Highness the Maharaja do not like the appointment of an Indian as Inspector-General and so they want a European to be appointed at least as a Deputy, and the Diwan is only a pliant instrument in their hands. It is feared that serious differences will soon arise between the two officers of almost equal authority in the Police Department.

VI.—MISCELLANEOUS.

NAGAI NEELALOCHANI,
Negapatam,
March 2nd, 1908.

"No Press Act can gag us."

34. The *Nagai Neelalochani*, of the 2nd March, reports the *Vande Mataram* of Calcutta to have written as follows:—The *Englishman* advocates the passing of a Press Act on the ground that the present provisions of the law are not sufficiently strong to root out sedition effectively. It says that there must be an Act by which the editors, printers, proprietors and even subscribers of the papers can be sacked all at once. But it is wrong in thinking that any such Act will affect our people in the least. We will not be afraid even if a law should be passed that every one who has a seditious pamphlet in his hand should be shot down at once. For, the editors and proprietors of newspapers are at present imbued with such a patriotic feeling for their country that they will be prepared to sacrifice even their lives in its cause.

HINDU NESAN,
Madras,
March 5th, 1908.

The Anglo-Indians and India.

35. A correspondent of the *Hindu Nesan*, of the 5th March, says:—The Indian administration is now being carried on by a set of people whose only redeeming feature is the long titles attached to their names, but who have not experience enough to understand the real needs of the Indian community; nay, the very word experience is not in their dictionary. It is doubtful if these people had ever heard of India before they got to their present eminent position. India is a big country and there is no country in the world, excepting China, which equals it in extent. To govern this vast area, foreigners are brought in from a distance of 8,000 miles on considerable salaries. Some of these people could not have understood the needs of their own land, and so numerous are the dangerous consequences ensuing from their administration. This is like sending an M.A. or a B.A. from here to govern England all on a sudden. What can this Indian do in England? He does not know the country and he has not sufficient knowledge to understand the views of its people. So, he is only intent on receiving his salary and running back to his country the moment his period of office terminates. The Anglo-Indians who come over to India are only like this man.

SWADESAMITRAN,
Madras,
March 9th, 1908.

The exports and imports of India.

36. The *Swadesamitran*, of the 9th March, writes:—As a rule every trader will sell his goods only at a profit, and a country which sells its articles to another must naturally be expected to get back not only the real value of such articles but also an additional sum by way of profit. Now the estimated value of the exports from India in 1906 was roughly 182 crores. Calculating a profit of even one anna on a rupee, the value of the imports must have been 194 crores; but the real figure stood only at 135½ crores! That is, India practically sold her goods in 1906 at a loss of 46½ crores, and this has been happening almost every year. Why is this? The explanation is as follows: The Englishmen who export the articles from here keep the profits to themselves, they being the sole export agents; and that is why we do not get any profit from our goods. Then again as to the heavy loss we sustain even in getting the real value of our goods—all the money required for the salaries of English officials and their pensions is taken from these people and they also supply iron and other things in large quantities to the Government; it is these sums that come up to nearly 47½ crores, and so, only the remaining 135½ crores comes to India in the shape of imports. If India were only a self-governing country all

this money would be her own, for Japan and other independent States do not incur such heavy losses. At the worst, the value of the exports and the imports will be equal and the latter will never be less than the former as is the case with us. Thus the wealth of India is drained away year after year, even as lakes and tanks get dried up in summer. But in the latter case there is at least the chance of their being replenished by a timely shower of rain; while in the former case the loss can never be recouped; for it is ever a question of draining out. Under these circumstances, it is no wonder that India is getting poorer year by year, and one can easily guess what will be her condition some decades hence, when perhaps her last pie would have been taken away from her! The only way to ward off this appalling result is for us to achieve the boon of *Swaraj* by strenuously adhering to our *Swadeshi* spirit.

SWADESAMITRAN,
Madras,
March 10th, 1908.

Swaraj is within our reach.

37. The *Swadesamitran*, of the 10th March, observes:—Nearly 20,000 people assembled at the beach yesterday evening to express their joy at the release of Mr. Pal: a happy sign indeed! Mr. Pal is neither a king, nor a zamindar, nor even a rich man; but still, none can deny that he is one of those who have devoted their lives for the uplifting of our great Arya land. Many patriots like him, disciples of our great Rishi, Dadabhai Nowroji, are now working in different parts of the country, levelling the ground, manuring it and sowing the seeds of a future prosperity for India, and we firmly believe that, ere long, a great man is sure to be born to reap the harvest. There is no doubt that great Rishis are, unseen, guarding over the welfare of this ancient and pious land of Bharata and we must consider Dadabhai Nowrojoi, Tilak, Lajpat Rai, Gokhale and other patriots only as the servants of those Rishis, working for the achievement of their objects. These objects can be carried out only by the good-will and co-operation of the public. So if only we unanimously obey our leaders and carry out their instructions with courage and perseverance, *Swaraj* will soon become almost an accomplished fact.

SWADESAMITRAN,
Madras,
March 11th, 1908.

The civilisation of the whites.

38. A correspondent of the *Swadesamitran*, of the 11th March, writes:—The murder of the King and the heir-apparent at Portugal clearly illustrates the degree of loyalty with which the Westerns are imbued! It seems these whites, who resemble Rakshasas in their deeds, are more civilised than the pious, just and loyal Indians! When countries inhabited by such cut-throats and sinners are governed according to the wishes of the people, they say the time has not come for India, whose people are loyal to the core, to have self-government! What a rational argument!

The worship of the whites.

39. The same paper writes:—When will our people leave off the habit of worshipping the whites? Perhaps they do not realise the baneful influence of such a worship. It not only prevents our developing the estimable traits of self-respect, sense of dignity, courage and freedom, but also warps our intelligence and sense of justice. Again the whites are in no way better than ourselves, and on many occasions it has been proved that our people are comparatively more intelligent and capable than the whites. Such being the case, why should we worship them? There is some sense in the lower strata of officials doing it; for they think that it will help them to improve their prospects officially. But then why should the non-officials also ape it? Perhaps they are lured by the titles some of those get from Government; but these titles are really valueless. Our own titles like "Sriman" have at least some meaning in them, while their titles like C.I.E. are merely conglomerations of certain letters without any meaning; and for these meaningless combinations, our brethren have sold away their conscience!

SWADESAMITRAN,
Madras,
March 12th, 1908.

The Hindu deputation to the Viceroy.

40. With reference to the Hindu deputation that waited upon the Viceroy recently with an address on behalf of the Bharata Maha Mundal, the *Swadesamitran*, of the 12th March, remarks:—The purpose of the deputation appears to have been nothing particular, unless it be to make their

protestations of loyalty and their "non-political" and religious achievements and objects. We wonder why they should have gone to the Viceroy to announce this valuable news. Is the latter going to present a medal to the Bharata Maha Mundal for its averments of loyalty? Are not the members of this association ashamed to expect a foreign white and a Christian to help them in their efforts towards consolidating the Hindu religion? Perhaps the Maharaja of Darbangha, who headed the deputation, had no other business to do, and hence he undertook this heavy burden!

SWADESAMITRAN,
Madras,
March 12th, 1908.

Vande Mataram and its influence.

41. The *Swadesamitran*, of the 12th March, reports Mr. Pal to have spoken as follows soon after his release:—"Some time back, the cry of ***Bande Mataram*** was uttered only by school boys and youngsters. But now even old men and women have realised the significance of this national cry and have begun to use it as a watchword. Till now it was only the young saplings that caught the fire of patriotism and so it was easy for the wind of Government to quench it. But now the old trees have caught it and the stronger the wind the greater will be the intensity of the heat and faster will the fire spread. Can a wild fire which is consuming a dense forest be extinguished by a fan and a pot of water? Even so can this patriotic feeling which is now exercising its influence throughout the land of Bharata be suppressed by ordinary men?"

INDIA,
Madras,
March 14th, 1908.

The Parliament a theatre.

42. The *India*, of the 14th March, reports the ***Kistna Patrika***, to have written as follows:—The Parliament is only a theatre and its Members so many actors on the stage. Some of these actors are friends of India and others guard over the interests of the English. Mr. Morley is the conductor for this stage and both the parties take the cue from him. This drama has been very ably conducted for the last two years. We, who look at this play from a distance, are both grieved and surprised at it. But we know that the benefits accruing from the enactment of this drama are not for us; then for whose benefit is it played? Perhaps Mr. Gokhale is going to England this month only to witness this drama? Though nothing is lost by his witnessing this play we are only afraid that he may also be attracted to become one among the actors.

ERRATUM.

On page 175 of the report—

in line 9 of the article numbered 22, *for* "zealous" *read* "jealous";

in line 12 of the same article, *for* "took" *read* "take";

and in line 12 of the article numbered 24, *for* "Gods. When" *read* "Gods when."

[Issued, 11th April 1908.]

CONFIDENTIAL. **No. 15 of 1908.**

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 11th April 1908.

CONTENTS.

LIST OF NEWSPAPERS.

ENGLISH PAPERS OWNED BY NATIVES.

Nil.

VERNACULAR PAPERS.

I.—FOREIGN POLITICS.

PAGE

The rights of the Indians for British protection outside India 211
Relations between Turkey and England .. .. .. *ib.*

II.—HOME ADMINISTRATION.

(*a*) *Police*—

The Afridis and the Police .. .. *ib.*

(*b*) *Courts*—

Unlawful procedure of a Magistrate 212

(*h*) *Railways*—

Treatment of the Indians by Railway servants .. *ib.*

(*k*) *General*—

The situation in Tinnevelly and Tuticorin .. .. *ib.*
"The Indian Famine Fund" 213
Mr. Wynch as a Magistrate 214
The separation of executive from judicial functions .. *ib.*

II.—HOME ADMINISTRATION—*cont.*

PAGE

(*k*) *General*—cont.

Pindi Das in jail 214
An additional Sub-Collector for Tinnevelly .. .. *ib.*
"Secret proceedings" .. .. *ib.*
Separation of executive and judicial functions .. 215
"The arbitrary English rule—Religious preaching". *ib.*
"Bravo! Lawley, Bravo!" .. .. *ib.*
"Tinnevelly murders" 216

VI.—MISCELLANEOUS.

Lajpat Rai and the District Magistrate of Lahore .. *ib.*
The Tinnevelly deputation .. .. *ib.*
The *Swadeshi* spirit and its effect 217
"I dare" .. .. *ib.*
"The Hindus are the victims everywhere" .. .. *ib.*
How to grapple with the situation .. .. *ib.*
Disturbances in Poona in connection with temperance work. 218

No.	Names of newspapers.	Place of publication.	Number of copies ordinarily issued.	Dates of papers received and examined during the first quarter of 1908.
	HINDUSTANI.			
1	"Shams-ul-Akhbar"	Madras	450	6th, 13th, 20th and 27th Jan.; 3rd, 10th, 17th and 24th Feb.; and 2nd, 9th, 16th, 23rd and 30th Mar. 1908.
2	"Jaridah-e-Rozgar"	Do.	450	4th, 11th, 18th and 25th Jan.; 1st, 8th, 15th 22nd and 29th Feb.; and 7th, 14th, 21st and 28th Mar. 1908.
3	"Mukhbir-e-Dakhan"	Do.	575	8th, 15th, 22nd and 29th Jan.; 5th, 12th, 19th and 26th Feb.; and 4th, 11th, 18th and 25th Mar. 1908.
4	"Alhami"	Do.	50	8th Jan.; 24th Feb.; and 1st, 8th and 16th Mar. 1908.
5	"Naier-e-Asafi"	Do.	350	Discontinued since Oct. 1907.
6	"Aftab-e-Dakhan"	Do.	120	1st, 16th and 24th Jan.; 27th Feb.; and 12th and 26th Mar. 1908.
7	"Mukhtar"	Do.	150	Discontinued since Aug. 1907.
8	"Mahbub Gazette"	Do.	100	Do.
9	"Qasim-ul-Akhbar"	Bangalore	575	2nd, 9th, 13th, 20th, 23rd, 27th and 30th Jan.; 3rd, 6th, 17th and 25th Feb.; and 9th, 12th, 16th, 19th, 23rd and 26th Mar. 1908.
10	"Deccan Review"	Hyderabad	750	Jan.
11	"Mushir-e-Dakhan"	Do.	800	....
12	"Dabdaba-e-Asifi"	Do.	400	Oct. and Nov. 1907; and Feb. 1908.
13	"Jam-e-Jamshid"	Do.	250	20th Jan.; and 1st Feb. 1908.
14	"Sahifa"	Do.	250	1st Oct., Nov. and Dec. 1907; and Jan. 1908.

ENGLISH PAPERS OWNED BY NATIVES.

Nil.

VERNACULAR PAPERS.

I.—FOREIGN POLITICS.

The rights of the Indians for British protection outside India.

NADEGANNADI, *Bangalore City*, April 11th, 1908.

1. The *Nadegannadi*, of the 11th April, observes that it is easy to see how far our rulers are anxious to protect Indian interests abroad in the British Colonies. Whilst Indian emigrants cannot even set foot on Australian soil, the colonists have every right to come to India and compete with the Indians in trade and amass wealth here or even hold high and responsible positions in the public service. Hitherto, however, the Indians had the consolation that at least in countries like China, Siam and Japan the Indians enjoyed the full rights of British citizenship without any distinction of colour or nationality. But now the alarming news has been received that the British will acquire in Siam a large tract of land for the purposes of mining and rubber plantation and in return surrender to the King of Siam the British Indian subjects in Siam, so that in future, if any Indian be charged with any offence in that country, he will no longer be tried according to British law but will be subject to the Siamese law and the rights of British citizenship will be confined to Europeans only. It is difficult to see how any confidence will ever be created in those rulers who are solely bent upon self-aggrandisement even at the expense of the rights and liberties of their subjects.

Relations between Turkey and England.

THE QASIM-UL-AKHBAR, *Bangalore*, April 6th, 1908.

2. The *Qasim-ul-Akhbar*, of the 6th April, writes that the question of the Macedonian reforms is engaging the attention of the British politicians and statesmen, who, while advocating the reforms, give expression to their feelings of innate hatred against the Ottoman empire. As a result of the wire-pulling of some of the British wire-pullers, the relations between England and Turkey are becoming strained. If the Great Powers of Europe are the real friends of Christians, they cannot do better than to leave the matters as they are at present and to allow the Sultan to set matters right independently of foreign intervention. If this is not done the matters will assume a terrible aspect and eventually lead to a terrible loss of human lives.

II.—HOME ADMINISTRATION.

(*a*) *Police.*

The Afridis and the Police.

SWADESAMITRAN, *Madras*, March 20th, 1908.

3. The *Swadesamitran*, of the 20th March, observes:—Hitherto the raids of the Afridis into the tracts adjacent to the North-Western Frontier were all conducted at nights, but now they have begun to practise their nefarious trade in broad daylight. Thus, some days back, nearly 40 ruffians seem to have entered the house of a rich sowcar in the town of Danda in the Punjab at about 4 P.M. and carried away booty worth about 50,000 rupees. All this while, the Police never put in their appearance. Consequently the impression is gaining ground among the people of these parts that the Police and the lower officials connive at these raids. Whose help are the poor public to seek, if the authorities, whose duty it is to preserve the peace, join hands with the breakers of it?

(*b*) *Courts.*

MANORAMA,
April 10th, 1908.

Unlawful procedure of a Magistrate.

4. A paragraph in the *Manorama*, of the 10th April, contains the following:—"In a case which was charged by the Police, the Magistrate, after hearing the prosecution and defence evidence, as also the argument for the defence, summoned as a court witness a person who had already been examined for the prosecution. After the witness had been put in the box and sworn, the Magistrate took him to his private room, gave him some instructions and afterwards began to take his evidence." The writer wishes to know under what section of the Criminal Procedure Code such procedure is permitted.

(*h*) *Railways.*

NADEGANNADI,
Bangalore City,
April 11th, 1908.

Treatment of the Indians by Railway servants.

5. The *Nadegannadi*, of the 11th April, remarks that it is not known when the authorities will proceed to put an end to the frequent outrages by the Railway officials. It is reported that recently while a District Munsif was travelling on the G.I.P. Railway in the 2nd class, the Stationmaster at Jubulpore entered his compartment and peremptorily ordered him to leave that compartment, and when the Munsif protested against it, he soon got a board, on which was written "*For females only*" and fixing it on to this compartment, caused a European woman to sit in the same and soon after handed over the Munsif to the Police. The Police, however, soon discovering the truth, released the Munsif. In the complaint by the Munsif against the Railway authorities for wrongful restraint, the latter are supporting the conduct of the Stationmaster and helping him to oppose the prosecution. It would, however, be impossible to find a parallel instance to this case anywhere outside British India.

(*k*) *General.*

SWADESAMITRAN,
Madras,
March 18th, 1908.

The situation in Tinnevelly and Tuticorin.

6. The *Swadesamitran*, of the 18th March, writes:—We can take it that quiet has after all been restored at Tinnevelly. But there is nothing surprising in it; for if the authorities begin to shoot down the innocent people, naturally the latter are frightened into abandoning the rash acts committed by them in the first outburst of their fury. Nothing in fact would have happened if only the Magistrate had left Mr. Chidambaram Pillai and his mates alone; but he and the other whites really wanted to suppress the preaching of these patriots about *Swadeshi* and *Swaraj* and all this trouble is the result. It has been very clearly illustrated within the past two years that the words of the English, that they do not stand in the way of the *Swadeshi* movement, are merely a hoax and the causes of the recent disturbances at Tinnevelly only go to confirm this conviction. Now what led to these disturbances? Mr. Chidambaram had worked up the *Swadeshi* Steam Navigation Company successfully, and this meant a loss to the rival English Company. Perhaps the English thought the former company will die very soon, but they were sadly disappointed; for, it has now grown so strong that it may soon bring about the subversion of the English Company. This is the first cause. Secondly, Mr. Chidambaram joined the Extremist camp after his return from Surat and began to preach the gospel of *Swaraj* to the masses and this enraged the English. Then again his having helped the operatives at the Coral Mills to get their wages raised embittered the feelings of the English towards him. To add to all this, grand preparations were made to celebrate the release of Mr. Pal. The District officials could no longer remain patient and they forthwith determined to get Mr. Chidambaram, who, they thought, was the cause of all this, into custody. With a view to gain this end, they served notices on Mr. Chidambaram and others to give security for good behaviour on the pretext that their speeches tended to create a breach of the peace, and when they appeared before the Magistrate, they were illegally remanded to custody, even though they offered to give any security that was demanded. The common people

regarded this as an illegal step taken in a spirit of hostility and so got provoked and committed some excesses. Even then the authorities could have met the situation by conciliatory measures; but they unnecessarily took the hasty step of firing on the people and killing some of them; and they would not be content with having committed this atrocity. The Government will now step in to have its share of teasing the people. Punitive Police may be quartered in Tinnevelly and Tuticorin or meetings even in private houses may be prohibited under the recent Seditious Meetings Act. But what if all this is done? The people may now be quiet to all outward appearances; but the feelings of enmity and hatred will still remain in their minds. And again is it possible to keep Mr. Chidambaram and others always in confinement? Once they are out, will they keep quiet? Even if they do, does not the Government know that many such Chidambarams have now risen among the people? All this will not do. The time has come when the administration can be carried on only by working in co-operation with the people and not by teasing them; for, our leaders are no longer afraid of the prison and the people also are beginning to feel that it is a worthy act to die and be shot dead for the benefit of their country.

The *India*, of the 21st March, publishes a cartoon describing Mr. Wynch as smoking his cheroot of injustice near a place where gunpowder—the patriotic and law-abiding people of Tuticorin and Tinnevelly—is stored, and in explaining this cartoon, says:—Mr. Wynch has come forward to prevent us from celebrating some worthy events in the lives of our great men. It is only when such unjust measures are adopted that the people of this country get unusually provoked. We can bear being made to fast for a number of days; we can even bear being left naked, all our things being robbed by others; but if one begins to disrespect our great men and prevent us from showing our reverence for them, we cannot brook it and we will resent such interference and none can impede the trend of our feelings.

Anent the disturbances at Tinnevelly the same paper remarks:—Words cannot express what we felt when we heard of the events at Tinnevelly and Tuticorin. But what can we do? A nation subject to another, a cripple without arms or legs and a eunuch are in the same position. If these are ill-treated, who is to question it and who is to plead their cause? It seems the Collector lashed the attendant at the National Emporium when he said that the decorations were in honour of Mr. Pal. What arrogance! Should not that hand which whirled the whip be cut off at once by the God of Justice? . . . . When Mr. Chidambaram Pillai offered to give security, should not the case against him be stopped at once? By what law was he remanded to custody? If, as a result of this, there was rioting and loss of property, are not the authorities responsible for it? And so, is it justice to send a number of people to prison for this? But what is the use of our arguing about the subject? A nation which has no *Swaraj* must suffer all these hardships, and so, to escape from them, the only panacea is the acquisition of *Swaraj*.

The same paper reproduces the article published in the *Swadesamitran*, of the 17th March, about the illegal shooting of the five innocent persons at Tinnevelly.

SWADESAMITRAN,
Madras,
March 19th, 1908.

"The Indian Famine Fund."

7. With reference to the famine fund recently opened at Calcutta under the patronage of His Majesty the King Emperor, the *Swadesamitran*, of the 19th March, remarks:—Of course the landed aristocracy and the bigwigs of our country will open their purses freely to a fund started under such high auspices. Already 30 lakhs of rupees had been subscribed to the famine fund by the Maharaja of Jaipur in the time of Lord Curzon, and other Princes also have largely added to it. That sum, with what may be collected now, may amount nearly to one crore. The money spent by the Government on famine relief may also be estimated at nearly one crore; but this too is only a portion of the people's money. Thus the people have to spend crores of their own money, every time famine visits the country. We allow strangers to carry away shiploads of our wealth and when there is famine in the land as a result of this drain, we spend many crores again to

relieve the distress caused by it! The benefits to India from the British rule are numerous indeed!

SWADESAMITRAN,
Madras,
March 20th, 1908.

Mr. Wynch as a Magistrate.

8. The *Swadesamitran*, of the 20th March, says:—The actions of Mr. Wynch are not those of an official who acts impartially in the interests of the public, but more those of one who has lost his senses. He has evidently acted without understanding what his powers are. Thus he has imprisoned Mr. Chidambaram Pillai for more than 14 days, when legally he ought not to have done so. And again he ordered the Police to shoot down five innocent youngsters, which was quite contrary to the rules laid down for the guidance of officers on such occasions. What justice can we expect from an officer like this?

SWADESAMITRAN,
Madras,
March 21st, 1908.

The separation of executive from judicial functions.

9. The *Swadesamitran*, of the 21st March, writes:—The recent events at Tuticorin and Tinnevelly very clearly illustrate the evil consequences ensuing out of both the executive and judicial functions being vested in the hands of one man. The fact that they are also the Magistrates of the district makes even sober Collectors at times to go beyond their powers in the discharge of their duties. Thus even Mr. Wynch, the Collector of Tinnevelly, who had a name for sobriety of judgment till now, transgressed the bounds of law in detaining Mr. Chidambaram Pillai and others in custody, and why? Because he felt that, as the District Magistrate, he could do anything he liked. Instances of such extraordinary use of their powers by executive officers have, of late, been only too many, and still the Government does not think it necessary to do away with the present disastrous system. In the time of Lord Curzon we were told that the separation of executive from judicial functions was under the consideration of the Government; but six years have passed since then and no definite conclusion has been come to except to try the effect of such separation in certain specified localities. When it has taken six years and more for the Government to begin to try the measure as an experiment, we cannot say how long it may take for it to understand its efficacy and do away with the present system altogether.

INDIA,
Madras,
March 21st, 1908.

Pindi Das in jail.

10. The *India*, of the 21st March, reproduces the article published by the *Swadesamitran* of Madras of the 16th March about the bad treatment meted out to Pindi Das in jail.

SWADESAMITRAN,
Madras,
March 21st, 1908.

An additional Sub-Collector for Tinnevelly.

11. With reference to the appointment of an additional Sub-Collector for Tinnevelly, the *Swadesamitran*, of the 21st March, remarks:—In view of the disturbed state of the town of Tinnevelly, Mr. Wallace has been appointed as an additional Sub-Collector. No doubt two Sub-Collectors are necessary now—one for looking after the ordinary duties in the town and the other for creating unnecessary feuds among the people!

KISTNAPATRIKA,
Masulipatam,
April 5th, 1908.

"Secret proceedings."

12. The *Kistnapatrika*, of the 5th April, writes as follows:—"According to the statutes concerning trade and commerce, the place where articles are manufactured should be noted thereon, in foreign countries. That is, the words 'made in Germany', 'made in Japan', etc., should be marked on articles made in Germany, Japan, etc. That law has been recently altered. The Government have expressed that it is enough to mark articles manufactured in any country whatever, with the words 'foreign made.' Without giving any notice to the public, the Government made the alteration. What is the occasion for this secret action? Why should they be afraid of the people? Fear is always the result of selfishness. The Government must have been prompted by selfishness in this action. The Indians have been boycotting goods manufactured in England. The Bengalee especially prefers German or Japanese articles to English ones in case the same are not made here. Consequently the trade of England has been affected injuriously. It was thought that the people might be duped by printing the words 'foreign made' only, instead of the words 'made in England' on English-made goods. But it was not perceived that those that deceive others really deceive themselves. If the merchants in foreign countries other than England should

print their countries' names on their articles, the articles which bear the mark 'foreign-made' would then become easily known as English articles. The fraud thus ruins the English only."

ANDHRAKESARI,
Rajahmundry,
April 3rd, 1908.

Separation of executive and judicial functions.

13. The *Andhrakesari*, of the 3rd April, observes:—"Even though the proposed separation of executive and judicial powers is effected, the District officer can still, as at present, bind over people to keep the peace under section 10 , Criminal Procedure Code. He can award imprisonment for two years to *Swadeshi* preachers convicting them for sedition under section 108. Under section 127 public meetings can be dispersed at the 'mere opening of the mouth.' According to section 145 he can interfere under the pretence of disputes about land. There will be nothing to prevent the District officers from adopting measures for secretly suppressing *Swadeshi* movements as in East Bengal and Tinnevelly, though encouraging *Swadeshism* for all outward appearances. How can the public be pleased with such sham reforms?"

"The arbitrary English rule—Religious preaching."

14. The same paper writes:—"Soon after the new spirit has dawned on us, our arbitrary rulers have become bewildered and have begun to obstruct not only *Swadeshi* movements but religious preachings also. In spite of their professions that they do not interfere in our religious affairs, what have they done now? Travancore in the south is a Brahmin State. There, a religious preacher, while preaching that our old Aryan religion ought to be upheld, was prevented from doing so on a representation made by the Resident to the Maharaja. To the eye of the foolish arbitrary Government everything appears full of germs of sedition. The fear of the Government leads them to adopt new ways and means, so much so, that even the pious acts of Lala Lajpat Rai in connection with famine relief are suspected.

SWARAJ,
Bezwada,
April 9th, 1908.

"Bravo! Lawley, Bravo!"

15. The *Swaraj*, of the 9th April, writes as follows:—"Some leading citizens of Tuticorin recently waited upon our Governor, Sir Arthur Lawley, to request him to remove the Punitive Police imposed upon Tuticorin. Perhaps those who style themselves as leaders have no sense of honor. Though they may have very often received blows with boots, they cowardly 'lick the dust' at the feet of the Feringhees declaring 'We are not seditionists', 'we are not seditionists', 'save us, save us,' and scolding their own brethren with a view to please them. The Tuticorin leaders may be said to be the most notorious of such people. Can any mad fellow hope that Sir Arthur Lawley, the despot of the despots, would be actuated by good motives instead of motives worse than those that actuated his subordinates? Bravo! Lawley, Bravo! You are the proper master of 'Ashe,' the modern *Hiranyakasipa* (a mythological giant and the oppressor of his own son Prahláda for his devotion to Vishnu, one of the Hindu trinity, and for his having commended Vishnu's virtues). All your actions from Rajahmundry to Tuticorin are, indeed, grand. It is a pity your subordinates do not know anything. Mr. Hunter, who was determined to ruin 250 students and whose face grew red with anger at every turn, is an incarnation of patience in your view. Dr. Kemp, who inflicted serious blows on a boy of sixteen years, appeared guiltless to you, though he was found guilty by courts of law. Mr. Ashe, who has now caused the death of four Indians, is an embodiment of patience. You think that you need not care for black dogs dying. Quite true. What is the use of blaming you? They that come to you like dogs are to blame really. What is the use of blaming you who mean to enforce the principles of arbitrary rule? But they ought to blame who came to you to scold the self-sacrificing patriot Sreejut Chidambaram Pillai, who has been working for the cause of the country, that is, waning under foreign rule. However, remember one thing. Arbitrary rule can never succeed. Many a *Hiranyakasipa* and others superior to him fell a prey to righteousness. Therefore do not be elated that

your 'challenge' has succeeded. Remember that your power will grow weak in proportion to the repressive measures you adopt, and that the people's power will develop in proportion to your arrogance. The power of the people is fire unquenchable by an arbitrary Government."

BHAVANI,
Nellore,
April 3rd, 1908.

"Tinnevelly murders."

16. Referring to the Tinnevelly riots, the *Bhavani*, of the 3rd April, observes:—"The District Magistrate of Tinnevelly sacrificed an innocent young boy to the fire of his anger. The Madras Government does not in the least seem to inquire into the facts of the case. 'White' and 'black' are only distinctions of colour and do not at all apply to the soul. Whatever the offence may be, it is the same whether caused to a white man or a black man. No distinction between 'white' and 'black' is to be found in the Indian Penal Code. Knowledge and intention are the essential elements of murder. If the causes of the death caused by Mr. Wynch were inquired into, the nature of his act would be known. Are the short-sighted and angry, impatient and fickle-minded men fit to be rulers of people? Could the white gentleman have imagined that the boy had come to attack him, or he was capable of attacking him, or that he had cause for attacking him? What can be said of the intelligence of the man if he imagined so? He took away his life by a shot. Mr. Wynch must be held responsible for the act till he could prove that he was one of the rioters. Why is he who shot dead an innocent boy not tried for murder? He might perhaps escape under the exceptions to the section on murder. But, however, he must be first charged with the offence. Perhaps the parents of the deceased boy are helpless".

VI.—MISCELLANEOUS.

SWADESAMITRAN,
Madras,
March 19th, 1908.

Lajpat Rai and the District Magistrate of Lahore.

17. The *Swadesamitran*, of the 19th March, writes:—In the course of a conversation with Sardar Ajit Singh, the District Magistrate of Lahore is reported to have said, "Why did you celebrate the release of Srijut Pal? Why not you return to the profession of a munshi to the Europeans which you had, before your deportation, and why not Lajpat Rai also follow the profession of a vakil as of old? Unless both of you take up your old avocations, your minds may lead you into bad ways again." What arrogance! The Government has not yet published one word about the real offence for which Lajpat was deported. On the other hand, not only India, but the whole world cries down his deportation as an illegal act. Such being the case, why should this Magistrate assume that Lajpat had committed some offence and put some impertinent questions on that assumption? May not the tongue of this man which uttered the words that the mind of Lajpat "will lead him into bad ways" rot and decay!

SWADESAMITRAN,
Madras,
March 20th, 1908.

The Tinnevelly deputation.

18. The *Swadesamitran*, of the 20th March, observes:—What has after all been the result of the Tinnevelly deputation, consisting of "respectable people" as it did? In spite of the fact that the Hon'ble Mr. K. R. Guruswami Aiyar, the most prominent member of "the respectable class of people", was one of the deputation, the imposition of the Punitive Police has been confirmed. People like Mr. K. R. Guruswami Aiyar make it a duty of life to try to please the Government officials by always dancing to their tunes; but what is the result? The latter act upon the words of the former only when they do not clash with the trend of their own convictions, but never when they are against the course they had once adopted. Thus Mr. Wynch and, on his advice, the Government had decided to quarter Punitive Police on the towns of Tinnevelly and Tuticorin, and as Mr. Guruswami Aiyar argued against that step, his words were not cared for. On the other hand, if Mr. Guruswami Aiyar had applauded that step, he would have been praised as a sober and levelheaded citizen of Tinnevelly. It is surprising that "the respectable people" of Tinnevelly could not foresee this. Anyhow the people must now be prepared to pay the punitive tax imposed. Then again, many will be-

sent to prison after the farce of a trial for complicity in the riots! But what if the people suffer? Imprisonment has become the order of the day within the last two years and there is no use of our being afraid of jail, when we cannot hope to have justice from the Government.

SWADESAMITRAN,
Madras,
March 20th, 1908.

The *Swadeshi* spirit and its effect.

19. The *Swadesamitran*, of the 20th March, says:—A Deputy Commissioner, while giving his evidence before the Decentralisation Commission at Amraoti, observed that it was found difficult to get agricultural labourers, as many people of the Bombay Presidency had taken to industrial pursuits. Another witness remarked that, as a result of the *Swadeshi* spirit now prevalent in India, nearly 10 per cent. of the population are working at the industries of India, so it is clear from this that the *Swadeshi* spirit is gaining ground in India and that the dead and dying industries of the country are fast coming into prominence.

THE INDIA,
Madras,
March 21st, 1908.

"I dare."

20. The *India*, of the 21st March, writes:—I dare; I am a man and an inhabitant of the land of Bharata, and so I have a double right to be bold.

I dare; because the first and last exhortation of my *Vedanta* is "you shall be bold."

I dare; because I am not afraid of any obstacle, disease or death, and I feel that in my soul shineth that deity who is always young and who never ceases to be. So what will I not dare to do? . . . .

I dare; though the object which I dare to accomplish, may not be carried out in this birth, I am confident of completing it in another birth.

I dare; because I have the strength to complete anything I have dared to do.

Men and Gods are thinking of freeing the land of Bharata, and I dare to make that land free. I do not lose anything in this attempt; the gain is all to my country. What cannot I dare to do, when the advice of Sri Krishna in the *Gita* is still burning in my heart and when that supreme being shineth in my soul and driveth the chariot of mind?

"One who knows can dare." I know myself and so I dare; I know that I am that supreme being; I know that I can create worlds; can I not create a nation?

I, the originator of all creation, have decided to grant freedom to the Bharatas and I am going to achieve this object very soon. Some idiots may laugh at these words of mine; but they will grieve when my object is accomplished and then the people of the world will laugh at them.

"The Hindus are the victims everywhere."

21. The same paper observes:—Atrocious robberies are being committed at Agarpur, a town 10 miles from Peshawar. Nearly Rs. 30,000 have been looted in cash and about 80 houses and 55 big bazaars with all materials stored in them have been burnt to ashes. Many Hindus have been thus rendered homeless and reduced to abject penury. But the Muhammadans of the place have been uninjured and were looking on with satisfaction at the lot of the Hindus. The latter assert it is the Muhammadans and not the Afridis who had caused all this mischief, on the ground that the Afridis only loot and never set fire to houses. Moreover many of the Muhammadans of the place seem to have owed large sums to the Hindus and the leaders of the former seem to have been approached by the latter to settle the accounts, but without any avail. So the rumour goes that the Muhammadans set fire to all Hindu shops to remove all evidence of their debts. During all this hubbub, not one police constable was to be seen at the scene of the occurrence.

VRITTANTA
CHINTAMONY,
Mysore,
April 11th, 1908.

How to grapple with the situation.

22. The *Vrittanta Chintamony*, of the 11th April, observes that if the present estrangement of feelings between the rulers and the ruled should continue for some time longer, it is easy to tell what calamitous results might soon follow. The situation which the authorities created out of

their own narrow-mindedness should cause as much anxiety to the people as to the individuals themselves responsible for it. The officials too frequently forget that their power, however much, is only transitory, and that the mighty hand of time can make and mar empires. If it is desired to improve the situation, what India needs at present is really conscientious and God-fearing men and not persons of an altogether unscrupulous and fiendish nature. Moreover, the present-day Indian, imbued as he is with the British political ideals, will no longer tolerate the bureacratic methods of Government in his country. The decision of the Secretary of State and his council being final in all matters relating to India, only two Indians in the Council of the Secretary of State cannot influence their decisions. At least half the number should be Indians before they can be said to have any real voice in the council. Though admittedly, no immediate demand is made for a wholesale democratic rule, popular voice should be made as effective as possible in the Government of the country. Besides, if people are to be conciliated, there is yet another more important reform to be effected, namely, that the Indians should be made eligible to hold even the highest offices in the army. For, if the services of the British troops in India should at any time be required in England, India in a disarmed condition would altogether be helpless against any foreign aggressors. Hence arises the necessity for training up the Indians in the art of war. These administrative reforms, it is believed, will help to bridge the gulf that now exists between the rulers and the ruled.

Nadegannadi,
Bangalore City,
April 11th, 1908.

Disturbances in Poona in connection with temperance work.

23. Referring to certain picketting campaigns at Poona, the *Nadegannadi*, of the 11th instant, observes that the Temperance Association finding that Government alone are responsible for the introduction of injurious foreign liquor into this country, and seeing that the repeated representations to Government for co-operation during the last twenty years were utterly useless, the members of the Association have themselves resolved upon certain methods of preventing the use of intoxicants. The effective manner in which the volunteers of the Association worked and the fall in the demand for liquor caused considerable anxiety to the contractors and license holders, who complained about the matter to the Assistant Collector and the latter assaulted several of these volunteers. It is laudable that the enraged mob in this case thought it wiser to take legal action against the assaulters rather than take the law into their own hands. It is unfortunate that even those who seek to improve the moral condition of the people are thus opposed by Government. One of the volunteers has already been fined Rs. 10 by the Magistrate. Whilst the proceedings against the Assistant Collector are still pending, fresh charges are framed against the other popular leaders who were engaged in similar work by the Collector himself. Here is abundant proof of the despicable level to which the authorities sometimes descend in their work of administration.

[Issued, 16th April 1908.]

CONFIDENTIAL. **No. 16 of 1908.**

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 18th April 1908.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

II.—Home Administration.

(*k*) *General*— PAGE
The Provincial Budget Debate .. 220
The Budget Conference .. *ib.*

VI.—Miscellaneous.

Obiter dicta .. 221

VERNACULAR PAPERS.

I.—Foreign Politics.

PAGE
Relations between England and Russia .. 222

II.—Home Administration.

(*a*) *Police*—
The evidence of the police in sedition cases .. *ib.*
The preachers and the police .. *ib.*
The police and famine relief .. *ib.*

(*b*) *Courts*—
Military officers and Civilian Magistrates .. 223
The case against Mr. Chidambaram Pillai .. *ib.*

(*d*) *Education*—
The school final examination .. *ib.*

(*e*) *Local and Municipal*—
Ferries in the Gódávari .. 224

(*i*) *Public Works*—
"Irrigation pipes" .. *ib.*

(*j*) *Salt and Abkári*—
Foreign liquors .. *ib.*
"Temperance agitation in Poona" .. 225

(*k*) *General*—
The situation in Tinnevelly .. *ib.*
The regimé of Mr. Morley .. 226
"Native country" .. 227

II.—Home Administration—*cont.* PAGE

(*k*) *General*—cont.
"Cruel measures" .. 227
Propagation of religion .. *ib.*
Batta for village officials .. 228
"The Tinnevelly deputation" .. *ib.*
The present methods of administration .. *ib.*
To allow the famine allowance to Local Fund officials as well .. *ib.*
The Persian and Hindustani Translatorship .. *ib.*
The new Cabinet .. 229

IV.—Native States.

Religious preaching in Travancore .. *ib.*
A gang of railway robbers in Bangalore .. *ib.*

V.—Prospects of the Crops and the Condition of the People.

Famine in the Madras Presidency .. 230

VI.—Miscellaneous.

The whites and the Indians .. *ib.*
The Indians and the British trade .. *ib.*
Two types of civilisation—Fiendish and Godly .. *ib.*
The sleeping Government and the watchful people .. 231
The British Government—"half trader, half ruler" .. *ib.*
The Tinnevelly sedition case .. *ib.*
The policy of mendicancy .. *ib.*
Our effeminate nature .. *ib.*

ENGLISH PAPERS OWNED BY NATIVES.

II.—Home Administration.

(*k*) *General.*

The Hindu,
Madras,
April 8th, 1908.

The Provincial Budget Debate.

1. The *Hindu*, of the 8th April, has the following leader:—"The debate on the Provincial Budget which began yesterday at the Legislative Council was expected to bring out a somewhat more real discussion of the Provincial Estimates from Honourable Members than in previous years, owing to the advantages afforded to them by the preliminary Budget Conference which took place on the 1st February last, at which most of the details of the present budget were placed in the hands of the Non-Official Members and full time has been given them for studying the same with a view to efficient discussion at the Council yesterday and to-day. The Hon'ble Mr. Stokes has claimed it as a not inconsiderable advantage to himself, and His Excellency hoped it would lead to more constructive criticisms and practical suggestions at the hands of Honourable Members. It appears to us, however, that this expectation is exaggerated for it is useless to expect constructive suggestions from the Non-Official Members of Council who have had neither a voice in, nor even an opportunity to be acquainted with, the disposition of the financial arrangements of the Government. In the next place, even if an Honourable Member takes the pains to master financial and administrative details and offers constructive criticism on the financial proposals of the Government, he has no means of inducing the Government to consider them seriously, far less to have them adopted. Budget estimates are not passed in India, even by the standing official majority, as an Act of the legislature as in all countries with a constitutional form of government. Nor in all the reform proposals made by the Provincial Governments, the Government of India and the Secretary of State has any proposal been made to originate motions on the financial or administrative matters of the Government and to divide the Council thereon. There is absolutely no risk to the Government in such a course, if it is adopted. In the first place, no motion brought by a Non-Official, if it runs counter to official views, could pass in the face of the standing official majority. In the next place, any motion or resolution, if passed, would have no legal force, and would only amount to the expression of a wish by the Council which the Government may, for sufficient reason, decline to carry out. On the other hand, the vesting of such power in the Council under proper safeguards would put the administration on its mettle and on its defence and would tend to mitigate the sense of legal and practical irresponsibility which now pervades it. In purely financial matters, for instance, it would tend to prevent extravagance and the notion which underlies the official view of finance, viz., that the moneys are the Government's as distinct from the people's, and it is the Government that should decide solely what the people should pay and not pay, what the people should have and should not have. Until this power to call the administration to account, in financial proposals as well as administrative details, by motions is vested in the representatives of the people in the Council, no amount of preliminary Conferences, or power of mere interpellation, can serve to infuse life into the tame and tedious proceedings known as the Budget Debate."

* * * * *

The Wednesday Review,
Trichinopoly,
April 15th, 1908.

The Budget Conference.

2. The following appears in the editorial columns of the *Wednesday Review*, of the 15th April:—"The experiment initiated by Sir Arthur Lawley of giving an opportunity to the non-official members to discuss the budget in a sort of informal conference

before it is actually presented to the Council seems to be proving successful in a way. At any rate the non-official members have now more time to think out their suggestions and can convince the Government of the reasonableness of their demands which cannot always be done by set-speeches delivered in quick succession at the Council table. We do not say that the new system has effected any remarkable change in the character of the debate. Still, the experiment is worth continuing and we trust the departure made by His Excellency in this respect will in course of time render the budget discussions more valuable and more fruitful. As for the budget itself, there was nothing in it which calls for detailed notice. The Hon'ble Mr. G. Stokes was able to present what is called a prosperity budget and that was due mainly to the extra grants made by the Supreme Government. No doubt a large surplus is not always a matter for congratulation; and Mr. Stokes explained that if the Government had more money in hand than need be, it was because they could not spend all of it without waste. Nobody insists on their showing a nil balance at the end of the financial year, but schemes of reform in administration, which have been long in coming might be pushed on without further delay and without at the same time involving waste. The Government need not begin to think of schemes, only after large surpluses have accumulated in their hands. There are ever so many directions in which the surpluses might be utilised to the great benefit of the people and there can be no occasion for the Government to rack their brains as to how they could dispose of their surplus revenue.

* * * * *"

VI.—MISCELLANEOUS.

THE INDIAN PATRIOT,
Madras,
April 10th, 1908.

3. The *Indian Patriot*, of the 10th April, contains the following:—

Obiter dicta.

"Seeing that the European nations are racing for Railway and Telegraph concessions in all parts of the world and paying high prices for securing them, it was purely commercial instinct and not any philanthropy that introduced Railways and Telegraphs in India. Furnishing as they do unlimited facilities for English exploitation, besides furnishing lucrative employment for thousands of Europeans, while drawing almost all their earnings from Indians whose comforts receive not the slightest attention and who are excluded from all highly paid appointments in the administration, it is idle to say that they were introduced for the benefit of the Indian nation."

VERNACULAR PAPERS.

I.—FOREIGN POLITICS.

QASIM-UL-AKHBAR,
Bangalore,
April 16th, 1908.

Relations between England and Russia.

4. The *Qasim-ul-Akhbar*, of the 16th April, writes that the recent alliance between England and Russia was a great political blunder which Sir E. Grey has committed. The present Amir and his father have all along been averse to the policy of the intervention of the British in the internal affairs of Afghanistan. Sir E. Grey has made an alliance with Russia without consulting the Amir. The *Qasim* thinks that the alliance will do no good to England, as Russia has always proved herself to be treacherous in her designs. The policy of the Liberals, therefore, to make an alliance with Russia—her old and inveterate foe—is a mistaken one and worthy of condemnation.

II.—HOME ADMINISTRATION.

(*a*) *Police.*

SWADESAMITRAN,
Madras,
March 24th, 1908.

The evidence of the police in sedition cases.

5. The *Swadesamitran*, of the 24th March, writes:—What justice can we expect from the Magistrates who decide the cases solely depending on the reports of the police constables with regard to the public speeches? How can the illiterate police constables and Sub-Inspectors make out the utterances of intelligent and cultured people about important affairs of State? Even if they do make them out, what guarantee is there that they note down exactly what is spoken? Their only aim is to submit such reports as will please their superior officers and especially when they understand which way the opinion of the Magistrate slides, they are sure to put down only such things as will enable him to secure a conviction. It is on the evidence of such reports that the Tinnevelly Magistrates are making so much fuss!

SWADESAMITRAN,
Madras,
March 26th, 1908.

The preachers and the police.

6. The *Swadesamitran*, of the 26th March, observes:—It seems the police were worrying a preacher at Kalladakurichi and also unnecessarily terrorising the people. Somehow the police have made it a point to be a thorn in the side of every preacher. It is a known fact the editor of the *Mitran* is under the surveillance of the police and it is the case all over India. When they follow any Englishman who comes to India as her friend like so many domesticated dogs, it is no wonder they dog the footsteps of the Indians. We need not say that this uncalled-for interference of the police impedes the growth of a sense of union among the people. Surely the presence of these will not affect a man like Lala Rajpat Rai in any way; but in the villages they are an object of terror and as such prevent the spread of the *Swadeshi* activity.

INDIA,
Madras,
March 28th, 1908.

The police and famine relief.

7. With reference to the police surveillance of Lala Lajpat Rai, the *India*, of the 28th March, remarks:—We learn that the police are also worrying the various persons who are working under Lala Rajpat Rai to relieve the distress caused by famine. The Divine anger may not show itself so soon if the Government robs the people of a country of their wealth and of their political privileges too. But if the Government meddles with the religious activity of the people or their efforts at helping each other during times of distress, the Divine anger will grow intense and destroy such a Government.

(b) *Courts.*

SWADESAMITRAN,
Madras,
March 25th, 1908.

Military officers and Civilian Magistrates.

8. With reference to the acquittal by Mr. Buckley, the District Magistrate of Nilgiris, of the three Military officers who were charged with having assaulted one Rungiah Goundar, the proprietor of a Tonga Company in the Nilgiris, the *Swadesamitran*, of the 25th March, observes:—The gravest crimes may be committed by Military officers and yet they are not deemed to be crimes at all. Even, if by chance, they are proved to be such, the Civilians will never betray them. But even granting that the Civilian District Magistrates can flout justice with impunity, are they also justified in prejudicing the minds of the jury and marring the free play of their powers of judgment? Of course with Magistrates of the stamp of Mr. Buckley, the unarmed Indians can lead a peaceful life indeed!

The case against Mr. Chidambaram Pillai.

9. With regard to the arrest and trial of Mr. Chidambaram Pillai, a correspondent of the same paper says:— In spite of the order of the High Court releasing Mr. Chidambaram and others on bail, Mr. Wynch seems to have refused to carry it out and said that he could not believe the message of the High Court. What effrontery! They say that some more cases are to be launched against Mr. Chidambaram and that he is to be released only after he has been tried for and acquitted on every charge! Not only this, there is a strong rumour in the "respectable circle" that a leading Barrister is coming from Madras to conduct the prosecution. Perhaps the Collector has no confidence in our Sundara Sastriar! Why this unnecessary expense? See in how many ways our money is being wasted! Is there nobody to question this? It is regrettable that the British administration is fast drifting towards the goal of the Russian Government. Pitiable, indeed, has become the fate of our brethren!

On the same subject, the *Swadesamitran*, of the 26th March, writes:—The application made to the High Court for a transfer of the case against Mr. Chidambaram Pillai from the file of Mr. Wynch to that of any other District Magistrate has been dismissed. With due deference to the learned Judges who dismissed this application, we think it is quite necessary that such a transfer should have been permitted at this juncture. No sane man can believe that there is much love to be lost between Mr. Chidambaram Pillai and Messrs. Wynch and Ashe. The District Magistrate is responsible for the administration of the district and also for the prevention of riots and other disturbances within the district. So, now that there is some unrest in the place, it has become the duty of the District Magistrate to assign a reason for it and the easiest solution of the problem for him was to put the whole blame upon Mr. Chidambaram Pillai. To confirm this theory, he has not only to frame some definite charges against the latter, but also get him convicted by hook or by crook. Such being the case, how can Mr. Chidambaram Pillai expect impartial justice at the hands of this officer—the same man that remanded him to custody quite against the provisions of law? Even the Sessions Judge of Tinnevelly cannot be said to be impartial; for he too upheld the illegal act of the District Magistrate and refused to let the accused on bail. The attitude of the Joint Magistrate is too well known to need any comment. So, we have not the least hope that Mr. Chidambaram Pillai can have justice from the judicial officers in Tinnevelly. As for the executive officers, they never care for law or justice. Their only aim will be to terrify the people into submission somehow. So, our condition must continue like this till the administration of the country is vested in our own hands.

(*d*) *Education.*

SWADESAMITRAN,
Madras,
March 26th, 1908.

The school final examination.

10. With regard to the school final examination that is being newly inaugurated by the Government, the *Swadesamitran*, of the 26th March, observes:—The Government intends to appoint a committee before the 15th proximo to

discuss and report on this subject. It seems the Director of Public Instruction is to be the President of this committee, with eight other members on it, four of whom are to be members of the Educational Service nominated by the Director, while the other four are to be non-officials. Thus, there will be five official members in it, including the President, and only four non-officials. There must be at least eight non-official members on the committee, and it is only then that the benefit of the presence of the official element will become patent. Otherwise the non-official members will merely be puppets and the official members will have everything in their own way. Perhaps the Government has forgotten altogether the existence of the Madras Teachers' Guild.

(*e*) *Local and Municipal.*

ANDHRAKESARI,
Rajahmundry,
April 10th, 1908.

Ferries in the Gódávari.

11. Adverting to the troubles of passengers at the ferries in the Gódávari, a correspondent to the *Andhrakesari*, of the 10th April, observes:—"It should be clearly provided in the Ferry Rules that the lessees should be required to construct sheds on both sides of the river at every ferry to serve as resting places for passengers. The Local Board must be prepared to spend annually a certain sum of money on such improvements as will enable passengers at every ferry to avoid walking on the burning sands under the scorching sun."

(*i*) *Public Works.*

NAVAYUGA,
Masulipatam,
April 9th, 1908.

"Irrigation pipes."

12. "A ryot of Bhimavaram" writing to the *Navayuga*, of the 9th April, states that representations were made to the authorities in vain about the disadvantages resulting from the laying of irrigation pipes. The munsifs and karnams tease the ryots for taxes and the Public Works Department officials for bribes. It is feared that, with the introduction of the pipes, famine will also get into the district. It appears that the Government are avaricious to get more revenue than now. Avarice cannot discriminate between good and bad. It is very unjust that the Government should ruin our crops and hoard up money. Collectors devise such unrighteous measures and depute their subordinates to work them out. It is, therefore, not strange that the villagers are vexed and give vent to their rage. Why should the Government first enrage them, asks the correspondent, and drive them to bad acts and then scold them?

The same paper says that it appears from certain letters received that the introduction of "irrigation pipes" has caused great discontent in the minds of the people and produced fear in them that "famine will get into the district thereby." Gódávari is a district where there is plenty of wet cultivation and the fear of the people that famine will overtake them is reasonable. The Government, relying on the indifferent reports of the District officers, are driving the district into great danger. The Government should cease to be selfish and endeavour to remove the people's discontent. Otherwise, the already existing commotion would be fomented and the country would be ruined.

(*j*) *Salt and Abkári.*

RAVI,
Cocanada,
April 9th, 1908.

Foreign liquors.

13. Referring to the attempts that the Chinese Government are making to lessen the consumption of opium in their empire, the *Ravi*, of the 9th April, observes:—"It is only when India and China give up drinking and opium-eating, respectively, they can succeed in all their attempts and advance forward. Undoubtedly drunkenness is on the increase owing to the importation of foreign liquors. Unless the Government make a number of changes in the abkári administration, this evil practice cannot be checked soon. The responsibility rests entirely on the British Government."

"Temperance agitation in Poona."

ANDHRAKESARI,
Rajahmundry,
April 10th, 1908.

14. The *Andhrakesari*, of the 10th April, observes:—"Alas! What shall we say of the misfortune that befell us after we came under the British Christian rule. It is not at all an exaggeration that drunkenness is increasing and that our country is deteriorating day by day. What do the Government care if our countrymen become ruined owing to drink? Their treasury will get full! When we acquire a little wisdom and try to be temperate, the bureaucratic Government seem to us to say, 'O strange beasts, who are born to ruin Āryāvarta, drink, drink to the utmost. If you do not fill our treasury, see what your fate will be.' They further appear to coerce us striking with whips to drink English liquors. It is natural that wickedness increases with the increase of drink, and by thus increasing wickedness, the Government are deriving good income. Is it not disgraceful that this bureaucratic Government should compel us to drink foreign liquors, increase wickedness in the country and profit thereby."

(*k*) *General.*

The situation in Tinnevelly.

SWADESAMITRAN,
Madras,
March 23rd, 1908.

15. Anent the situation in Tinnevelly the *Swadesamitran*, of the 23rd March, says:—As if the incarceration of Mr. Chidambaram Pillai and his co-workers was not enough, the Joint Magistrate has caused summonses to be served upon six Vakils of Tuticorin, asking them to give security for good behaviour. These are respectable people with high educational qualifications and are not such as will act in a way which will incur the odium of the public. So, there was not the least justification for the Joint Magistrate to have dealt with these persons as if they were so many rowdies without any status and therefore it is clear that he has taken this step only with a view to curb their *Swadeshi* activity. This course has been adopted evidently with the knowledge of Sir Arthur Lawley. Even without such implied permission, the District officials will use their powers most relentlessly and when they have also that permission, surely they will go beyond the bounds of law with impunity. Thus the Joint Magistrate seems to have refused to allow the accused even to be seated during the trial. What heinous crime has been proved against these people, for them to merit such treatment? Many are the instances that go to prove that the only aim of the District officials and other Englishmen of the place is to block the *Swadeshi* trade. Thus the European merchants of Tuticorin seem to have wired to the Registrar of Joint Stock Companies to prosecute the *Swadeshi* Steam Navigation Company if they had not yet published their half-yearly balance sheet. Then again the English merchants seem to have thrown innumerable obstacles in the way of the *Swadeshi* Company paying the last instalment of Rs. 47,000 for their ship. As if all this was not enough, Mr. Ashe seems to have gone to the jetty of the *Swadeshi* Company one evening at 6 P.M., when the office was just being closed and insisted on his being shown the books of the company, and when he was told that this could not be done, as all the responsible officers had left, he grew wild and threatened to prosecute the company. Surely if Mr. Ashe really wanted to understand who the shareholders of the company were he could have written to the Secretary direct about it and he need not have pounced upon the poor clerks at an untimely hour. When it is thus possible for the English officials to tease wantonly the very Indians from whose money they are paid and whose interests they are bound to protect, the British Government can be compared only to the Russian or a Muhammadan Government and it cannot lay claim to be a civilised Government.

On the same subject the same paper, of the 24th March, observes:—Some hundred years back there was in England one John Wilks, the editor of a newspaper. He had neither character, nor status, and he was a non-entity for a long time. But soon he began to crticise severely the actions of the Ministry and forthwith the latter took the cudgels against him. He thrice tried to become a Member of Parliament and was thwarted by the Government on every occasion. Then the people began to appreciate the principle on which he was fighting—liberty—and forgetting even his bad character, stood by his side *en masse*. Now the Government, apprehending a big commotion, began to climb down and gave up teasing him and modified the existing laws so as to protect the rights of the people. The name of this John Wilks is still an honoured name in the history of England. The time has now come for this episode to be repeated in India. If the British Government is intent on trampling the rights of the people under its feet, what can the people do but to combine for preserving those rights? It may now look as if the latter have been frightened into being quiet; but their real feelings cannot be gauged by English officials like Mr. Wynch. No doubt the latter can terrify the people by promiscuously shooting them down, taking advantage of the fact that these are unarmed. But still, God has bestowed one means of protection even for the weak and that is their intelligence. If only we use that intelligence and work in unison, a revolver cannot do us much harm. The people of Tuticorin and Tinnevelly acted foolishly in losing their temper and committing excesses: for we have got excellent ways of achieving our object without going beyond the bounds of law. What did our brethren in the Transvaal do? Did they not patiently suffer all the hardships? How can we hope to have liberty if we are afraid of hardships? We must now consider the affliction of Mr. Chidambaram Pillai to be our own and stand together. We must not now be afraid of being killed, wounded or imprisoned, and we must learn a lesson from what has happened in other countries. If we really value *Swadeshi* and *Swaraj*, our brethren must be prepared to suffer any hardship with a cheerful heart. Even now thousands of persons are losing their lives in Russia, to preserve the greatness of their country and in our own country, we know what happened in Barisal. Did not Mr. Pal in Bengal and Messrs. Lajpat Rai and Ajit Singh in the Punjab become victims of official highhandedness? Did not many respectable Barristers and Vakils become victims of the police zulum in the latter province? So, may we trust that our present affliction serves only as a school, wherein we may learn the value of liberty.

SWADESAMITRAN,
Madras,
March 27th, 1908.

The regimé of Mr. Morley.

16. The *Swadesamitran*, of the 27th March, writes:—None ever heard of sedition cases till the advent of Mr. Morley as Secretary of State for India; but they have become the order of the day within the last two years and the reason of this is only the increasing want of sympathy between the rulers and the ruled. Lord Curzon ruled the country with a high-hand and his regimé clearly impressed on the minds of the people that the British administration was not at all carried on in the interests of the people. But Lord Curzon was a Conservative and by nature an arrogant man, with no respect for the feelings of others. So, the people fondly expected a change for the better if the Conservative Government went out and a Liberal Government came in. But alas! The Liberal Viceroy and the Liberal Secretary of State have only made the situation worse. So, their last hope of their condition being bettered, by a change in the Government at Home, having been frustrated, the people began to feel that they can have happiness only if the foreign control is superseded by their own, and they began to act on this principle. This was not liked by the Government, which retaliated by teasing the people in various ways. But even this has not been able to curb the growing dissatisfaction among the people, and the discontent and unrest are only increasing day by day. Now Mr. Morley and Lord Minto have found out novel ways of punishing the popular leaders and think of terrorising the minds of the people thereby. In Bengal many editors of newspapers, schoolboys and popular leaders have been sent to prison and Punjab also has shared the same fate. Even in Madras the Government took the side of the whites last year in Cocanada and Rajahmundry and punished many people. Even now it has begun to do the same thing at Tinnevelly. Doubtless Mr. Chidambaram Pillai and his co-workers will be convicted by the District Magistrate and they will have to undergo the punishments inflicted. But has the Government thought over the after-effects of this step? If there is now a

feeling of disloyalty in the minds of Chidambaram Pillai and others, does the Government expect their incarceration to have the effect of wiping out this feeling from their minds and replacing it by one of loyalty? For some time past the whites have been asserting that the educated people are the real cause of the unrest. But the recent events clearly disprove such a theory; for the riot at Cocanada was by the masses who felt provoked at the uncalled for rough handling of a boy by a white and in Tuticorin and Tinnevelly it is the common people who became furious at the incarceration of Chidambaram Pillai and committed some excesses. Then again the actual events also dispel the idea that either Chidambaram Pillai or the people of Tuticorin ever harboured any hostile feelings towards Government; for the rioters damaged only Municipal properties and never approached the Government treasury; nor have they done the slightest harm to any European. So, all these things clearly establish that it is not for sedition or disloyalty, but for competing successfully with the European merchants of the place, that our brethren in Tuticorin and Tinnevelly are being teased.

ANDHRADESARANJANI,
Madras,
April 10th, 1908.

"Native country."

17. The *Andhradesaranjani*, of the 10th April, observes:—"O readers! What is the reason of our country not enjoying all sorts of happiness like America? We would not have been reduced to this miserable position if all our countrymen were loyal to their motherland. It is not for want of prowess that we have lost our kingdoms; but it is because there were in our country traitors to their masters, traitors to their country and traitors to their friends that our kings of old lost their kingdoms. Even now our countrymen have not rid themselves of this bad trait in their character. We regret to state that even at the present day there are many in our country, who, with a desire to earn a small sum of money, are proving traitors to their patriotic countrymen. Detective officers head this list. These men may be said to be the chief fomentors of all the disturbances in our country at the present day. Their business is to send reports, partly true and partly false, to their higher authorities and bring about unnecessary calamities to the country. It is better to beg than to maintain oneself by doing such actions. Those that are engaged in preparing false reports about their patriotic brethren and thus become traitors to their country should be excommunicated. May the members of different communities make necessary arrangements to do so! We hear that munsifs and karnams in petty villages send false reports against *Swadeshi* lecturers that visit their villages. O munsifs and karnams! Who are the *Swadeshi* lecturers? Are they not your countrymen? Is it not for your welfare that they lecture? Your writing false reports and causing trouble unjustly to your fellow countrymen will render you liable to punishment in hell. So, Oh! Village authorities! Do not be traitors to the country. Do not prove treacherous to your friends. All the attempts that the editors of Telugu newspapers and the Telugu *Swadeshi* lecturers are making are only for your welfare and not for the welfare of the English-knowing public. There are other newspapers and other preachers for them. So render your best help to those that serve their motherland."

NAVAYUGA,
Masulipatam,
April 9th, 1908.

"Cruel measures."

18. The *Navayuga*, of the 9th April, refers to the unconstitutional measures adopted by the people now and then when they are excited and remarks as follows:—"Although the people are now punished for their unconstitutional actions, their enthusiasm will never abate. Even in the future, if the Government officials freely resort to unrighteous acts and ask the people to keep quiet, they will never do so. Whenever unrighteous acts are perpetrated, the power of the people naturally increases. So, the Government will do well to understand the nature of man and conduct themselves cautiously."

Propagation of religion.

19. The same paper writes:—"The motive of the English people in recommending the teaching of our religion in schools is to subject us to priestcraft and then to lord over us. True religion makes a man free. So in other countries,

those that fought for religious reforms fought also for liberty. In India also 'were not the Sikh Gurus religious reformers? Was not Sivaji a religious reformer?' The Hindu religious usages have still life in them to intimidate the officials."

ANDHRAKESARI,
Rajahmundry,
April 10th, 1908.

Batta for village officials.

20. A correspondent to the *Andhrakesari*, of the 10th April, observes:—"It is but just that the Government which grant a daily batta of half a rupee to Revenue Inspectors should arrange for a daily allowance of an anna and-a-half to village servants when they attend Taluk offices as in the case of the taluk peons. May all the Tahsildars send reports to the higher authorities on this matter! If the gentlemen that are working for the *Swadeshi* cause were to send petitions to the District Collectors representing the grievances of the village servants, their representations would undoubtedly receive every consideration from the Collectors."

"The Tinnevelly deputation."

21. Adverting to the Tinnevelly deputation, the same paper observes:—"Why will the bureaucratic Government appoint a commission to report the real state of affairs in Tinnevelly? They are as much afraid of a commission of inquiry as our 'Moderate' brethren are of representing the real state of affairs. If a commission were appointed, the various efforts of the district authorities to suppress *Swadeshi* movements would come to light. It would then be seen how the people were put to a series of troubles and how the foolish actions of the authorities enraged the people there. This is the secret of the whole affair. A Government really desirous of knowing the actual state of affairs and contributing to the welfare of the subjects will go to the seat of disturbance themselves and inquire there. So the Government here ought to have gone to the people."

NADEGANNADI,
Bangalore City,
April 18th, 1908.

The present methods of administration.

22. Referring to the fact that there are over a hundred thousand persons without home in the city of London alone, the *Nadegannadi*, of the 18th April, observes that if, in spite of the steady influx of wealth into England from the east and particularly from India for over three centuries, the British could not prevent starvation in their own country, what must we say then of the administrative capacity of the British, and what wonder, if there is constant famine in India under the administration of this greedy nation? Perhaps it would be wrong to say that the British are wilfully wicked; but their present methods of administration in India are certainly wicked; still, there are several broadminded statesmen who wish to change these methods, and India will certainly be contended and happy if these were allowed a freehand.

KERALA PATRIKA,
Mangalore,
April 18th, 1908.

To allow the famine allowance to Local Fund officials as well.

23. A correspondent in the *Kerala Patrika*, of the 18th April, referring to the famine allowance of Re. 1-8-0, which Government have been kind enough to grant to Government servants whose salary is less than Rs. 16, wishes to know whether the allowance will be extended to Local Fund officials as well. Considering their poor pay and the insufficient gratuity they can expect on their retirement, it is hoped that some means of relief will be accorded to them without further delay.

SHAMS-UL-AKHBAR,
Madras,
April 13th, 1908.

The Persian and Hindustani Translatorship.

24. The *Shams-ul-Akhbar*, of the 13th April, quotes the following from a contemporary paper, the *Watan*, of Lahore, dated 3rd April 1908:—

"It is indeed a matter of great astonishment and surprise that the Government of Madras have appointed a European Military officer as Persian and Hindustani Translator in utter disregard of the claims of qualified Muhammadans. Government ought, in every respect, to treat their subjects equally without any distinction. Tamil, Telugu, Malayalam and Canarese Translators are all native gentlemen, then what obstacle lies in the way of the appointment of a qualified Mussalman as the

Persian and Hindustani Translator to Government? The claims of Muhammadans, to whatever department they may belong, are thus sadly ignored. It is trusted that His Excellency the Governor would surely redress the above grievance, and the Muhammadan community will be ever grateful for it."

QASIM-UL-AKHBAR, *Bangalore City*, April 16th, 1908.

The New Cabinet.

25. The *Qasim-ul-Akhbar*, of the 16th April, has the following in English:—The most important announcement of all which concerns India is the translation of Mr. Morley to the Upper House, but it is some consolation to know that he still retains the Indian Portfolio. Another material announcement, which affects India and Indian affairs, is that the Parliamentary Secretary for India is Mr. Buchanan and not Mr. Hobhouse, as was anticipated in some quarters, the latter being nominated as the Secretary to the Treasury. It would indeed have been very much to the benefit of India and the people of India if Mr. Hobhouse, who recently had ample opportunities of having first-hand information and knowledge of this country, had been allowed to continue as Parliamentary Secretary for India, instead of being replaced by the Member for Perthshire.

IV.—NATIVE STATES.

SWADESAMITRAN, *Madras*, March 26th, 1908.

Religious preaching in Travancore.

26. The *Swadesamitran*, of the 26th March, writes:—One Ramachandra Dravid, a Tinnevelly patriot, seems to have been preaching, for the past few days, in Travancore about the Hindu religion and to have attracted large audiences. Though his lectures were purely religious, the local authorities scented sedition in some portions of his speeches and the result is that his preachings have been prohibited by the Police. Travancore is a Native State and the Maharaja is a Hindu. But still his officials have prevented a Hindu preaching about his religion, while the Christian Missionaries are still allowed to blaspheme our religion from the corners of every street. So, it seems as if the subjects of a Native State have not even the privileges which those of British India have. It is rumoured that all this is the work of the British Resident. Thus, it is clear that the rulers of the Native States are rulers only in name; for it is the European residents in these States that really control the administration. These bogus Rajas can eat well and enjoy themselves; but they cannot make any efforts to improve their country or spread their religion, and it is only because of this that the new *Swadeshi* spirit has not made any impression on the Native States.

NADEGANNADI, *Bangalore City*, April 18th, 1908.

A gang of railway robbers in Bangalore.

27. The *Nadegannadi*, of the 18th April, reports that just as there had been for nearly three years in Bangalore a strong and well-organized murderous gang which systematically murdered people in order to rob them of their jewels, it is rumoured that there is at present in the same city a similarly organized gang stealing large quantities from the railway goods during transit. Whatever be the nature of the articles sent, whether cereals, fruits, vegetables, oils or stationery, the addressee invariably finds a considerable portion of his goods from each package or bale, missing in Bangalore. It cannot be the work of a few individuals; for, goods weighed in the booking office are generally put down at less than their real weight and as the weighments by the railway authorities are not generally understood by the public, the abetment of the thefts by these railway officials is seldom detected. It is also rumoured among the merchant community that the gang after setting apart a portion of the stolen goods for immediate use sell the remainder through some rich merchant. It is also conjectured that this gang has been in existence for several years past and it is found that the railway servants getting a pay of Rs. 10—12 per mensem are now able to maintain a style of living ten times as high as their means would otherwise permit. It is regrettable that no attempts have as yet been made to suppress this gang. It behoves the merchant community of Bangalore, which is the most aggrieved by these thefts, to promptly bring the above facts to the notice of the authorities and to help the Government to detect the gang.

V.—PROSPECTS OF THE CROPS AND THE CONDITION OF THE PEOPLE.

THE JARIDAH-E-ROZGAR,
Madras,
April 11th, 1908.

Famine in the Madras Presidency.

28. The *Jaridah-e-Rozgar*, of the 11th April, writes that the citizens summoned by the Sherif of Madras met in the Banqueting Hall on the evening of April 7, under the presidency of His Excellency the Governor, to inaugurate a Madras Branch of the Indian Famine Relief Fund. The speeches made were excellent, but of these the Hon'ble Mr. C. J. Weir's speech to the effect that "the area of distress in this Presidency is very limited, and that it is practically confined to a small area in Ganjám with the usual arid districts of the Deccan," really deserves comment. As a matter of fact, the whole of the Madras Presidency is famine-stricken, and there is a great need for a helping hand to relieve the want, misery and suffering in the affected tracts of the Madras Presidency. For the last seven or eight years the evil and dire effects of famine are being felt throughout the Presidency. The prices of food-stuffs have risen abnormally high. The cost of a single man's living some ten years ago, when fields were smiling with bounteous crops and with over-flowing granaries, was about Rs. 3½ or 4 per month, but now double that amount is hardly sufficient for a man's living. In the city of Madras itself, the prices of food-stuffs are unusually high. Rice (ordinary) is being sold at 4¼ measures a rupee; when such is the real state of affairs, of which the authorities have not got the slightest information or knowledge, how can it stand to reason that the Madras Presidency except Ganjám has little or no distress? The *Jaridah*, in conclusion, suggests that a Famine Commission should be appointed by Government, which should include representatives of all communities from all districts, who should obtain correct information of the market value of the several food-stuffs. Mere speeches, the *Jaridah* thinks, are not calculated to alleviate the sufferings of the poor people, but practical efforts should be made to mitigate them. Famine has much to do with the health and morals of the country. Government should, therefore, adopt special measures to save people from the horrors of famine.

VI.—MISCELLANEOUS.

SWADESAMITRAN,
Madras,
March 25th, 1908.

The whites and the Indians.

29. The *Swadesamitran*, of the 25th March, writes:—It seems a Faringhee handled a stationmaster on the Bengal Railway rather roughly for having delayed to issue a ticket to him. This foreigner is after all a planter and not even a high official. So his having been bold enough to assault openly a stationmaster clearly shows that the Indians have to be afraid of every white, be he an official or not! This means that we are slaves not to the official whites alone but to the whites in general.

SWADESAMITRAN,
Madras,
March 26th, 1908.

The Indians and the British trade.

30. The *Swadesamitran*, of the 26th March, remarks.—It is now settled that the whites of Tuticorin have vowed to destroy the *Swadeshi* Steam Navigation Company. Not content with the mischief they had already done to impede the work of this company, the officers of the Port prevented one of their steamers from sailing, on the flimsy ground that it did not satisfy some port rules. This has created an alarm in the minds of the many shareholders of the company who fear the worst from the one-sided action of the English officials. The people no longer expect any positive benefit from the authorities; they only pray that the latter may not do positive harm. The events at Tuticorin have clearly proved that the Indians can continue to be happy only as long as they are submissive to the British traders and officials as of old; the moment they begin to compete with the latter in trade, the British Demon becomes provoked. But what if it frets and fumes? The Indians know how to meet the anger even of the British Demon.

THE INDIA,
Madras,
March 28th, 1908.

Two types of civilisation—Fiendish and Godly.

31. The *India*, of the 28th March, writes:—Civilisation has been divided by Sri Krishna into two classes, viz., Fiendish and Godly: the former is based on the principle of mutual jealousy, while the latter is based on the principle of mutual help. The redeeming features of the former are

arrogance, vanity, dirty ways of life and lust, while those of the latter are modesty, courage, purity of life and truth. Now, of these two kinds of civilisation, the western civilisation belongs to the first class, while the eastern civilisation belongs to the second class. But some of the Bhratas are lured by the showy appearance of western civilisation, to ape it and nothing is more regrettable than this.

THE INDIA,
Madras,
March 28th, 1908.

The sleeping Government and the watchful people.

32. The *India*, of the 28th March, reports an old man belonging to one of the villages looted by the Afridis to have replied as follows the question of an officer, as to whether the people of his village were sleeping or waking during the raid:—"We were not waking up, because we thought the Government will be watchful enough to protect us from such atrocities. No doubt, we would have had our eyes wide open if we had known that the Government had gone to sleep."

The British Government—"half-trader, half-ruler."

33. The same paper writes:—Mr. Bipin Chandra Pal once described the present British Government as being "half-trader, half-ruler," and the events at Tuticorin only go to confirm this view of Mr. Pal. This double aspect of the Government is a great source of inconvenience to us; for this trader-Government becomes provoked even if we make an honest effort to improve our own trade. All the confusion at Tuticorin is the result of our people having started and worked a Steam Navigation Company of their own. Because Mr. Chidambaram Pillai was the heart and soul of this company, he incurred the displeasure of the Government which is trying its utmost to subvert this company. It is only now that our people should show a bold front and act with courage and strength of mind; otherwise our ardent efforts will have proved fruitless.

VEERAKESARI,
Madras,
April 15th, 1908.

The Tinnevelly sedition case.

34. Referring to the trial of Mr. Chidambaram Pillai in the Tinnevelly sedition case, the *Veerakesari*, of the 15th April, reports that the police are concocting evidence against the accused and that the defendant wrote to his counsel that his trial was all sham and that his help was consequently useless, and that he might therefore withdraw from the case. Addressing the accused the paper writes:—"Play the man, Mr. Pillay! You are the 'Pal' of Southern India. Remember that there is a power above us that always makes for righteousness. Oh Bureaucracy! How long can you live—half a crore (of years) or six crores? Possibly the former.

The policy of mendicancy.

35. Referring to Mr. Gokhale's intention to go to England at the time of the Budget Debate in order to address the British public on the grievances of the Indians, the *Veerakesari*, of the 15th April, addresses him thus:—Oh! Mr. Gokhale! Do you still cherish the fond hopes that you can influence the callous, self-complacent and unrelenting Morley? Let no wealth or energy be wasted on such a vain project. It is only to the Boers who took arms against the British ready to shed their blood that the British readily grant self-government and not to the peaceful and loyal inhabitants of India. Even if the British should grant us self-government how long can we retain that privilege? Besides, what pleasure can there be in acquiring by mendicancy things which we should have got only by our personal effort? It never becomes a person with any self-respect in him to adopt a policy of mendicancy or to croutch at the feet of his master in the expectation of getting something.

Our effeminate nature.

36. The same paper observes that some of the anarchists that were recently caught at Barcelona had at one time been so powerful as even to coerce the Government into submission with the aid of destructive firearms and Governors had usually to buy them off to ensure the safety of their own lives. These people are indeed a set of ferocious tigers—how altogether unlike the tame creatures of our own land! To their effeminate nature alone are due the miseries of the Indians. Any foreigner who lives in India must surely congratulate himself on the fact that he is living amidst such a peaceful people.

[Issued, 25th April 1908.]

CONFIDENTIAL. **No. 17 of 1908.**

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 25th April 1908.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

II.—HOME ADMINISTRATION.

(*j*) *Salt and Abkári*—

PAGE
The Temperance Movement in Poona .. 234

VERNACULAR PAPERS.

II.—HOME ADMINISTRATION.

(*a*) *Police*—

PAGE
Regarding the recent affray between the Mappillas and the Mukuvars at Tanur (Malabar) .. 236
The Bangalore murder case .. *ib.*

(*b*) *Courts*—

Allegations of bribery against a Sub-Magistrate .. *ib.*

(*g*) *Forests*—

Government fuel depots .. *ib.*

(i) *Public Works*—

" Irrigation pipes " .. 237

(*k*) *General*—

The Indian Military expenditure .. *ib.*
The Tinnevelly riots—who is the cause of it? .. 238
The White crusade against *Swadeshi* enterprises .. *ib.*
The charges against Major Elliot .. *ib.*
Hasty prosecutions .. 239
The Commissioner of Police and *Vande Mataram* .. *ib.*
Sedition scenting by Government .. *ib.*
" Congress Convention at Allahabad " .. *ib.*
Anniversary of birth of Rama .. *ib.*
National Volunteers for the Gódávari Pushkaram festival .. 240

II.—HOME ADMINISTRATION—*cont.*

(*k*) *General*—cont.

PAGE
" Worship of mother India " .. 240
Mr. Morley .. *ib.*
" A vulgar book " .. *ib.*
Damage caused to cultivators by stray cattle and its remedy .. 241
Village officials and their criminal powers .. *ib.*

IV.—NATIVE STATES.

Religious preaching in Travancore .. *ib.*
Corruption among Travancore officials .. *ib.*

V.—PROSPECTS OF THE CROPS AND THE CONDITION OF THE PEOPLE.

Famine in India .. *ib.*

VI.—MISCELLANEOUS.

Atrocities in and around Peshawar .. 242
Swaraj always preferable to foreign rule .. 243
The sacrifice for *Swaraj* .. *ib.*
The sufferings of the Indians in the British Colonies .. 244
Bravo! Mr. Wynch! .. 245
Mr. Wynch and Srijut Chidambaram Pillai .. *ib.*
The English capitalists and our industries .. 246
" Favourite song of Sivaji " .. *ib.*
The haughty bearing of the Europeans .. *ib.*

ENGLISH PAPERS OWNED BY NATIVES.

II.—HOME ADMINISTRATION.

(*j*) *Salt and Abkári.*

THE MADRAS STANDARD,
Madras,
April 22nd, 1908.

The Temperance Movement in Poona.

1. The *Madras Standard*, of the 22nd April, contains the following:—"Nobody will be surprised that the order of the Poona District Magistrate prohibiting peaceful picketing in the case of those who resort to drink shops has aroused public indignation. The temperance movement has been started for the purpose of rescuing the victims to the demon of drink. It is a work in which every right-thinking man should be deeply and actively interested. India was comparatively free from the evil of drink, but with the introduction of Western civilisation also came some of the vices which seem to be inseparable from it. Indians have now been roused to a lively consciousness of the danger with which they are confronted. In European countries, in England itself, State intervention of a stringent kind has been deemed necessary. In India the people are left alone to combat the evil. But if what is going on in Poona indicates the latest developments of the policy of Government, even peaceful methods of persuation by the people are likely to be thwarted. Perhaps it does not matter much to the officials concerned whether the evil spreads or not. But the people cannot be so indifferent, and we are glad to know that, in spite of the attitude of the local officials, our Poona friends have made up their mind to carry the work forward with zeal and energy. Official opposition has stimulated public activity; and from a telegram published elsewhere it will be seen that an organisation, with a number of branches, has come into being to carry on temperance work on entirely new lines. It has been decided to adopt a sort of boycott of those who, by their example, corrupt society and sow the seeds of national decline and decay. We wish the new movement success in its well-meant endeavours to put down the growing evil."

THE HINDU,
Madras,
April 22nd, 1908.

The *Hindu*, of the 22nd April, after referring to the liquor boycott movement in Poona, says:—"This is the present situation, and we may take it that the Poona Temperance Committee will not leave matters there. The action of the authorities in Poona has throughout been a series of extraordinary perversions of the provisions of enactments with a view to help licensees and multiply revenue without any regard to the moral aspects involved in the issue. Take the Police Act prosecution first. To say that a few temperance volunteers near liquor shops, peacefully pursuing their self-imposed duty of preaching to drunkards not to drink, are obstructing traffic on the road,—and not the people who recklessly consume the ale inside the shops and come out tottering and chattering in groups, neither amenable to reason nor to control,—is an inference which only official conscience jealous of revenue can draw. Take, again, Mr. Anderson's case. It is extremely absurd for him to assume that the presence of volunteers will provoke a disturbance of the peace and not that of the drunken groups that issue out of the grog shops. Even if Mr. Anderson had the power to order a dispersal, his ordering the volunteers to disperse because the licensee and his men will create disturbance is founded neither in reason, nor in expediency. Lastly, as to the order under section 144, Criminal Procedure Code, we think it is the common experience of all civilised beings, that it is the drunken man who causes the greatest annoyance and disturbance to people lawfully passing by the vicinity of liquor shops. Any attempt, therefore, made by volunteers or others to mitigate this annoyance, is a public service which the custodians of peace and order should welcome and applaud. Mr. Carmichael, the District Magistrate, has, however, a strange notion of things. He thinks that the man who goes to a liquor shop has a right to get himself drunk. Any man who asks him not to do so causes him annoyance. Therefore, says Mr. Carmichael, no man or a number of men ought to go near him and tell him not to demoralise himself. That the 'annoyance caused to the persons lawfully resorting to the said shop' could justify an emergent prohibitory order under section 144, Criminal Procedure Code, is, we say, a manifest perversion of the law, and, if permitted, would allow of a dangerous extension of official repression and a deprivation of the elementary rights of free citizens. According to the principles of English and Indian law, the right of association of free citizens and the right to do in concert what could be done singly is only limited by the right of other individuals singly or in concert to do the same. We think the sooner this unwise course is rectified, the better it will be for the authorities themselves, because, for aught we know, such a misuse of discretionary authority will bring more serious evils in the future than those which they are intended to cure."

VERNACULAR PAPERS.

II.—HOME ADMINISTRATION.

(*a*) *Police.*

MANORAMA,
April 24th, 1908.

Regarding the recent affray between the Mappillas and the Mukuvars at Tanur (Malabar).

2. A correspondent in the *Manorama*, of the 24th April, referring to the affray which recently took place between the Mappillas and the Mukuvars (fishermen) of Tanur owing to certain fishermen having walked in the bazaar wearing shoes, says that the state of affairs there makes one doubt whether the place is really under the British administration. It appears that some of the Mappillas resolved that Mukuvars should not wear shoes and that the fact was notified in the place by beat of tom-toms. The conduct of the Police in the matter is said to be highly reprehensible. It is alleged that some of the leaders have not yet been arrested and remanded. It is hoped that the District Magistrate and the Superintendent of Police will conduct the necessary inquiries in the matter.

NADEGANNADI,
Bangalore,
April 25th, 1908.

The Bangalore murder case.

3. The *Nadegannadi*, of the 25th April, observes that the decision of the Madras High Court in the (Ulsoor) Bangalore murder case discharging the accused European Police Inspector, in spite of overwhelming circumstantial evidence including the statements of the co-accused in immediate expectation of death, is regarded by the general public as a serious miscarriage of justice and it is also conjectured that the Government, seeing that the establishment of the guilt of the accused would reflect discredit upon itself, tried to save its own face by contriving to get the accused discharged. At any rate, as a result of this case, the public have not only lost all confidence in the police but regard the police as even greater dangers to society than the criminals themselves, and even now children are not allowed to go about freely in the streets. The impression upon the public which this decision has made will certainly be a great blot on the fair name of British justice. It is hoped that the Resident would soon introduce such reforms in the police administration as would remove the present distrust in the police.

(*b*) *Courts.*

MANORAMA,
April 24th, 1908.

Allegations of bribery against a Sub-Magistrate.

4. An editorial note in the *Manorama*, of the 24th April, referring to the charge of bribery brought against Mr. Kesava Menon, the Sub-Magistrate of Chavakat (Malabar), and the inquiry conducted by the Head Assistant Collector into the matter, says that as there is a loud complaint that some of the Sub-Magistrates are in the habit of taking bribes, it is highly desirable that a strict inquiry should be conducted regarding the above-mentioned charge.

(*g*) *Forests.*

THE BHAVANI,
Nellore,
April 17th, 1908.

Government fuel depots.

5. Referring to Government firewood depots in Nellore, the *Bhavani*, of the 17th April, observes:—"The servants there sell only raw, undried fuel. There are heaps of dried fuel. When asked for dried fuel, they say they must take what they are given. There seems to be no reason for not selling firewood which is once stored. It is unaccountable how the Government can make more money by making a distinction between dried and undried fuel, while both kinds of firewood are of the same price. Therefore we earnestly request

and trust that the kind-hearted District Forest officer will issue orders to sell all the heaps of dried wood, keeping back the undried wood. We think it is the duty of the Government officials to hear personally the representations of the people rather than to annoy them and exhibit the 'superiority of authority', even when selling firewood in a depot as a bazaarman."

(*i*) *Public Works.*

NAVAYUGA,
Masulipatam,
April 16th, 1908.

6. A correspondent to the *Navayuga*, of the 16th April, writes as follows:—

"Irrigation pipes."

"Ah! Irrigation pipes! Irrigation pipes! The time has come when our crops have to wither away. Everybody envied us as we were a little well off on account of the water-supply from the Gódávari. Our crops have to wither now for want of water. Who will consider this? There are none to treat us well, but everybody tries his best to wring out as much as possible from us. What! Should everybody lord over the people that depend entirely on land? Is there any remedy for this state of things? If we represent our grievances to any official, he directs us (tauntingly) 'to go to *Vande Mataram.*' *Vande Mataram* is within ourselves. We need not beg anybody for help, that is, we have to help ourselves. We shall help ourselves and show what we are capable of. We know that life is a bubble. It is a well-known fact that hunger stirs up everybody. Even beasts are gifted with some intelligence. However much you may restrain them, they will go where there is food when they are hungry. Though we are ryots, do we not possess as much instinct of self-preservation as beasts?"

(*k*) *General.*

SWADESAMITRAN,
Madras,
March 28th, 1908.

The Indian Military expenditure.

7. The *Swadesamitran*, of the 28th March, writes:—Yesterday, in the Imperial Legislative Council, Mr. Gokhale reminded His Excellency Lord Minto of his answer last year to a question as to why the Military expenditure should not be reduced, that it could not be done, as all fear of Russia had not been removed by the mere fact of her defeat at the hands of Japan, and said: "Now that no fear need be entertained of Russia in view of the recent Anglo-Russian convention, from which the Englishmen anticipate innumerable advantages to the British Empire, there can be no reason why my suggestion should not be adopted, unless it be that the army in India is maintained, not so much to meet an invasion by Russia, as to preserve order inside India itself. If it is the latter, it shows a want of confidence in the Indians, which fact will be deemed an insult by them and estrange their feelings from the Government. This only means that the present unrest in the country will increase and not decrease." In replying to this speech, the Viceroy said: "Even now we cannot take it that all fear of Russia is at an end, and, considering the expenditure which we may have to incur in meeting a sudden invasion, our present expenditure should be deemed very economical." But in reply to the same question in the House of Commons, Mr. Asquith, the other day, gave an answer which lays down exactly what Lord Minto tries to screen; for, he plainly said that the Indian Military expenditure was not governed by an apprehended invasion by Russia, but by the internal state of India itself, and that, as the present unrest here might at any time assume serious proportions, it was not thought advisable to reduce the strength of the army in India. Why is this difference between the statement of the Minister at home and the Minister in India? The only reason we can adduce for it is this: At home, if the Ministers undervalued the merits of the Anglo-Russian convention, they would thereby be losing their own ground in the eyes of the electors, which might mean a subversion of the present Government, and so the answer given by Mr. Asquith was such as would not stultify the ministry in the eyes of the electors; but here, if the Viceroy openly expressed that the Government distrusted the people, it might directly tell upon the peace of the country, and so Lord Minto gave such an answer as would not give umbrage to the feelings of the Indians. Perhaps this is one example of British statesmanship!

SWADESAMITRAN,
Madras,
March 28th, 1908.

The Tinnevelly riots—who is the cause of it?

8. With reference to the riots at Tinnevelly, a correspondent of the *Swadesamitran*, of the 28th March, says:—It is a known fact that more than 1,000 people were attending the speeches of Mr. Chidambaram Pillai and others, and that the latter were, as a matter of fact, idolized by the public. Mr. Wynch knew this and must naturally have apprehended an uproar, if the trio were remanded to custody, and so he ought to have taken proper steps to guard the town against the fury of the populace, before sending Chidambaram and others to prison. Instead of this, he coolly remanded them to custody, without spending a thought over what the after-effects of this step would be, and went to take rest in the bungalow of the Zamindar of Ettiyapuram. The news of the incarceration of their leaders inflamed the minds of the people; they began to gather in crowds and criticise the illegality of this step; the crowds increased in numbers, their feeling became more intense, and there were none to block their movements; naturally they became maddened as it were, and committed some excesses. All this was the work of two hours and everything was quiet after that. It was after quiet had been restored in a way and the mob were peacefully returning to their various avocations, that the Collector sallied forth in all glory and performed the feat of shooting down a man in every street he passed by! Thus it is clear that if only Mr. Wynch had made arrangements to guard the town carefully before he remanded the trio to custody, so much of damage to property and the loss of so many lives could have been spared. So the whole blame of the riots rests upon the shoulders of Mr. Wynch, who seems to have entirely forgotten the proverb that prevention is better, and in cases like this, easier, than cure.

SWADESAMITRAN,
Madras,
March 31st, 1908.

The White crusade against *Swadeshi* enterprises.

9. With reference to the crusade that is now being raised by the British merchants of Tuticorin against the *Swadeshi* Steam Navigation Company, the *Swadesamitran*, of the 31st March, observes:—It is natural that the European merchants should feel jealous of the success of any *Swadeshi* enterprise; for they have come here only to build a fortune for themselves on the ruins of our trade and not to help the growth of our own industries. But we need not attach much importance even to their active mischief against our enterprises; for we know how to pay them in their own coin, and especially, in view of the new spirit of union that is now actuating us, we feel that we can successfully compete with the Europeans in trade, no other influence intervening. But our position becomes really difficult when the authorities also join hands with these European merchants; and numerous are the instances which go to prove that the authorities at Tuticorin are actively working on their side These are even transgressing the bounds of law in their anxiety to help their trading brethren. But what if the British Government adopt Russian methods to crush the *Swadeshi* movement? It can never hope to achieve its object, for the new spirit is not to be so easily crushed.

The charges against Major Elliot.

10. In connection with the report of Mr. Andrew on the inquiry held into the charges brought against Major Elliot of the Eye Infirmary, and the Government order thereon, exculpating Major Elliot completely, the same paper remarks:—If the inquiry of Mr. Andrew had been conducted impartially and the Government had also framed its order with a due sense of justice and fair play, why should not the Government publish the report also? In the absence of such a publication, the public have only to think that the inquiry had been conducted with a preconceived idea of freeing Major Elliot from all blame. Moreover, if the charges brought against him were all false, would he not have prosecuted the complainants in a court of law for having brought a false charge, and does not his being permitted to run away in hot haste without doing it, even before the completion of the inquiry, clearly show that the acquittal of Major Elliot by Mr. Andrew was not because the charges brought against him were false, but because Mr. Andrew wanted to whitewash him anyhow?

SWADESAMITRAN,
Madras,
April, 3rd 1908.

Hasty prosecutions.

11. The *Swadesamitran*, of the 3rd April, writes:—The Government has suddenly withdrawn the case against Iswar Das, the father of Pindi Das, and this can only mean that the case is not strong enough for the Government to be sure of a conviction. Knowing that the case was a weak one, why should the poor old gentleman have been tossed about like this? Somehow the tendency of the present day authorities appears to be, to arrest a man and tease him in all possible ways, even before ascertaining the nature of the offence he had committed. But the greatest inconvenience is caused to the people on account of this procedure. It is thus that some lawyers of Rawalpindi were made to rot in prison for four months for nothing, and one of these has also died since, as a result of a disease contracted while in prison. Who is responsible for the troubles and losses caused to innocent persons like this?

INDIA,
Madras,
April 4th, 1908.

The Commissioner of Police and *Vande Mataram*.

12. The *India*, of the 4th April, remarks:—Some days back the Commissioner of Police appears to have sent a letter to the Headmaster of the Anglo-Vernacular High School, Triplicane, asking him to punish certain students of his school who had, on the 10th ultimo, cried *Vande Mataram* in the face of some Europeans, thereby annoying them. The Headmaster has, in due course, sent that letter to the managing committee and it remains to be seen what action the committee takes on it. But we would like to ask what connection there is between the Commissioner of Police and a school. If the cry of *Vande Mataram* by the students is jarring upon the ears of the whites, their very colour and habits are detested by our people, and so are we to run away from our country? Perhaps the Commissioner will give us a suggestion on this point.

Sedition scenting by Government.

13. The same paper writes:—The methods adopted by Government at present are very strange indeed. If any one, at any place, spits at a European, this provokes the Government and forthwith a punitive Police force is quartered upon the people of the locality. Thus, some days back, some one appears to have attempted to kill a missionary, by name Higginbotham, in the village of Kustia. For this, numerous innocent people have been arrested and the houses of respectable persons have been searched. The Police have also arrested one Ganesha Chandra Das and are trying their best to manufacture evidence against him. In the meanwhile some anonymous petitions seem to have been received by some traitors to our motherland, warning them against bearing tales to the officials against innocent persons, and, on the strength of these, fifty additional Police have been quartered on the village. The Government has also published a notice by tom-tom offering a reward of Rs. 2,000 to any man who traces the person, who attempted the life of Mr. Higginbotham, and we do not know which innocent man is to be made the victim by the Police.

SASILEKHA,
Madras,
April 21st, 1908.

"Congress Convention at Allahabad."

14. Referring to the intentions and objects of the "Extremists" and the "Moderates", the *Sasilekha*, of the 21st April, observes:—"India was put to shame by the collapse of the Congress at Surat in December last. Both parties must put forth great efforts to remove the bad reputation acquired then. Until *Swaraj* is attained under the English Government, both parties may work in harmony. Afterwards, the Extremists may separate themselves from the others and give up the English 'administration' (protection?) and try for the attainment of *Swaraj* independent of everybody. This is at present impossible. The Indians ought not to quarrel with one another moved by a desire to obtain a fruit beyond their reach. We hope that the Extremists will listen to, and act in accordance with, the advice of the leaders of the Congress who started and developed it."

NAVAYUGA,
Masulipatam,
April 16th, 1908.

Anniversary of birth of Rama.

15. Adverting to the birthday celebration of Sri Rama, the *Navayuga*, of the 16th April, writes:—"He alone is called 'monarch' who governs the people, always having their welfare at heart. It is believed by the Hindus that God's grace

shines in such a personage. It is considered just not only by the English but by the Hindus also that an unrighteous king who oppresses his subjects ought to be punished. The English hanged King Charles who oppressed them by imposing many taxes. Oliver Cromwell, who hanged him, is still considered a hero. We learn from *Bhagavatam* (a sacred book of the Hindus) that in ancient days in India a king named Venu, who forgot himself being blinded by the glory of his empire and annoyed his subjects, was slain by them. And so the Hindus are not so foolish as to consider all monarchs to possess the grace of God for the mere reason they happen to sit on regal thrones. The history of Sri Rama is a striking illustration of the fact that it is only that monarch who considers the welfare of his subjects as his own and sacrifices his interests for their benefit that is endowed with the grace of God."

SWARAJ,
Bezwada,
April 16th, 1908.

National Volunteers for the Gódávari Pushkaram festival.

16. The *Swaraj*, of the 16th April, observes:—A holy event will soon take place and it will exhibit the measure of strength of the new movement that is spreading in the Telugu country and develop it still further. It is the Gódávari Pushkaram festival, which commences on the 8th August of this year. We trust that all those that belong to the party of the new movement will work for the welfare of their brethren and thus sow the seeds of *Swaraj*. In connection with such events in Bengal, associations of National Police were formed. Even our natural enemies—the Anglo-Indian journals—were astonished at the help rendered by that police during the time of the recent *Ardhodaya* festival. We request such of the sons of the Telugu country as are prepared to work enthusiastically declaring: "I am prepared to do any work to help and serve the pilgrims and to look after their welfare. Whatever orders my superior officers may issue, I shall humbly carry them out. I shall regard the female pilgrims as so many mothers and behave towards them as I would towards my mother"—to give us their addresses. We pray that the editors of *Andhrakesari* and other papers will begin from now to enlist the names of volunteers.

KISTNAPATRIKA,
Masulipatam,
April 19th, 1908.

"Worship of mother India."

17. The *Kistnapatrika*, of the 19th April, observes:—"Self-sacrifice is the keystone of all happiness. It alone will bring about emancipation. The life of every man must be sacrificed for the growth of national life. Emancipation of the country cannot be effected by a mere desire for freedom. Formation of a nation cannot be accomplished by munificent deeds alone. At every stage in the development of the nation, one life has to be sacrificed. The mere uttering of the word "*Swaraj*" will not procure *Swaraj*. It is the observance of the principles of *Swaraj* that secures it to us. Mother India now wants the sacrifice of our hearts, our wealth and our lives. She asks, 'How many live for themselves? Who will sacrifice their lives for me?' And awaits for our answers. O, brother Indians, will you do as advised by mother India and achieve reputation, or go to ruin?"

Mr. Morley.

18. Adverting to the "changes in the British Ministry and the conferring of Peerage on Mr. Morley, consequent on the resignation of Sir Henry Campbell Bannerman", the same paper observes:—"However much the Faringhi papers might have been praising Mr. Morley from the time of his appointment as Secretary of State for India, he has not only lost all his reputation and honour, but has also become the enemy of the patient, good-natured and philosophical Indians."

"A vulgar book."

19. Adverting to a "farce" written by the poet Nadella Purushotham, the same paper observes:—"We have not seen a worse book than this in point of low morals. It is worthless and detestable and abuses womankind. This book has already incurred the displeasure of the citizens of our place, which, if allowed to grow, will perhaps end in an unnecessary commotion. We trust that the Collector of our district and the Chief Secretary to the Government of Madras will review this book and see it destroyed and its author punished."

KERALA SANCHARI,
Calicut,
April 22nd, 1908.

Damage caused to cultivators by stray cattle and its remedy.

20. A correspondent in the *Kerala Sanchari*, of the 22nd April, referring to the damage caused to the cultivators by cattle straying into their crops, says that either the Board of Revenue or the Government should issue stringent orders to the village officials to pay particular attention to complaints of cattle trespass. It seems that many villages are without cattle pounds and people suffer great inconvenience thereby. It is necessary that every village should be provided with cattle pounds and that village officials should be instructed to take serious steps to prevent such trespasses.

MANORAMA,
April 24th, 1908.

Village officials and their criminal powers.

21. A correspondent in the *Manorama*, of the 24th April, while approving the proposal of the Government to increase the criminal powers of the village officials, remarks that it will be beneficial only if able and educated men are appointed to these offices instead of conferring such increased powers on the present incumbents many of whom are said to be incompetent persons prone to unscrupulous practices. If only the Government become aware of some of the hardships caused to the villagers by these officials with the aid and connivance of the local head constables, they may even go to the length of transporting them without any trial. The correspondent then dilates upon the diverse illegal perquisites of these officers and says that the authorities should pick out and remove from the service those who are guilty of malpractices.

IV.—NATIVE STATES.

INDIA,
Madras,
April 1908.

Religious preaching in Travancore.

22. The *India* reproduces the substance of the article published in the *Swadesamitran*, of the 26th March, regretting that even Native Princes like the Maharaja of Travancore should prohibit religious preaching to please the European residents.

MANORAMA,
April 24th, 1908.

Corruption among Travancore officials.

23. A correspondent in the *Manorama*, of the 24th April, remarks that it is discreditable to the Travancore Sirkar that, notwithstanding the serious allegations made against certain high officials in the Travancore State by some of the Vernacular papers of the State, the Sirkar has remained inactive and have not taken steps either to inquire into the allegations or to prosecute the papers. The correspondent says that the silence of the officers themselves in the matter is a tacit admission of the allegations and that it is high time that a commission of inquiry be appointed. He also says that he is at a loss to understand why the Diwan Mr. Rajagopalachari is apathetic in the matter.

V.—PROSPECTS OF THE CROPS AND THE CONDITION OF THE PEOPLE.

SWADESAMITRAN,
Madras,
March 30th, 1908.

Famine in India.

24. The *Swadesamitran*, of the 30th March, writes:—In reply to a suggestion by Mr. Gokhale and Mr. Chitnavis in the Imperial Legislative Council, to adopt means to prevent the exportation of grain from the country, in view of the oft recurring famine, Lord Minto and other officials declared that the Government could not interfere, because, India being purely an agricultural country, an absence of rain brought on famine which was a matter of accident over which the Government could not have any control. But these officials forget that it is because of the British Government, having allowed an influx of foreign articles into India, that all her industries have been rooted out and the people of India have now to depend entirely on agriculture, and that it is because the Government does not spend any appreciable amount in bettering the condition of the Indians, the major portion of the money collected by taxation being wasted on a foreign army, the salaries of officials and other purposes not beneficial to the interests of the people who groan under the taxes, that the people are not able to lift up their heads. Even when the

people are thus undergoing unbearable sufferings, the officials have the conscience to persist in declaring that many are the benefits that have accrued to this country by the British rule! Then, again, Lord Minto also said that the effects of the present famine are not so disastrous as in previous years, on account of the revival of some of the industries of the land. Taking him at his word, if this revival is accelerated and all the industries of India begin to flourish once again, does it not follow that famine will never visit the land? But is such acceleration possible under the present conditions? No: for, not only is every article heavily taxed, but even the money collected by such taxation is used in a foreign country. Thus, there is no chance of the people having a surplus in their hands, and without a surplus, no capital can accumulate, and without capital, no trade can thrive. So, if Lord Minto is sincere in saying that once the industries of India begin to thrive, the recurrence of famine will become less possible, does it not become the duty of the Government to help the growth of such industries? How has the British Government discharged this duty within the last 150 years of its rule? It is clear that the Government has not been doing it properly by the fact that three famines have visited India within the last ten years, and we cannot expect much from it hereafter. So, we must depend only on our own efforts and on the two weapons of *Swadeshi* and boycott to improve our condition, and it is regrettable that this attempt of ours is also blocked by the Government, as is illustrated by its conduct with regard to the *Swadeshi* Steam Navigation Company.

On the same subject the *Swadesamitran*, of the 3rd April, observes:—There have been three famines in India within the last ten years and the aggregate amount of loss to the country during these three periods may be roughly estimated at 415 crores of rupees. Besides this, foreign nations are as usual draining our country of its wealth every year. But still our unsympathetic Government says that the condition of the people is gradually improving and that they are now better able to stand the effects of a famine than in previous years. This argument was disputed by Mr. Gokhale, who contended that India was growing poorer day by day. Mr. Gokhale also suggested the appointment of a committee to inquire and report as to which view—the view of the Government or the view of the popular leaders—was correct. But the Government will not listen even to this proposal. If it is confident that its statements are correct, why not have the same proved by an impartial inquiry of a committee? Perhaps the Government is afraid that its conclusions cannot stand the test of an open inquiry and that is why it has been refusing to appoint a committee of inquiry in this matter.

VI.—MISCELLANEOUS.

SWADESAMITRAN,
Madras,
March 30th, 1908.

Atrocities in and around Peshawar.

25. The *Swadesamitran*, of the 30th March, writes:—Daylight robbery has of late become very frequent in the villages near Peshawar and it is not known whether the robbers are the Afridis or the local people. Somehow the lives of the Hindus have become very insecure in these villages and the authorities also stand aloof at this juncture. Even in Afghanistan, the territory of a Muhammadan Sovereign, the Hindus have perfect security of life and property and so also is the case of the Hindus in the dominions of the Nizam. But in Peshawar, which is under British control, a Hindu is not able to lead a peaceful life! It seems as if the authorities are wantonly apathetic like this, with a view to create bad blood between the Hindus and the Muhammadans. Also the fact that the Afridis, who are themselves Muhammadans, successfully loot only Hindu homes and not those of their own countrymen, shows that they count, as it were, upon the connivance of the authorities in this respect. It is strange that the same Government which teases the *Swadeshi* preachers on the alleged plea that they create ill-feeling between the rulers and the ruled, wink at their own authorities sowing seeds of dissention between the Hindus and Muhammadans! Evidently the object of these authorities is to use this dissension to gain their own ends; but the

Indians have found out this ruse and know how to behave hereafter. Perhaps the authorities do not see that it is only the Government's which conduct their administration on principles of justice and equality and not those that act on the principle of "Divide and rule" that can last for a long time.

The *India*, of the 4th April, reproduces the above article.

On the same subject the *Swadesamitran*, of the 3rd April, remarks:—On the 26th ultimo a number of Afridis and Muhammadans appear to have entered a village in the Peshawar district, looted all the Hindu houses and even carried away a Hindu, with the result that about eleven families are now without a house to live in and a pie to live upon. A petition has been sent to the Viceroy by the inhabitants of this and all the surrounding villages seeking protection against the inroads of these ruffians. The petition states that not one official interfered during these robberies, even though it was known that such were to take place and that, therefore, these officials and the Government, whose guests the Afridis were at the time when they looted these villages, are responsible for the losses the people have suffered, and also that these must make good all such losses to the people. The Government and the officials are very scrupulous in squeezing out the taxes from the poor people to the last pie even in times of famine; but they do not care to protect them in times of danger. The officials, who are ever ready to pounce upon innocent people for alleged sedition or disloyalty, are not able to check the vagaries of these robber tribes! Even Lord Minto, who is bound to protect the interests of his subjects, is now coolly having a tiger hunting in the territories of the Maharaja of Gwalior!

Swaraj always preferable to foreign rule.

SWADESAMITRAN, *Madras*, April 1st, 1908.

26. The *Swadesamitran*, of the 1st April, writes:—Some days back Lord Curzon said that he was surprised to see the Indians liked the rule of the Indian Princes better than the British Government, in spite of the fact that the former was arbitrary in its nature, while the latter was conducted on liberal and benevolent principles. But really there is nothing to surprise him here; for, people will always prefer their own Government to that of a foreign nation, whatever may be the defects and however arbitrary may be the nature of the former, and this is quite natural. A man inside a prison will naturally prefer to be out of it, whatever comforts he might have in the prison. Even so, whatever advantages one may have in being subject to a foreign nation, there will still be an inkling in one's heart that he is not free, and this feeling will make him prefer a Government by one of his own race to that by a foreign nation. It is not that the king in a *Swaraj* will be an acmé of perfection; but then in a *Swaraj* the subjects will have the right to depose a king if he rules the country against the wishes of the people, which they cannot have in the case of a foreign king. Moreover, when one nation becomes subject to another, the members of the former lose all sense of their ever having owned a country. Thus when a Japanese traveller questioned a student in Northern India as to whom India belonged, the ready answer was that it belonged to the British! But how can this be? These occupy India now, as it were, in the capacity of lessees and not in the capacity of owners, for we are the real owners of the country. All the natural and artificial products of the country belong to us and not to the foreigners, and if the latter take them away by force, they are, as it were, robbing us of our own wealth. After all, why has this feeling that India belongs to the British crept into the minds of our people? Because we have been subject to a foreign nation for a long time. So, it is only by having *Swaraj* that this feeling will be wiped out and we will begin to feel that the country and its products are ours. Also, it is only when we are actuated by such a feeling that we can acquire *Swaraj*.

The sacrifice for *Swaraj*.

27. A correspondent of the same paper publishes a fictitious conversation between two persons as to the best way of bettering the present condition of the Indians, in the course of which one of them puts the question "what should we do

to acquire *Swaraj?*" And the other answers as follows:—If, in the sacrificial hall of India, the patriots as the priests arrange the fuel of the "boycott of foreign goods" over the fire of the *Swadeshi* spirit and with *Vande Mataram* as the *mantra* pour the ghee of National fund on the fire, from the vessel of "acquiring knowledge in foreign countries" and make the flame of union shoot forth, the star of *Swaraj* will appear to the public eye.

SWADESAMITRAN,
Madras,
April 1st, 1908.

The sufferings of the Indians in the British Colonies.

28. In a booklet issued with the *Swadesamitran*, of the 1st April, describing the sufferings of the Indians in the British Colonies, the following passages find a place:—"The Indians are not given medicine if they take it. They are treated worse than dogs and beasts. If they stop for one day, they lose one shilling, and a stoppage for ten days means a loss of their whole salary.

"Those people who are recruited in India for working in the plantations are asked to do the meanest services when they come here. As to how they are treated by the whites here, the following few instances will suffice:—

"(1) A white beat a Calcutta Hindu to death at Thornville Junction and was fined only £10 for it.

"(2) A white manager of the Ramsay Collieries caused grievous hurt to an Indian and was fined only £2 10*s*. for it.

"(3) The Mayor of Durban was fined only £1 for committing the same offence towards an Indian.

"These are cases which have come before a court of law and numerous are the cases which have not been taken to a court at all.

"People whose terms of agreement are over should forthwith renew their agreements to be slaves to some one; otherwise they have to pay a tax of £3 a year. Even women have to pay this tax, if they fail to renew their agreements. When a woman appeared before the Magistrate of Amlaji and pleaded that the earnings of her husband were not sufficient even for their bare sustenance, the Magistrate asked her to leave her husband and choose another who earned more. What justice!

"The Indians are still getting the same wages that were agreed upon between the Indian Government and the Colonial Government in the year 1858, though the prices of articles have risen much after that. When the neighbouring Government charges £3 a month as wages for its emigrants, why should the Indian Government alone charge £7 per year for its emigrants?

"We cannot agree with the Prime Minister of Transvaal when he says that the Natal Government is wholly responsible for the internal administration and peace of the Colony. If only the British Ministers withdraw the British troops from the Colonies for one day, the original native settlers of Natal will drive out the whites in no time; or France, Germany or other rival Powers will soon conquer the Colonies. So, it is clear that the Colonies exist, not by their own strength, but by the assistance of the British troops stationed there. Such being the case, it is surprising that the Prime Minister should have made such a statement.

"The British Ministers collect large amounts of taxes from the Indians to maintain the military and naval forces of the British Empire, and these military and naval forces guard the colonies from foreign invasion. Thus, the Indians have only the right to pay taxes and not to claim protection from the cruelty of the Colonists!

"Our rulers will listen to our grievances only if there is union and manliness amongst all the thirty crores of us . . . . If these very whites of the Transvaal had been subjected to a hundredth part of what our people suffer, in a country like China or Japan, the British Ministers would forthwith have declared war on such a country and spent lakhs over it. But we are only Indians and that is why they tread on us like mosquitoes."

INDIA,
Madras,
April 4th, 1908.

Bravo! Mr. Wynch!

29. The *India*, of the 4th April, publishes a cartoon describing the presentation of a medal to Mr. Wynch by the king of buffoons, for the able way in which the former suppressed the Tinnevelly riots, with the following speech by the king of buffoons:—"Bravo! Mr. Wynch! You are the only man that truly deserves the name of a warrior! You waited till all the infuriated rioters had dispersed and then entered the town and shot down innocent passers-by. How can I show my appreciation of your valour? No reward will be adequate to your merits. Even the ancient heroes of India like Arjuna or Sivaji cannot be compared to you in valour! So, take this medal as a token of my appreciation of your merits."

Mr. Wynch and Srijut Chidambaram Pillai.

30. The same paper publishes the following fictitious conversation between Mr. Wynch and Srijut Chidambaram Pillai in a poetic form:—Address by Mr. Wynch to Srijut Chidambaram Pillai:—

(1) You have set the country ablaze by planting a desire for liberty in the minds of all the people; I will show you my strength, tease you and throw you into prison.

(2) You convened meetings, raised the cry of *Vande Mataram* and abused us; with a view to drive us away, you started a Navigation Company and collected large sums for it.

(3) You explained the truth to the wavering people and thus transgressed the limits of law; you mocked at people for their being content to die poor and expressed bold views.

(4) You have converted slavish eunuchs into men and erased meanness of sentiment from their minds; you have instilled a desire for progress into the minds of persons who were content to live in poverty.

(5) With a view to become famous, you have encouraged people who regarded service as a duty of their life, to aspire to higher things; you have wiped out their laziness and shown them the ways of learning various industries.

(6) You have sown the seeds of a desire for *Swaraj* throughout the country; can a small hare do the work of a lion? Are you to live a better life?

(7) I will teach you a lesson by shooting you down and killing you; I will boldly imprison you and thus punish you for your mischief; will any one prevent me from doing this?

Reply to the above by Srijut Chidambaram Pillai:

(1) We will no longer live to be slaves to foreigners in our own land and we will no longer be cowards. In which country can such atrocities be brooked? Will God permit them?

(2) We will revere (our mother) with *Vande Mataram* and bow (to her) till our lives ebb out. Is it beneath our dignity and disgraceful to worship our mother?

(3) Is our wealth always to be robbed from us and are we to die? Even then, will we wail over the loss? Are we not men? Is life so sweet?

(4) Are all the thirty crores of us dogs or the young ones of swine? Are you alone men? Is this justice or wantonness?

(5) Is it a sin to love the land of Bharata? (If it is not) Why should this cause displeasure? Say! is it a crime to try to relieve our penury? (If it is not) Why should this cause anger?

(6) We have found out and well understood that union is our only means (of protection); (so) we will neither be confounded nor disturbed in mind by all your acts of oppression.

(7) Can you accomplish your object even if you cut our flesh into pieces and will life become extinct even then? Will this wipe out the noble devotion (to our motherland) which shineth in (our) hearts and can it obliterate even our consciousness?

INDIA,
Madras,
April 4th, 1908.

The English capitalists and our industries.

31. The *India*, of the 4th April, observes :—We should not regard the recent events at Tuticorin as ordinary ones; they illustrate clearly the innate hatred of the English capitalists towards our attempts at improving our industries. It is the English that first destroyed all our handicrafts, and now that we try to revive them, they oppose us with all their strength, and even the Government supports them. So, our only weapons to withstand this opposition are union and strength of mind. In connection with the recent events at Tinnevelly, a deputation consisting of Mr. Guruswami Aiyar and five others waited upon the Governor on the 1st instant, a day called the All Fools' Day by the English; but no good has come out of it and perhaps some evil results have followed from it.

NAVAYUGA,
Masulipatam,
April 16th, 1908.

"Favourite song of Sivaji."

32. The *Navayuga*, of the 16th April, publishes a favourite song of Sivaji' which means: "India is fit to be enjoyed by heroes (chorus).

It is the duty of the Kshatriyas to wield swords. It is the duty of the Hindus to destroy enemies. India is fit, etc.

"The story of Bharata is that of a terrible war. The work of Krishna is the punishment of the wicked. India is fit, etc.

"Rama's history is full of bloody incidents. The word of Gita is of 'bloody colour'(?). India is fit, etc."

SURYODAYA PRAKASIKA,
Bangalore,
April 20th, 1908.

The haughty bearing of the Europeans.

33. The *Suryodayaprakasika*, of the 20th April, referring to a series of cases in which the Europeans behaved rudely towards respectable natives and afterwards apologised to them, says that it would show want of self-respect in the Indians not to demand reparation for such insults, as such rudeness of behaviour is more and more frequently exhibited by Europeans of late, thereby bringing His Gracious Majesty's Government into disrepute, and that it is desirable that a circular letter should be issued by His Excellency Lord Minto insisting upon greater regard being shown by persons of both the communities to each others feelings.

[Issued, 2nd May 1908.]

CONFIDENTIAL. **No. 18 of 1908.**

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 2nd May 1908.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

II.—HOME ADMINISTRATION.

PAGE

(*k*) *General.*

Government interference with *swadeshi* temperance work .. 248
Security proceedings taken against some pleaders of Tuticorin .. *ib.*
Advisory Council .. 249

III.—LEGISLATION.

The Irrigation Bill .. *ib.*

VERNACULAR PAPERS.

II.—HOME ADMINISTRATION.

PAGE

(*a*) *Police—*

The Police and Mr. Pal's release .. 252

(*b*) *Courts—*

An Indian Barrister in the place of Justice Boddam .. *ib.*
"Is it punishment or reward?" .. *ib.*
The Tinnevelly sedition case .. *ib.*

(*d*) *Education—*

The School Final Examination .. 253
B.G.M. School, Calicut, to be raised to a College .. *ib.*

(*e*) *Local and Municipal—*

Municipal administration in India .. *ib.*
Water pipes to be introduced into the Calicut Municipality .. 254

(*j*) *Salt and Abkári—*

"Temperance movement at Poona and the Government" .. *ib.*
"The morality of selling liquor" .. *ib.*
The temperance movement in Poona .. 255

(*k*) *General—*

Allowance to low-paid Government servants .. *ib.*
The separation of executive from judicial functions .. 256
The Tinnevelly deputation .. *ib.*
The new Prime Minister .. *ib.*

II.—HOME ADMINISTRATION—*cont.*

PAGE

(*k*) *General*—cont.

"Sedition defined" .. 256
"O, philosopher Morley!" .. *ib.*
"We ourselves should improve ourselves" .. 257
Congress rules .. *ib.*
The real cause of the rise in the prices of foodstuffs .. *ib.*
Illegal gratification to public servants .. 258
An hospital to be established at Tirur .. *ib.*
Buoys to be placed to mark the position of rocks in the Calicut harbour .. *ib.*
The Persian and Hindustani Translatorship .. *ib.*

V.—PROSPECTS OF THE CROPS AND THE CONDITION OF THE PEOPLE.

The cattle mortality .. 259

VI.—MISCELLANEOUS.

Rally the Moderates .. 260
Indians abroad .. 261
A rebuff to the Moderates .. *ib.*
The whites in the Transvaal .. 262
The B.I.S.N. Company *v.* the *Swadeshi* Steam Navigation Company .. 263
The Muhammadan Educational Conference .. *ib.*
Damages against the Government .. 264
Treachery's labour lost .. *ib.*
The fate of the Indians on the frontier .. *ib.*
Can the Brahmans betake to arms like the Kshatriyas? .. 265

ENGLISH PAPERS OWNED BY NATIVES.

II.—Home Administration.

(k) General.

The Bharata,
Rajahmundry,
April 24th, 1908.

Government interference with *swadeshi* temperance work.

1. The *Bharata*, of the 24th April, writes as follows:—"If there could be one sure means by which the local officers of the Government could do an injustice to the Government and cover it with discredit, it is by their opposing the temperance movement in India. If they could by any means confirm the popular suspicion that the Government is not guided by moral and humane considerations but by selfish and pecuniary considerations, it is certainly by their opposing the temperance movement in India. If the imprudent and unjustifiable conduct of certain local officers in opposing *swadeshism* could be brought into bold relief, it is certainly by their unjust interference with the temperance movement in India. When *swadeshi* workers showed enthusiasm in persuading their countrymen to boycott foreign goods, Government officers interfered and their action was tried to be justified by hurling denunciations against the misdirected zeal of *swadeshi* workers. When the promoters of *swadeshi* companies canvassed successfully against foreign companies and spoke against the unpatriotic action of natives supporting foreign companies, some indiscretion, real or supposed, on the part of the canvassers was availed of and the aid of the Penal Code is evoked by saying that their action is tantamount to creating and spreading race antipathy. But how on earth can the prosecution and persecution of the patriotic sons of India who are engaged in a holy crusade against the Demon of drink be tried to be justified by local Government officers in the eyes of the civilized world and in the eye of the moral Governor of the world. At Poona the Government officers are committing a political blunder in trying to prevent the temperance movement which is being so disinterestedly and so successfully carried out in that worthy city. When gentlemen like Dr. Bhandarkar, Mr. Gokhale and Rev. Mr. MacNicoll join in condemning the spirit of Government action in this respect, it is time that the head of the Government should become wide awake and take proper steps to rectify matters . . . ."

The Wednesday Review,
Trichinopoly,
April 29th, 1908.

Security proceedings taken against some pleaders of Tuticorin.

2. The following appears in the editorial notes column of the *Wednesday Review*, of the 29th April:—"The security proceedings taken against some half a dozen pleaders of Tuticorin came to a close all of a sudden last week, we must say to the surprise, though agreeable, of the Indian community. It would have been more agreeable still if the case had been withdrawn at a much earlier stage and it would have been a decidedly more statesmanlike way of owning a mistake. But the erroneous notion of prestige, which is in no small way responsible for the growing difficulties of administration evidently stood in the way. It is impossible for the Government to conceal from themselves the fact that the ill-advised step has created a strong feeling among the thoughtful section of the population and if possible has aggravated the 'unrest'. The security sections of the Penal Code, we believe, are provided for the purpose of preventing the ignorant and rowdy sections of the community from molesting law-abiding people; and they were never instituted for the purpose of humiliating respectable citizens. Apparently these six lawyers are the tall poppies of Tuticorin and to take security proceedings against them was the only way of humiliating them. In any event such a conduct in responsible authorities deserves severe notice by the Government. We do not know

how far the open trial to which the lawyers were subjected has brought them any 'indignity,' and Mr. Cox, who discharged the accused, felt constrained to remark that the 'cattle-shippers now state that they were or were not persuaded, as the case may be, only by the terms offered', and he proceeded to state that 'there is not sufficient evidence that these men were at the beck and call of the vakils there.' It is apparent that the sources of information to the officials must have been, to say the least, extremely vitiated. There has been nothing to show that the leaders of the *Swadeshi* Company acted in any but the most lawful and honourable of ways, in spite of the panic that prevails in Tuticorin and Tinnevelly which is highly congenial for the manufacture of false evidence. There is more to be gained by seeking the co-operation of the wisest and the best among those with whom they may come into contact in native circles, than by provoking them into displaying hostile feelings. The moral that can be drawn from this case does not happily bear a general application in this presidency; otherwise the need for trying the experiment of the separation of judicial from executive functions here in Madras, instead of in the two Bengals, would have been much more urgent."

THE INDIAN PATRIOT,
Madras,
April 30th, 1908.

Advisory Council.

3. The *Indian Patriot*, of the 30th April, contains the following leader:—". . . . the Government proposes to create an Advisory Council of only sixty members. The Congress is many hundreds strong. Between the two, between the thing proposed and the thing that exists, there is a great difference. But the Congress can easily evolve out of it a small body to serve as an Advisory Council. Such a body will be able to voice independent Indian opinion and command general confidence throughout the country. Cannot the Congress be left to select sixty or more members from among its delegates to act as an Advisory Council to the Government? Will not such a body be more satisfactory in every way than a body of men appointed by Government from among classes which do not enjoy the general confidence of the country? To us the idea seems unexceptionable; and it is surely practical. It will at once bring the large body of educated classes into close association with the Government; and every congressman will deem it an honour to be elected to such a body by the votes of his brother delegates. The body may change from time to time, but the change will be effected by the Congress itself. The Congress, when so recognised, will draw into it those classes of people who now keep aloof from it as a matter of prudence or expediency, and a great sobering and steadying influence will thereby be brought to bear on the activities and deliberations of the Congress. That will be a real 'step in advance' in the matter of constitutional reform; and there is no other difficulty than that of having to take a step which has not hitherto been thought of by the rulers of India. The principle of seeking advice from the genuine representatives of the people is acknowledged in the scheme of Advisory Councils. How best that principle can be given effect to is the only question to consider. And if the Congress affords a foundation to work upon, as Sir William Wedderburn thinks, it is not profitable to go after shadowy representatives of the people such as the Government of India have pictured. It cannot be pretended that the people selected under the proposed scheme will be more representative or will command greater public confidence than members of the Congress, and if the Congress is indented upon for the Imperial Advisory Council, it will be easy on the same plan to create Provincial and District Advisory Councils, so that all the thinking and articulate sections of the Indian community will be represented in these Councils."

III.—LEGISLATION.

THE HINDU,
Madras,
May 1st, 1908.

The Irrigation Bill.

4. The *Hindu*, of the 1st May, writes as follows:—". . . . The most important matter on which the Bill will introduce changes in the existing state of things is the definition of the rights and responsibilities of Government in respect of

water . . . . Part II of the Bill defines and declares the right and title of the Government to exercise the widest and most unlimited control over public water-supply, its collection, retention and distribution for purposes of irrigation or otherwise, subject only to the payment of compensation in a few limited cases for actual injury done by stoppage or diminution of supply to any existing channel or area. It thus denies any riparian rights to the water of natural streams or springs to holders of ryotwari or inam land. It prohibits the transfer or other disposition of water which is supplied to any person for irrigation and it lays down the startling provision that 'when the question of the sufficiency of the supply of water for the beneficial cultivation of any land arises, the decision of the Local Government as to the quantity of water necessary for such cultivation shall be conclusive and shall not be contested in any Civil Court.' Such rights and benefits which occupiers of land hitherto enjoyed by prescription, by valid custom, by decree of Court or otherwise, which stand in the way of the Government's power to collect and control water, will therefore necessarily cease to exist in virtue of the declaration made in section 4, and the possessors of those rights are left the only remedy of obtaining compensation therefor under the stringent terms and conditions laid down in Part III of the Bill. Part III lays down, in the first place, that no compensation is payable for stoppage or diminution of water to dry lands in ryotwari tracts, nor to wet lands. In the latter case, however, if the stoppage or diminution has continued for three successive years, the Collector shall reclassify the land with reference to the altered supply. Exemptions from liability to compensation are, moreover, provided for *vis major*, for injury in consequence of repairs, for meeting the legitimate claims of other persons entitled to water, for deprivation, silt and for a number of other circumstances. These compensations awarded by the Collector are made subject to the decision of the District Courts as under the Land Acquisition Act. In the case of Zamindari irrigation, section 8 authorises the Collector to carry out repairs to works which supply both to the zamindari land and to ryotwari land, and to levy proportionate contribution therefor from the holder of the estate. The provisions of Part IV of the Bill provide for the exercise of various detailed administrative powers of the State's officers in enforcing its rights and regulating the distribution of water, for the protection of the rights of the general public in respect of roads, water-ways, drinking water, etc., when they come in conflict with the exercise of irrigation rights, while Part V penalises, after the manner of the Land Encroachments Act, unauthorised interference with the control of and the unauthorised use of water in channels, tanks and water-ways subject to the control of Government. But while so much is sought to be done to declare and protect the rights of the Government, nothing is proposed to be done to declare the rights of the cultivators in regard to irrigation from public sources, nor of the duties of the Government in order to see that the lands which pay cesses to the State receive their adequate supply of water, that their channels and water-courses are properly repaired, and that the duties of the Government as the recipient of the ryot's water-cess give him a *quid pro quo* for the money so rigorously collected from him. If the Government fails to do its duty in regard to the maintenance of the water-ways and of the water-supply, the ryot has no means to call upon the Government to do it. Both the Irrigation Commission of 1901—03 and the Famine Commission of 1878—80 clearly recognised the responsibility of Government in this respect and made many suggestions which have not been carried out. In the case of the major works of repair or construction, both the Commissions recommended a liberal and systematic devotion of funds to the improvement and maintenance of tanks and canals. But it is in the case of the minor irrigation works, in the maintenance and repairs of branch channels and village channels, that the Government has exhibited a thorough indifference to the needs of the ryots who are made to pay for water which does not reach them, under the convenient pretext that the work forms part of *kudimaramat*. This *kudimaramat* has been a question of vexed controversy, but the Government has hardly shown any disposition to deal with the matter seriously. To what limits *kudimaramat* extends, how far Government should afford facilities for the revival and enforcement of *kudimaramat* on an efficient basis, are matters on which the Irrigation Commission has made important suggestions. Dealing with a suggestion that a *kudimaramat* cess might be levied out of which the Government itself might undertake and execute these repairs, the Commission said that petty repairs would be much better done by the people themselves, and more efficiently and cheaply, and suggested that such a cess may be levied and administered by a village *panchayat* which will carry out the works of repair and construction whenever necessary. 'It would be a great advantage', said the Commission, 'if cess funds could be administered by local *panchayats* for each tank or group of tanks, the object being to get people to feel a proprietary interest and pride in *their* tank; and that, at any rate, legislation should provide for such arrangements'. No such thing is done under the Bill; but only the grip of the Government is made tighter than before, while its duties are left without definition both in respect of major and minor irrigation. We must defer a detailed consideration of the provisions of the Bill to a future issue."

VERNACULAR PAPERS.

II.—Home Administration.

(*a*) *Police.*

Desabhimani,
Cuddalore,
March 18th, 1908.

The Police and Mr. Pal's release.

5. The *Desabhimani*, of the 18th March, reproduces the article published in the *India*, of the 14th March, criticising the action of the Commissioner of Police with reference to the celebration in Madras in honour of the release of Mr. Pal.

(*b*) *Courts.*

Indian Law Gazette,
Madras,
January 1908.

An Indian Barrister in the place of Justice Boddam.

6. The *Indian Law Gazette*, of January, says:—Mr. Krishnan is the first Indian Barrister who has sat on the Bench of the Small Cause Court. Fortunately there is to be a vacancy in the High Court owing to the retirement of Justice Boddam and this place can be filled up only by a Barrister-Judge. From the time the High Court was established in Madras, no Indian Barrister had been a Judge till now. So, it will be a very desirable thing if our able Indian Barrister, Mr. Krishnan, is appointed for the place. This will also remove the anamoly of only one among the seven Judges of the High Court being a native, when the High Court's Act clearly allows two-thirds of the number to be natives. At this juncture, even Mr. Morley, in replying to a question in the House of Commons by Sir John Jardine, has expressed his willingness to appoint an Indian Barrister of learning and experience to the place of Justice Boddam, if such is available. So, we eagerly expect that our Government will appreciate the merits of Mr. Krishnan and confer this appointment on him.

Andhrakesari,
Rajahmundry,
April 24th, 1908.

"Is it punishment or reward?"

7. Commenting upon Mr. Stephen's case, the *Andhrakesari*, of the 24th April, observes:—"Mr. Stephen, a Judicial officer at Gujaramvala in the Punjab, was charged with bribery and awarded a light punishment. Seeing that Europeans, when accused, generally escape with light punishments on account of partiality shown to them by judges, while our countrymen are awarded horrible punishments, any person who has any sense of justice in him cannot but detest the administrative policy of this foreign despotic Government."

Nadegannadi,
Bangalore City,
May 2nd, 1908.

The Tinnevelly sedition case.

8. The *Nadegannadi*, of the 2nd May, observes that some very surprising facts have been brought to light during the examination of some European witnesses on behalf of the Crown in the Tinnevelly sedition case. It was discovered that the Europeans were obtaining the help of the authorities in trying to crush the enterprise of the *Swadeshi* Steam Navigation Company, and great indignation prevails among the public in consequence. It is also found that a secret convention exists between the Railway authorities and the Foreign Steam Navigation Company that concession rates for goods will be allowed on the Indian and Ceylon Railways in case the consignors give preference to the Foreign Steam Navigation Company during subsequent conveyance. Perhaps this gross injustice done to the *Swadeshi* Company by the combined effort of the Foreign Company and the Railway Companies to crush indigenous enterprise had not come to the knowledge of the British Government. As the above facts were brought to light in the Tinnevelly sedition case, it remains to be seen what steps the authorities will now take in the matter.

The same paper, in another article, says that in the above case it was also discovered that the Assistant Commissioner of Salt and Abkári, instead of making entries in his diary concerning matters properly coming within his range of duty, such as the illicit manufacture of salt, etc., he was taking notes of facts such as the *Vande Mataram* cries in the town and *Swadeshi* lectures by some Bengali Babu. The Assistant Commissioner also confessed that he had been ordered to report such facts to his superiors. It is evident from the above that every European in this country has been asked to serve the Government as a spy; and it seems likely that every European, whether official, merchant or missionary, thus acting as a spy of Government, will only create hatred between the rulers and the ruled. Will not such arrangements create further distrust and hatred against the Europeans?

(*d*) *Education.*

SATYAVARTAMANI,
Pasumalai,
1908.

The School Final Examination.

9. The *Satyavartamani* writes in English:—The failure of the Matriculation Examination is patent to all. The Examiners seem determined to demand from the student what nine-tenths of them annually fail to produce and what all the institutions of the Presidency fail to furnish to the students. The situation has become an impossible one. Thousands of poor students pay their many thousands of rupees to the Syndicate annually only to be denied what they have a right to receive. And their money is distributed in handsome fees to a big staff of men who seem to enjoy their revenue more than they understand their business and the needs of the situation.

The Government has now come to the help of the student and is determined to relieve the situation by abolishing the Matriculation Examination as a test of its service. And instead of it, it is instituting what it calls "A Final School Examination." We are struck by the arbitrary way the Government seems to be doing all this, especially its apparent infringement of the right of the University Syndicate to furnish an entrance test to its own colleges. There also must be a great difference between the true character of a final examination which the Government needs and an entrance examination which is the need of the University. We trust that between these two powers, a better arrangement can be made for the examination of students than that which has been so much of a farce, if not a tragedy in the past.

KERALA PATRIKA,
Calicut,
May 2nd, 1908.

B.G.M. School, Calicut, to be raised to a College.

10. A leader in the *Kerala Patrika*, of the 2nd May, referring to the B.G.M. School, Calicut, observes that Government have not as yet accorded sanction to the recommendation of the University to raise it to a second-grade college. A question was asked in Parliament pointing out the inconvenience that will be incurred by Tiyers and others, if the institution is not raised to a college, inasmuch as they are excluded from the Zamorin's College. It is rumoured that Government have asked for the number of Tiyer students receiving instruction in various schools at Calicut, and it seems that the Mission authorities have been asked whether they are prepared to raise the school to a first-grade college. It may be, that in case they are not willing to undertake the latter responsibility, Government will withhold permission to raise the school to a second-grade college. We are at a loss to understand the meaning of such actions on the part of the Government and the objection on the part of Government to the Mission authorities conducting a college at their own cost for the good of the people. It is to be suspected that there is a desire to thwart, as much as possible, the spread of higher education.

(*e*) *Local and Municipal.*

SWADESAMITRAN,
Madras,
April 7th, 1908.

Municipal administration in India.

11. The *Swadesamitran*, of the 7th April, writes:—Strikes and closure of bazaars have become the order of the day. All the meat vendors of Lucknow appear to have closed their bazaars as a result of a heavy tax imposed on them by the Municipality of the place. A similar thing happened

at Madras too some time back. In Lahore the scavengers have struck work and there have been similar strikes in Bombay and Bengal. Even in the Tinnevelly riots, the Municipal office was the first building to be sacked by the furious people. All this only goes to show that the municipal administration in India is not what it ought to be. The municipalities were established to look after the convenience of the public and, as Lord Ripon said, the natives of the soil are the best men to do it. But, in practice, the misdeeds of the natives on the board of the municipalities appear to be more flagrant than even those of the white authorities and, as a result of this, the people have begun to be disgusted with the municipal authorities and their deeds. The public have, as it were, lost altogether the feeling that the municipality belongs to them, for otherwise the people of Tinnevelly will not have burnt their municipal office first. The municipalities will only be a source of evil and not of convenience to the public, as long as the Governmental authorities, and the Faringhees who seek their favour, have any connection with municipal affairs. Matters will never have come to this pass if people respected by the public had always the control of the municipal administration in this country.

KERALA PATRIKA,
Calicut,
May 2nd, 1908.

Water pipes to be introduced into the Calicut Municipality.

12. A leader in the *Kerala Patrika*, of the 2nd May, notices with pleasure the attempt of the Calicut Municipality to provide the town with proper drainage, and suggests that the scheme for the supply of good water by means of pipes be also taken in hand in spite of the cost which is estimated at 10 lakhs. One half of this large sum may be expected from Government and the other moiety may be raised as a loan. The article advocates the levying of a special tax to meet the outlay which being necessary for the improvement of the town will not be opposed by the rate-payers.

(*j*) *Salt and Abkári.*

ANDHRAKESARI,
Rajahmundry,
April 24th, 1908.

"Temperance movement at Poona and the Government."

13. Adverting to the action of the Government officials in connection with the temperance movement at Poona, the *Andhrakesari*, of the 24th April, observes:—"In reply to the letter of the Poona Temperance Association to the Collector, he wrote that they must put a stop to the work of their volunteers and that it should be forbidden as it is illegal. Subsequently he issued an order under section 144, Indian Penal Code, that temperance volunteers must not hereafter assemble before liquor shops and prevent people from entering them. The volunteers who are, out of righteousness and mercy, calmly preaching temperance principles to drunkards in order that they may give up their evil practice, are denounced as obstructing the highway, while those who come out of liquor shops fully drunk and do many acts without being conscious of them, are not so regarded! It is considered criminal to be engaged in preaching calmly against intemperance, but it is not viewed as an offence when Christian Missionaries openly vilify (the people) in front of temples and in the 'midst of holy waters'! As there is thus official interference even in the matter of constitutional and proper actions of the people the latter cannot but think that the officials are sowing the seeds of hatred that help to ruin their own rule. We hope that not only Messrs. Gokhale and Tilak but also other people throughout the country will bring the holy task to a successful issue, undaunted by the repressive measures of the selfishly blind bureaucratic Government. The habit of drinking ruins our national life and reduces us into living skeletons. Can the patriots keep quiet at this miserable condition?"

BHAVANI,
Nellore,
April 24th, 1908.

"The morality of selling liquor."

14. Referring to the temperance movement at Poona and the attitude of the Government officials towards its workers, the *Bhavani*, of the 24th April, observes:—"Educated men have resolved to put an end to the habit of drinking and are preaching about the evil consequences thereof. It is viewed as a criminal

offence to preach to the people against indulging in liquors. But it is considered an inoffensive course to entice passers-by to get into liquor shops to indulge in spirituous liquors by beat of drum. Consider the justice involved. What is done by the Government in this matter is considered just, while the efforts of the people to rectify themselves and try to procure enough of food are held to be mischievous and seditious. If the abkári revenue is increased, the officials will be much pleased."

NADEGANNADI,
Bangalore City,
May 2nd, 1908.

The temperance movement in Poona.

15. Referring to certain picketting in connection with the temperance movement in Poona, the *Nadegannadi*, of the 2nd May, says:—Is it proper that the Government should encourage the people to indulge in ruinous intoxicants? Is it not equally in the interests of Government that the people should be temperate? Originally the use of liquors was not known in this country. We gradually acquired this evil habit in trying to imitate the Westerns. It may also be ascertained from the history of Poona that before the Maharastra fell into the hands of the British, there were no arrack shops in the district of Poona. In every village, even though it is not provided with an elementary school, an arrack shop there invariably is. In a meeting of nearly 10,000 leading citizens of Poona, it was resolved to send a protest to His Excellency the Governor of Bombay against the obstruction by the local authorities to the temperance movement in Poona. The result is anxiously awaited. But one thing we have always to remember, viz., that the British have come to this country only to amass wealth.

(*k*) *General.*

DESABHIMANI,
Cuddalore,
April 1st, 1908.

Allowance to low-paid Government servants.

16. The *Desabhimani*, of the 1st April, writes in English:—Often times we have brought to the notice of the authorities in these columns the steady and rapid increase, of late years, in the price of rice and of the staple dry grain of each district and its effect upon the low-paid employees, and emphasised the urgent necessity of affording them adequate and timely relief by way of giving them substantial increase of pay all round. The scale of pay of these servants was fixed more than a quarter of a century ago, when the articles of consumption were not half as costly as now, nor the nature and amount of work required of them half as onerous or exacting. To continue the same scale even now is little short of injustice, and we therefore constantly urged upon the Government the necessity and justice of revising the existing scale so as to make the lot of our Government clerks not the growing hardship that it is universally felt to be. It must be conceded that judging from the present conditions of the country this steady rise in prices will be kept up in the future whatever may be the state of the seasons, and consequently temporary allowances or increase of pay by way of compensation for dearness of food will not quite meet the requirements of the situation. Our Local Government have now sanctioned compensation to this class of public servants in various districts whose monthly pay is Rs. 16 and less at Re. 1, or Rs. 1½ as the case may be. But this trifling and temporary relief is no compensation at all and the Supreme Government, we are glad to learn, have seen the inadequacy of such relief and have issued orders to the Madras Government to sanction a more liberal allowance for dearness of food to Government servants drawing pay up to Rs. 30 a month at the rate of Rs. 2 for those whose pay is less than Rs. 16 and at Rs. 3 for those who draw Rs. 16 and more. We trust that our Local Government will at once give effect to these orders retrospectively, if possible, from last September or October and that this allowance will be continued until the scale of pay of these servants of Government is revised so as to meet the present day requirements. In our view, at the contemplated revision the lowest scale should be fixed at Rs. 30 in the city of Madras and Rs. 25 in the Mofassal; and the sooner the revision is made the better for all concerned.

DESABHIMANI,
Cuddalore,
April 1st, 1908.

The separation of executive from judicial functions.

17. The *Desabhimani*, of the 1st April, writes in English:—The long-looked for administrative reform adumbrated by Mr. Morley now appears to be within a measurable distance of accomplishment. At the last meeting of the Viceroy's Legislative Council, the Hon'ble Sir Harvey Adamson, the legal member, expressed the views of the Government of India, regarding the question of the separation of judicial and executive functions in India, and formulated a scheme which is now submitted to the criticism of the Governments of the two Bengals, where it is proposed to introduce it tentatively, and also to the criticism of the public at large. After conceding this much, it is passing strange that the Government of India should have hesitated to effect a complete and final separation of the functions throughout India and chosen to make an experimental start only in the two provinces of Bengal. We cannot understand why it should not be extended to the Provinces of Bombay and Madras, which are equally advanced, and where the need is no less insistent, except it be on financial considerations which do not appear to be the reason. We are, however, thankful to Government for what they have now proposed to do in this direction, in the hope that at no distant date the reform will be extended to other provinces as well.

SWADESAMITRAN,
Madras,
April 6th, 1908.

The Tinnevelly deputation.

18. The *Swadesamitran*, of the 6th April, while commenting on the reply of the Governor to the Tinnevelly deputation, remarks:—Whatever we do appears to be mischief and sedition in the eyes of Government. This clearly shows that we can be in the good graces of the Government only if we applaud every one of its actions. But it is only shameless men and traitors to their country, whose sole aim is to fill their stomachs, that will act like this. Though there are even such men amongst us, their number, we are glad to see, is gradually decreasing.

SWADESAMITRAN,
Madras,
April 7th, 1908.

The new Prime Minister.

19. With reference to the resignation of Sir Henry Campbell Bannerman, the *Swadesamitran*, of the 7th April, observes:—As far as India is concerned, it does not matter who the Prime Minister is. But still, looking at it generally, the choice of Mr. Asquith to succeed Sir Henry is not a very happy one. Though Mr. Asquith may be the very personification of liberal principles, he has not the same nobility of sentiment, breadth of view and personality as Sir Henry. Also the different parties in the Liberal Camp will not have the same respect for him that they had for Sir Henry. Moreover, Mr. Asquith is known to be an unsympathetic sort of man.

INDIA,
Madras,
April 11th, 1908.

" Sedition defined."

20. The *India*, of the 11th April, writes:—In replying to a question by Mr. O'Grady in the House of Commons as to whether the open assertion by the people of a country of their aims and aspirations will amount to sedition, Mr. Morley said: " The plain statements of the aspirations of a people will not amount to sedition, unless words are used which tend to promote dislike or hatred between two classes of the public." Thus, for example, it will not be sedition to preach as follows: " The people of the land of Bharata are in a slavish condition and the result of this is that they have to lose their self-respect and suffer loss of wealth, incurable diseases, famine and other big disasters. So it is very necessary that they should gain their freedom." For, there is nothing in the above to promote hostility between two classes. We hope the officials here will act upon the above definition of sedition by Mr. Morley. If, without following that principle, the authorities unnecessarily tease the popular leaders, it is only their own power and not the aspirations of the people that will come to grief.

NAVAYUGA,
Masulipatam,
April 23rd, 1908.

" O, philosopher Morley ! "

21. The *Navayuga*, of the 23rd April, writes of Mr. Morley thus:—Have you run away to the House of Lords because you were unable to withstand the attacks of Messrs. Cotton and Rutherford, who broke the armour of your philosophy to pieces? Have you entered the House of Lords to enjoy rest, not having

received any blessing from even a single Indian, because your theories became self-conflicting, your words meaningless, your principles useless, and your philosophy vain glorious, while your conscience and your politics militated against each other. There is no longer any necessity for dubious words, such as—'I have not yet received information. I believe the officials on the spot would carry on the work well. Probably it is so carried on. I am not prepared to say anything now.' The Under Secretary will hereafter be discussing the ordinary questions in the House of Commons to while away his time. Perhaps you will be conducting the administration without having to give any answers? Well done! Well done! Really the time has come when you have to sever your connection with India. The time has come when body and soul may be laid at the feet of God. The time has come for the termination of your actions. Why do you still linger in this world? May Messrs. Gupta and Belgrami, who go from our country as members of your Council, teach you *Śankara's* philosophy—'Man's life wavers much like water on a lotus-leaf'—and show you the way to salvation.

ANDHRADESARANJANI,
Madras,
April 25th, 1908.

"We ourselves should improve ourselves."

22. Adverting to the taxes levied by the kings of yore in India, the *Andhradesaranjani*, of the 25th April, observes:—"The Kshatriya kings of those days received a sixth part of the land-produce as taxes for their maintenance and not with a view to show their spirit of superiority and power. From this it is clear that the ancient Rajas regarded themselves as servants of the people, inasmuch as they felt they were maintained by them. There are thousands of proofs to show that the present rulers of India are not actuated by any such feeling even in their dreams. Further, India is the chief source of maintenance for all foreigners. Year after year crores of rupees are carried off from India by foreigners under various pretexts. How can they be indifferent towards the country which affords them such great advantages? Nobody will give up advantages got easily and without let or hindrance. This is human nature. Who will fail to assert that it is madness to expect self-government from foreigners under the present circumstances? Therefore we declare that we must improve ourselves."

KISTNAPATRIKA,
Masulipatam,
April 26th, 1908.

Congress rules.

23. Adverting to the proposed "Creed" of the Congress convention, the *Kristnapatrika*, of the 26th April, observes:—"The new light is shining, the new spirit is developing, and the new life is spreading among the people. This light is divine light; this spirit is the spirit of God; this life is the eternal life. Which newspapers, which preachers, and which kings can dim the lustre of this light, oppose this spirit and prevent the spread of this life? An attempt might be made to obstruct the wheel of time by those who are blinded by their power, wealth and selfishness. But its motion cannot be checked. The atmosphere is filled with democratic ideas. The sun of independence is dispelling the darkness of servitude with his irrepressible light. Sin is waning confined in its own place. Despotism is ruining itself dashing against despotism. The day-blind natives are afraid of the new light and confine themselves in their huts. O, democracy, carry on your rule unobstructed. Occupy the throne of the Congress and vouchsafe to the Indians unbounded liberty."

NADEGANNADI,
Bangalore City,
May 2nd, 1908.

The real cause of the rise in the prices of foodstuffs.

24. Referring to a rumour reported to have spread all over the country last week that the Government of India has appointed a Commission to inquire into the causes which led to the steady increase in the prices of foodstuffs, the *Nadegannadi*, of the 2nd May, observes that the people may generally be led to believe that such an inquiry would be a proper and beneficial measure; but it is to be feared, on the other hand, that the Commission will suppress the real facts and bring forward specious and sophistical arguments to explain the increase in the prices. Is the Government ignorant, then, of the causes that have led to the increase in the price of foodstuffs? Then, who will believe that such an ignorant body is able to

rule a vast nation? Still, the authorities pretend not to know and want to ascertain these causes by means of a Commission. The increase in the prices of foodstuffs is due to no other fact than the depreciation of the rupee. There is not more than 10 annas worth of silver in the rupee, whereas the older coin contained about 14 annas worth of silver; and our traders are not so foolish as to sell for 10 annas the same quantity of foodgrains which they formerly sold for 14 annas. Hence the increase in the prices of foodstuffs. Unless the Government takes up the question of coinage and currency in hand and removes the existing defects, the rise in the prices of foodstuffs will continue as in the past.

NADEGANNADI,
Bangalore City,
May 2nd, 1908.

Illegal gratification to public servants.

25. The *Nadegannadi*, of the 2nd May, observes that in the district of Guzranwalla, in the Punjab, nearly 200 persons gave evidence against a European officer named J. E. Stephens that he was receiving bribes and he was then suspended. But he somehow contrived to resign his place in the Punjab and is now reported to be holding even a higher office in Burma. Again, in the same province, namely, the Punjab, a Sikh clerk in the Public Works Department appears to have offered Rs. 100 as a bribe to the head clerk of the District Magistrate, and in this case the Sikh was sentenced to three months' imprisonment. It is fairly established under the British Government that receiving bribes is no great offence but offering them is. If instead of the hundred rupees the Sikh had quietly dropped a thousand-rupee note into the head clerk's hand, would the matter have come to light? Such is the method of administration in India that whilst big culprits go unpunished, mere accessories are punished with great severity.

MANORAMA,
Calicut,
May 1st, 1908.

An hospital to be established at Tirur.

26. An editorial in the *Manorama*, of the 1st May, draws the special attention of the Collector of Malabar to the necessity of establishing a hospital at Tirur where the want of one is sorely felt. The Munsiff's Court and the Magistrate's Court are proposed to be removed to the place, and it will be a great relief if the opportunity is taken to have a hospital at the same place.

KERALA PATRIKA,
Calicut,
May 2nd, 1908.

Buoys to be placed to mark the position of rocks in the Calicut harbour.

27. A leader in the *Kerala Patrika*, of the 2nd May, regrets to observe that owing to three rocks in the Calicut harbour not being marked by buoys, as was the practice before, the reason for the discontinuance being quite unknown, merchants suffer heavy damage and loss by their pattammars and other native crafts striking against them and that in the current year alone three or four vessels have sustained damages. If buoys are placed to indicate the exact position of the rocks, the vessels could be steered clear of them. It is the duty of the Port officer not only to see to the enhancement of income to Government but also to safeguard the seaborne trade from accidents. It cannot be that he is ignorant of the existence of rocks in the port or the damages caused by them to vessels. An enquiry into the loss sustained by merchants during the last two or three years will show that it was heavy enough in all conscience. It is hoped that the Port officer will prevent further damage to merchants by placing buoys without further delay, and that Government will devote their attention to this important matter.

JARIDAH-E-ROZGAR,
Madras,
April 25th, 1908.

The Persian and Hindustani Translatorship.

28. The *Jaridah-e-Rozgar*, of the 25th April, in its leader on the Persian and Hindustani Translatorship, writes that none can deny the benefits and blessings enjoyed by the Indians under the British Raj. Under the British Raj education and politics have been greatly developed. In spite of the refractory attitude of the Hindus, their endeavours to set the British authority at defiance, and to excite the people to rebellion, it is they who receive a lion's share of the loaves and fishes of Government, whereas the claims of poor and backward Muhammadans, who swerve not from their loyalty to the British Crown, but act upon the commandments of their holy

book which enjoins them to obey their rulers, are always ignored. As, for instance, it may be stated that during the regimé of Mr. J. D. Rees, the Assistant to the Persian and Hindustani Translator to Government, just before the amalgamation of the offices of the Persian Translator and Hindustani Examiner, was in receipt of a monthly salary of Rs. 155. But at the time of the amalgamation Mr. Rees had the pay of the Assistant reduced to Rs. 100 partly for his personal benefit, and partly to prove his faithfulness to Government. The present Assistant is a very painstaking and experienced officer and the best English, Persian and Urdu scholar. All the Translators have been much pleased with his efficiency and work. The appointment of Europeans in preference to a highly qualified and experienced Mussalman as the Persian Translator clearly indicates injustice and favouritism. It is strange that the Tamil, Telugu, Malayalam and Canarese Translators are all natives, it is the Mussalmans alone whose claims are sadly ignored. The *Jaridah* says that there is none as experienced and able as the present Assistant to be eligible for the Translatorship. In these days several Muslim graduates are available, but they are not at all able to translate a line into Persian or Urdu correctly. The Government can easily separate these two offices, appointing a Mussalman as the Translator on a monthly salary of Rs. 300 per mensem, and a European as the Examiner in Hindustani. If the Government is not inclined to do so, it would be quite just and reasonable if the pay of the present Assistant is increased to Rs. 155 per mensem, and it is hoped that Government will certainly, having the advancement and betterment of the Mussalmans in view, grant our common prayer.

V.—PROSPECTS OF THE CROPS AND THE CONDITION OF THE PEOPLE.

DESABHIMANI,
Cuddalore,
March 18th, 1908.

The cattle mortality.

29. The *Desabhimani*, of the 18th March, writes in English :—Agriculture is the chief occupation of the people of India and cattle naturally forms the mainstay of the ryot. So, he cannot get on without them even a single day. Hence it is that the welfare of his cattle is the ryot's highest and most anxious concern and the loss of his cattle is the loss of his all. The ravages committed by cattle diseases are often appalling. Even in ordinary circumstances he is unable to make both ends meet, and when such calamities overtake him, the poor ryot is wholly undone and naturally he looks up to Government for succour and Government must give it freely and ungrudgingly. Our Government's solicitude in this matter, as in others that effect the ryots' welfare, is well known. Much is being done and much also remains to be done. Quarterly and other reports regarding the condition of cattle and cattle mortality are called for by Government to make themselves acquainted with the needs and condition of the ryot in this respect and veterinary staff is being more and more employed to look after the welfare of his cattle. But the same solicitude and sympathy are, we are sorry to say, not apparent in the agencies employed to carry out work. The statistics of cattle mortality are highly unsatisfactory and leave much to be desired. Not even one-tenth of the actual mortality is reported and so the figures are not at all reliable and are of no practical value. The classification of the diseases is equally faulty and unreliable, the villagers being unable to know the correct names of the diseases of which their animals die and the recording officers simply noting down anything they are told. It is only when a full veterinary staff, adequate and competent, is employed throughout the province, with proper supervision and control, that anything like satisfactory results can be expected to accrue, and even then the reports may not be all that can be desired. However, taking the figures as they are, the total deaths among cattle from diseases during the quarter ending 30th September 1907 amounted to 33,803 against 23,800 of the previous quarter and the statement appended by the Superintendent to his report shows that the mortality has been steadily increasing from the beginning of the year and particularly during that quarter and the increase is noticeable under almost every head. Deaths from rinderpest were 17,056 during the quarter, of which 2,271 occurred in our district,

which is next to Kurnool where the number is the highest, being 2,796. This disease greatly increased in our district as also in the adjoining districts of North Arcot and Chingleput, though veterinary assistants were posted in all these districts. The figures under other heads also show steady increase in our district where the total loss during this quarter was 3,294, nearly one-tenth of the loss for the whole Presidency. This is indeed very unsatisfactory, and, when we take into consideration the very large number of deaths, unreported, the matter assumes a very serious aspect. This needs looking into, as it affects the vital interests of the ryots. So seriously, and we trust that the authorities concerned will spare no pains to take prompt and effective measures for minimising this growing mortality among cattle.

VI.—MISCELLANEOUS.

DESABHIMANI,
Cuddalore,
March 25th, 1908.

Rally the Moderates.

30. The *Desabhimani*, of the 25th March, writes in English :—Turn where you will there is seething unrest in India; whatever the cause, the whole country is in a state of ferment. It is no use blinking the fact. The popular discontent is deepening and the estrangement between the rulers and the ruled is growing with the rapidity of "the prophet's gourd". What with the repressive policy of Lord Curzon, what with his unwise, wanton and unmerited reflection on the character of the Indian race in his Convocation address, the ill-fated partition of Bengal, the forbidden meetings, summary arrests, deportations without trial, press prosecutions, secret Police, and what not, the Indian mind is staggering enough in all conscience. The root cause of all this is surely the policy of suspicion and distrust so persistently pursued, regardless of consequences and regardless also of protests and warnings from all responsible and trustworthy sources. How can you win the confidence and love of the people when you don't trust them or sympathise with them ? They have enough of woes in their own homes—poverty, famine, plague, oppressive land-tax—all of which vex and oppress them beyond endurance; and when you add to them these measures of repression born of mistrust and misunderstanding, they naturally lose all patience and forbearance and give themselves up to desperation. Nor are the authorities, responsible for the good Government of India, to blame for this sad state of things, situated, as they are, so far removed from all personal knowledge or touch with the people. The Secretary of State and even the Viceroy naturally trust to the men on the spot and to the reports of Anglo-Indian journals, and the men on the spot implicitly believe and are guided by whatever the Police whisper into their ears; and who does not know what the police anywhere and particularly in India are capable of ? Even the Anglo-Indian journals do not often gauge the situation aright, but base their notions and conclusions on false and dangerous assumptions. Besides, the English are, as a nation, a proud race, exclusive and intolerant, forming, as it were, a caste by themselves, disliking and disliked by all their neighbours. "Of this foolish, surly, national pride," said Bishop Heber, as long ago as 1825, "I see but too many instances daily, and I am convinced it does us much harm in India. We are not guilty of injustice, or wilful oppression, but we shut out the natives from our society and a bullying insolent manner is continually assumed in speaking to them." Hence this aloofness, this estrangement, this ever-widening gulf between the rulers and the ruled. Now the question naturally arises: what is the remedy for this sad state of things and how to bring about that right understanding, mutual goodwill and mutual conference which is so devoutly to be wished ? The answer is, as Mr. John Morley has rightly said, with his characteristic shrewdness and statesmanship, "Rally the Moderates." Don't trust the police reports, don't trust the garbled versions of the irresponsible, interested and misguided newspaper correspondents, don't trust "the dreary ignorance and obstinate prejudice" of the Anglo-Indian bureaucracy, but trust the Moderates who are the rightful interpreters of the wants and wishes of the people, who have a stake in the country, who feel

their responsibility in the matter, who are eminently qualified to act as peacemakers and by whose advice and co-operation alone the much-needed harmony and right feeling can be established and maintained between the Governors and the governed.

DESABHIMANI,
Cuddalore,
April 1st, 1908.

Indians abroad.

31. The *Desabhimani*, of the 1st April, writes in English:—As if internal troubles are not sufficiently annoying and discomforting, India is now harassed by an external problem—the problem of Indian emigration—which seems to assume serious proportions. The poor Indian is badgered at every step and stands desperate, looking helplessly on . . . . Only recently the Indians fought a brave and bitter battle in the Transvaal and no thanks to the British Government that the Indians made some ground there, however poor a relief that may be. And last week again Reuter has wired another disquieting news that the Canadian Minister, Mr. Mackenzie King, has gone to England to confer with the Imperial Government about the measures to be adopted to check the influx of Indian immigrants into Canada. Mr. King accuses the Indians of competing cheaply in the labour market and of lowering the standard of life. True as the accusations are, it is a most heart-rending affair that our countrymen should be pushed to this extent and does it not reflect on the British Government? The Indians are notorious for being an inherently immobile race and nothing will induce them to leave their country unless compelled by the utmost stress of circumstances. The greatest problem of an Indian ryot or wage-earner is now the problem of food, and when he cannot get it in his country, what else can he do than go out and get it? No one can for a moment contend that the Indian emigrates in search of any huge enterprise or actuated by any greed for wealth. Nor can it for a moment be contended that, on account of overpopulation, there is no room for him in India. The influx into India of foreigners in increasingly large numbers will directly give the lie to this theory. The fact is that the oppressive and iniquitous taxes of the Government take away from him nearly all that he is able to produce and the economic policy of the Government completes his ruin. Is it his fault or the apathy of the Government then that makes him prefer half a morsel abroad however churlishly thrown, to utter starvation in his own country? As for lowering the standard of life, surely the Indian is not to blame for it. He was never used to a higher standard in India, because he never afforded it.

Well; whoever may be to blame, the problem is one that is of vital and abiding interest to the Indians and demands urgent and sympathetic consideration at the hands of our rulers, and we hope that they will show by their advocacy of the Indians' cause that "the British Empire for all the British subjects alike" is no idle and meaningless platitude.

SWADESAMITRAN,
Madras,
April 4th, 1908.

A rebuff to the Moderates.

32. The *Swadesamitran*, of the 4th April, writes:—The Moderates of Tinnevelly, who went to the Governor with the idea of proving the incompetency of the District officials and expatiating upon their own good conduct, have, after all, had, not only to pocket positive insult to themselves, but also coolly hear the Governor praising the ability of the very officials whom they wanted to discredit. Not only this: they have also got a bad name for the people. But we do not care whether the Governor praises us or censures us. Only we are surprised to see that the gentlemen of Tinnevelly had lost all their sense. Is there one instance, within the last hundred years of the British rule, of the people having successfully vetoed a decision of the English officials? Especially now that the English are racking their brains as to how they can crush the people, what did men like Mr. Guruswami Aiyar expect to achieve by their visit to the Governor? In his reply to these people, the Governor has babbled that the riots at Tuticorin and Tinnevelly were caused only by the speeches of Mr. Chidambaram Pillai, that the leaders of Tuticorin did not move their little finger to assist Mr. Wynch, when the latter sought their help to suppress the riots, that, therefore, all must, perforce, suffer for the disastrous consequences which resulted from their indifference and so on.

Our friends will understand, without our saying it, that not one of his statements is correct. Thus he has said that the popular leaders did not assist the officials. But we do not know who told Sir Arthur Lawley that the way to seek assistance is to threaten and insult those whose help is sought. Perhaps he learnt it in South Africa! The Tinnevelly leaders were ready to help and even tried to do so; but Messrs. Wynch and Ashe would not allow them to do so. From the outset, Mr. Ashe treated Mr. Venkataráma Aiyar and others of Tuticorin with scant courtesy. Not even caring for this, the leaders acted up to the instructions of the officials at every stage, lest they should give room to the latter throwing all the blame upon the people. Still Mr. Ashe and, on his advice, Mr. Wynch were issuing new orders every minute and at last created a fracas by shooting innocent persons while trying to disperse a small crowd. Excepting this, what other riot happened at Tuticorin, and even at Tinnevelly? Thus, no serious danger threatened the town, as stated by Sir Arthur Lawley, and it was only Mr. Wynch and the Police officers who brought about a serious occurrence by unnecessarily shooting quiet passers-by. Moreover when it was not possible for the chief officer of the district, with the strength of the Police and the law on his side, to have anticipated a riot and taken precautionary measures against it, what could the vakils and the merchants do? The bigwigs of the town can interfere only as far as they can; if neither the rash people nor the officials listen to their words, what can they do? Thus, to say that the riot was caused by the indifference of the bigwigs is nothing but a pretext to screen the partiality and incapacity of the officials. Our people must definitely understand that the British Government will be conducted hereafter only like this. Either our slavery must become perpetual or if we desire liberty we must be prepared to suffer death by revolver and imprisonment and pay for a Punitive Police. O extreme Moderate! Learn now at least that what the English officials and papers want is that all gentlemen who call themselves Moderates should be hostile to and separate from those whom the officials point out as Extremists and that if the Moderates do not act so, they will also have to furnish security for good behaviour, have Punitive Police quartered on them and sometimes have even to go to prison!

SWADESAMITRAN,
Madras,
April 4th, 1908.

33. A correspondent of the *Swadesamitran*, of the 4th April, observes:—

The whites in the Transvaal.

When the Transvaal was under the Boer Government, the whites in the Colony felt their position very irksome and wanted to remove that Government anyhow. To justify them in their action, they put forward the maltreatment of the Indians as a plea for waging a war against the Boers. Even during the conduct of this war, they patted the Indians on their backs and praised them for their faithful services. All this made the latter hope that they would be treated better when the Colony came under the rule of the whites. But alas! The moment the Transvaal came under the English control, all the hopes of the Indians were dashed to the ground and they began to be treated most cruelly, and at present the whites have joined hands with the Boers in trying to drive out the Indians altogether from the Colony. This has led to a combination among the Indians who have made up their minds to resist oppressive acts of the Government to the end. So the whites have now begun to act on their principle of "divide and rule"—a principle born with them—and, with a view to create dissension among the Indians, openly assert that they like only the Hindus and the Christians and that they hate the Muhammadans. But our brethren in the Colonies should not now be easily led away by the glib assertions made by the whites and the lip sympathy evinced by them. They should take care that their camp is on no account divided. In this connection I would remind them that it is these very whites that recently played a simiilar dodge of befriending the Muhammadans against the Hindus in Northern India. It is only these that try to dissever the union of our brethren who have the interests of the country at heart, and not our own brethren, that are our enemies.

The B.I.S.N. Company *versus* The *Swadeshi* Steam Navigation Company.

SWADESAMITRAN, *Madras*, April 4th, 1908.

34. A correspondent of the *Swadesamitran*, of the 4th April, writes:—Under what provision of law is the Government taking the side of the B.I.S.N. Company against the *Swadeshi* Steam Navigation Company at Tuticorin? What offence has the latter company committed, unless it be that it tried to compete on equal terms with other company? Even granting that by drawing customers to itself, the *Swadeshi* company caused a loss to the other company, it is the latter, as the aggrieved party, that must sue the former. Instead of this, if the Government itself becomes a plaintiff, why should there be a trial? For, the aim of law is that a plaintiff should prove to the authorities who represent Government that certain people are offenders and by the Government itself becoming the plaintiff, the ends of law are defeated. Perhaps law and justice are not for the Indians! Besides, what is the cause of the present alleged feeling of disloyalty? For, without a cause, there cannot be an effect. When the authorities begin to act as they like, even transgressing the bounds of law and justice, the people naturally get disgusted with the Government. Can this feeling be removed by punishing and imprisoning really honest men? This will only tend to fan the flame. No Indian wishes to drive out the British Government and replace it by a native Government. His only object is to have all the rights of a British citizen, and it is the duty of the authorities to help the Indians to attain this object. Instead of this, the authorities are actuated by questions of caste, religion and colour in the discharge of their duties, and take a pleasure in punishing and imprisoning the Indians arbitrarily, whatever may be the culture or position of the latter. This play cannot be indulged in for a long time; for, this will itself ultimately lead to disastrous results. India is the motherland of the Indians and so every Indian is bound to work for the betterment of his country, and he cannot become an offender thereby. If he is regarded as such, then it will only mean that the authorities do not like that the Indian public should live happily. Thus, the unwarranted mischief of the authorities who do not care for the interests of the country, is the real cause of the feeling of disloyalty in the minds of the people. So, these form the root canker of the British Government. Therefore if these are removed, no harm can ever befall the British Government.

The Muhammadan Educational Conference.

SWADESAMITRAN, *Madras*, April 7th, 1908.

35. With reference to the Muhammadan Educational Conference which recently held its sittings at Madras, the *Swadesamitran*, of the 7th April, observes:—This appears to be a prototype of our congress with almost the same aims and objects. But considering the resolutions passed till now, they seem to be connected with minor points. Thus, one resolution asks for greater privileges to their community in the matter of education, and another prays for certain appointments in the Educational Service to be reserved to them. These must be considered minor points indeed, when the uplifting of a big community is the main object. How long is it possible to be always cringing for the favour of the English and be content with the crumbs thrown out by them now and then? Many times we have observed in the *Mitran* that no nation has become great solely by the number of the Government employments held by its members. So, real greatness can be achieved by a nation only by having high objects and aspirations before their mind and by unanimously persevering in that direction and not by begging benefits at the hands of foreigners. Our congress has been working only with this aim in view, and that is why it has impressed on the minds of the Hindus the faith that they are sure to become a free people soon and the feeling that the antipathy of the foreigners cannot in the least impede their progress. Though the Muhammadans are also beginning to realise the necessity of working in the same direction, they are afraid to assert it openly for fear that they may thereby incur the displeasure of the Government. But the tendency of the times has made it impossible for even them to keep their objects a secret. So, men like Muhammad Raza

Khan have begun to detail the greatness of the Muhammadans in the past and wonder when they are going to have it again. It is pitiable indeed that the descendants of the great kings of Bagdad who once spread knowledge and civilization throughout the world should sit at the feet of a foreigner like Justice Boddam and try to please him in all possible ways. They should leave off this habit, choose leaders from their own community and act under their instructions. They should begin to feel that they are also Indians, sons of mother India, equally with the Hindus, and join the latter in sacrificing their all—life, body and wealth—for the acquisition of *Swaraj*.

INDIA,
Madras,
April 11th, 1908.

Damages against the Government.

36. The *India*, of the 11th April, observes:—The merchants of Peshawar, who recently lost some thousands by the raids of the Afridis, have petitioned the Government for the payment of Rs. 26,830 as compensation for their losses on the followings grounds, viz.:—

(1) The looting took place only when the Government itself was giving a party to the looters;

(2) even knowing that they were robbers by profession, the Government did not take any steps to guard the town;

(3) nor did it intimate to the people the character of these men and warn them to be on their guard.

We do not know what reply the Government will give. Suppose they give a negative reply, what are these merchants going to do? Our foolish people are always crying for justice; but who will listen to them?

Treachery's labour lost.

37. The same paper writes:—The members of the Tinnevelly deputation that waited upon the Governor plainly stated that the speeches of Mr. Chidambaram Pillai and others were the real cause of the riots. Our readers know that it is not so. Even granting that the people of Tinnevelly committed some excesses in the first outburst of their fury, it is not the speeches of Mr. Chidambaram Pillai, but the illegal incarceration of this gentleman and his mates, that really led to it. Knowing all this, Mr. Guruswami Aiyar and others have made the above statement perhaps with a view to gain the favour of the authorities!

Again, these people told the Governor that the audience of Mr. Chidambaram Pillai consisted only of low class people. There cannot be a worse instance of wilful misstatement. We were at Tuticorin ourselves during this period and we can boldly say that many mirasdars, merchants and others, who are more respectable both in position and temperament than the Hon'ble Mr. Guruswami Aiyar, attended the above lectures. In spite of the fact that Mr. Guruswami Aiyar has played the rôle of a traitor to his countrymen, the Governor has not cared to accede to the requests of the deputation.

The fate of the Indians on the frontier.

38. The same paper remarks:—Some days back, some Masuds, another robber tribe, murdered the servants of the British Agent in the *zamin* of Vano. For this, about 300 poor people of the locality have been arrested and are now in custody and these are maintained at the cost of Government, that is, from our money. The authorities are also building a separate structure for these people, as the local jail does not accommodate them conveniently. The ground on which this structure is being put up was purchased by the Hindu inhabitants of Dehra Ismail Khan with money collected by public subscriptions for the purpose of holding *Dasara* and other celebrations, and this has now served to accommodate the guests of Government. Perhaps these have been kept here with a view to be let loose upon the people of the locality if necessary. O Indans! Beware that there are many waiting to crush you under their feet if an opportunity occurs, and so it is only your physical strength that will protect you now.

Again the same paper observes:—The hill tribes on the frontier seem to have regarded Peshawar as their treasury from which they can take money by looting whenever they liked! And it is no wonder, for there is no one to check their misdeeds. On the 26th ultimo, another frontier tribe seems to have looted the small village of Marsadar, burnt about eleven houses and even carried away a Hindu woman; and many are the sufferers that are now left in the lirch without an inch of space to stand on and a mouthful of water to drink. Is there no limit to the sufferings of the Indians? On one side there is plague; on another, an intense famine. For people who escape from both these, there are the frontier tribes to loot and kill. There may be a fortunate few who are spared even from all these calamities; and in their case, the Government comes in to have its share of squeezing. Alas! Even the Afridis, who are robbers by profession, will not brook a community living in their midst suffering like this!

NADEGANNADI,
Bangalore City,
May 2nd, 1908.

Can the Brahmans betake to arms like the Kshatriays?

39. The *Nadegannadi*, of the 2nd May, has the following, apparently an extract from some other paper:—Though the art of war was generally the pursuit of the Kshatriya community in ancient India, Bhisma and Drona were excellent Brahman warriors, and it is nowhere said in the Shástrás that the Brahmans ought not to practise archery. Besides, it is mentioned in the *Manusmrithi* that where a king fails to protect his subjects against thieves and robbers or oppress his own subjects or does not support the religious faith of his subjects, the *Dwija's* (twice born) ought to use the weapons of war. The present Government has not only disarmed the people, but is even reluctant to protect them against enemies and furthermore blames the people for not rendering help to the State in the time of the riots. The difference between the present system of administration and that in the days of Manu will be clear from the following examples:—Though it is now nearly three months since the Afridis began to plunder the houses of rich Hindus in Peshawar, the authorities have as yet made no effort to protect these Hindus against their raiders. If these aggrieved people approach the authorities for help, they are only insulted and sent away. On the 6th ultimo, nearly a hundred Afridis plundered the bazaar of Peshawar. Of these nearly 40 were arrested by the Police, but were released on their leaders giving an assurance that they would not commit any further raids; and before even some three weeks had elapsed these tribes renewed their raids. If these same tribes had plundered the houses of the Europeans instead, would they have been discharged so easily? Again, as a punishment for the mischief of a few malcontents at Tinnevelly, a punitive Police tax has been imposed on the whole city, and when the popular representatives approached the Governor for redress, His Excellency seems to have replied that, as the local citizens did not render any help to the authorities at the time of the riots, it was reasonable to impose the tax on the whole city. Strange is the sense of equity of the Madras Government. What possible help could those unarmed effeminate people render against the rioters? If any person happens to possess a knife with a blade of a little more than ordinary length, he is at once arrested by the Police and prosecuted. When the British themselves with cannon at their back are afraid of the people using ordinary sword-sticks, how could they expect respectable and disarmed citizens to oppose a riotous mob in order to help the police? If the Arms Act be repealed the frontier trouble would disappear nor need any bribe be given to these tribes in future to keep them quiet. It would further increase popular confidence in the rulers. But it is not probable that Government will grow wise in the near future. It behoves all people, therefore, to turn their attention to physical culture and learn the art of using *lathies* and practise archery so as to be able to protect their own lives and help the State in times of trouble.

ERRATA.

On page 243 of the report, in line 21 of the article numbered 25, *for* "Government's" *read* "Governments".

On page 244 of the report, in line 5 of the article numbered 28, *for* "it" *read* "ill".

[Issued, 9th May 1908.]

to check their criminals. On the 29th ultimo, another incendiary fire seems to have [illegible] small village of [illegible] [illegible] a Hindu woman; and many are the [illegible]

[illegible]

3. The Mis-management, of [illegible] the following [illegible] extract [illegible]

[illegible]

CONFIDENTIAL. **No. 19 of 1908.**

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 9th May 1908.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

I.—FOREIGN POLITICS.

PAGE

The forthcoming war 268

II.—HOME ADMINISTRATION.

(*b*) *Courts*—

Another Judicial scandal .. .. ib.

The Madras High Court Judgeship 270

Acquittal of an European at the Calcutta Criminal Sessions .. .. ib.

(*f*) *Land Revenue and Settlement*—

Jamabandi described .. .. ib.

II—HOME ADMINISTRATION—*cont.*

(*k*) *General*—

PAGE

Power and humour 271

IV.—NATIVE STATES.

Mysore official secret 272

VI.—MISCELLANEOUS.

Pushkara Volunteer Corps .. .. ib.

Bomb outrage at Muzaffarpore 273

VERNACULAR PAPERS.

I.—FOREIGN POLITICS.

PAGE

"Another Afghan war" 279

"Look at this picture and look at that pictures!" .. ib.

II.—HOME ADMINISTRATION.

(*a*) *Police*—

The defects of the Police and suggestions for their improvement .. .. ib.

(*b*) *Courts*—

The Sub-Court at Tuticorin 280

Acquittal of a European offender in Calcutta .. .. ib.

Cruel punishment of offenders by Magistrates.. .. ib.

(*d*) *Education*—

The defects of the new Educational Grant-in-Aid Code and the Eucational Rules .. .. ib.

(*g*) *Forest*—

Reservation of forests 281

(*h*) *Railways*—

The opening of a refreshment-room and a ladies' waiting-room in the Egmore Railway station for Mussalman passengers .. .. ib.

(*j*) *Salt and Abkári*—

The baneful habit of drink .. .. ib.

(*k*) *General*—

The Governor's reply to the Tinnevelly deputation .. 282

"No kind of preaching allowed" .. .. ib.

The Government and sanitation .. .. ib.

"Eleven cuts for not wishing a White" 283

II.—HOME ADMINISTRATION—*cont.*

(*k*) *General*—cont.

PAGE

The Telegraph strike 283

Sir George Clarke, a model Governor 284

The Victoria Technical Institute .. .. .. ib.

Temperance work at Poona .. .. ib.

The District Magistrate must be an Indian 285

An objectionable book 286

"A mischievous publication" .. .. ib.

"Evil acts of arbitrary authorities" .. .. .. ib.

"Philosophy of *Swaraj*" .. .. ib.

"Indian National calamity" 287

Temperance preaching opposed by Government officers. 288

Remarks on the Gudalur case .. .. ib.

Persian and Hindustani Translatorship 289

IV.—NATIVE STATES.

The Government choultry and a Taluk office .. .. ib.

VI.—MISCELLANEOUS.

Hail! *Swadeshi*, Hail! .. .. ib.

The Whites and the Indians .. .. ib.

Mr. Yorke on *Swadeshi* 290

The present state of Tinnevelly .. .. ib.

Mr. Morley and the House of Lords 291

The *Swadeshi* Steam Navigation Company at Tuticorin .. ib.

The Indian immigrants into the Colonies .. .. .. ib.

"Boycott is our only weapon and in union lies our strength" 292

The new Ministry 293

Our Tamil New Year's Day is really a "Yugadi" .. ib.

The British and the Japanese .. .. ib.

Hatred between Europeans and Indians .. .. .. ib.

Bomb outrages in Bengal 294

ENGLISH PAPERS OWNED BY NATIVES.

I.—FOREIGN POLITICS.

THE INDIAN PATRIOT,
Madras,
May 6th, 1908.

The forthcoming war.

1. The *Indian Patriot*, of the 6th May, contains the following:—"The London press, to judge from Reuter's summary we published yesterday, seem resolved to lash the Indian Government into a fury and hasten an engagement with the Afghans, and if, as the *Standard* would have it, the Government take immediate military and diplomatic action, or, as the *Daily Mail* suggests, apply coercion to His Majesty the Amir to compel his subjects to respect British territory, they will have drawn upon themselves a terrible Afghan war, and that during a terrible famine in the land. Fighting the Afghans is not like fighting the Zakka Khels or the Mohmands, but a people who know what independence is and who have the will and ability to assert that independence. It is, however, refreshing to notice that public opinion in London is not for any hasty judgment, and ordinary foresight would suggest that, unless the attitude of the Amir is clearer, one should not set about imputing motives. As far as we know, the most reliable news about the Amir seems to be that he has lost a favourite daughter and has shut himself up in his castle, and his insurgent brother taking advantage of the anti-British feeling, has succeeded in keeping up the Mohmand rising, and at the same time raising a cloud of suspicion around his illustrious brother. The Sufi Sahib, one of the leading spirits of the Afghans who is looked upon with great reverence by his people, has been stirring up feelings against the British, and though Reuter understands that the situation is never serious at all, and that the Afghans are after all only wild and undisciplined, the presence of Sufi Sahib is rather disquieting news. That old man, with his influence over his men, can stand to his position, and then the result will be far reaching indeed. Neither would British statesmanship tolerate a prolonged indifference on the part of His Afghan Majesty, and if continued descents of well-armed Afghans should still be kept up, then the Government could not help taking immediate steps to discover whether the Amir means peace or war, and if it is war, to throw itself completely into the field, collect all their forces, and be prepared to fight a long and heavy war, compared to which the Boer war, which cost them so many of their men, would be nothing at all. It would be disastrous if such a war should be waged now, when the whole country is passing through a crisis. To-day's news is reassuring again. The Sufi Sahib is reported to have retired; but there is no relying on these temporary 'quiets.'"

II.—HOME ADMINISTRATION.

(*b*) *Courts*.

THE HINDU,
Madras,
May 4th, 1908.

Another Judicial scandal.

2. The *Hindu*, of the 4th May, contains the following leader.—". . . . Another grave miscarriage of justice has occurred in the Gudalur Ghaut case, the concluding proceedings in which, with the judgment of the District Magistrate of the Nilgiris, we publish to-day. The accused in the case is a European planter, one Mr. Andrews. He and a fellow-planter, Mr. Porter, were travelling up the ghaut from Gudalur to Ootacamund by motor-car on the 16th of April last. At about 9 A.M. they met on the road a string of six country carts coming down the hill. Five of the carts were passed by the motor-car without difficulty, but the sixth cart was driven by a young boy,

and the position of the cart left little or no room in the road for the motor-car to pass. Seeing the obstruction, the accused dismounted from his car and went towards the cart, calling out to let his car pass. The boy who was driving stopped the cart, and the driver, who was a Mappilla, Ali by name, who was walking behind the cart, ran up in front, caught the bulls by the nose strings, and began to walk backwards down the hill, moving the cart to the side of the road. What happened then is clearly stated in the dying declaration of the deceased . . . . This, in the main, is the state of the prosecution evidence, which to a man of unbiassed mind would be considered amply sufficient to convict the accused of a gross criminal act, whatever its exact technical designation may be, and to inflict upon him condign punishment. The judgment of the Magistrate is, however, a most disingenuous piece of special pleading on behalf of the accused. A charge was framed against the accused of causing simple hurt, the minimum offence which the facts proved can amount to, and Mr. Andrews pleading guilty to it, Mr. Robertson, the Magistrate, convicted him of the offence and sentenced him to a fine of Rs. 15. We wonder why this European planter did not wish to escape paying even this paltry fine by claiming to be tried by a jury of his own countrymen. The grounds urged by the Magistrate to attenuate the case against the accused may do credit to his ingenuity, but they show a small sense of fairness, justice or impartiality between man and man. If ever there was a dying declaration which bore intrinsic marks of truth, and which stands unassailed by the imputation of any sordid motives or substantial evidence to rebut it, it is, we think, the dying statement of the Mappilla cart-driver Ali. I am speaking the truth, he said, 'in the name of the Almighty. I have three little children but no wife. There is no one to feed and clothe these children in the future.' Can this man's statement be reasonably suspected of not containing the truth, especially when it is corroborated by the evidence of four witnesses . . . . As against the strong evidence adduced to support the case made out in the dying declaration of the deceased, the Magistrate places implicit reliance on the evidence of the European fellow-planter, Mr. Porter, who admits in his evidence that he did not leave the car till the accident was over but says that he had a clear view of what was going on. He also admits that he was present in the verandah and knew of this when the deceased gave his dying declaration. Considering that the evidence of this witness and the statement of the accused are substantially the same, his conduct in not going into the room to hear the dying statement of the deceased man, although he had free access to the place, is extremely noteworthy in view of the Magistrate's remark that the accused was not present when the dying declaration was taken and had no opportunity of cross-examination. The Magistrate's conclusion is that 'the death of the deceased was due to a pure accident and the accused in no way contributed to it.' This is perhaps not an unnatural conclusion on the part of Mr. Robertson, who, when District Magistrate of Salem, kept a cheetah as a pet animal in his house which flew at the throat of a servant woman and mauled her so severely that she died subsequently of the injuries inflicted by the ferocious animal. Mr. Robertson, no doubt, believes that the death of the woman was due to 'accident.' We do not find in the judgment a word expressive of regret for the fate of the unfortunate cart-driver, or of his forlorn children. Mr. Robertson, on the other hand, does all he can to extenuate the accused European planter. He says in his judgment: 'The conduct of the accused was all through consistent with the occurrence being accidental,' and upon what is this remark based? 'He at once sent for the Police, did all he could to assist the injured man, and gave a full statement in writing to the Sub-Magistrate.' May we ask whether the accused, who is a European planter, presumably of means, gave any money to succour the destitute children of the deceased? The Magistrate concludes his judgment with some strange strictures upon the Police officer and the Sarishtadar-Magistrate. The latter is said to have acted without 'a full sense of his responsibility. He takes comfort in the thought, however, that presumably his failure in this respect was due to his taking the same view as that taken by this Court.' We are inclined to agree with the District Magistrate that views like his own and a lack of sense of responsibility often go together."

THE HINDU, *Madras*, May 5th, 1908.

The Madras High Court Judgeship.

3. The *Hindu*, of the 5th May, writes:—"Mr. Justice Benson has taken furlough for four months and fourteen days in continuation of the mid-summer recess. We hope the Madras Government will take this opportunity of appointing an Indian gentleman as Judge during Mr. Justice Benson's absence . . . . We must refer here to a rumour, which we give for what it is worth, that a resolution has been come to, some time since, by the Local Government that a European District Judge, who is to try the Tinnevelly sedition cases, now awaiting committal to the Sessions, is to occupy, as soon as the trials are over, the temporary seat in the High Court Bench vacated by Mr. Justice Benson. We hope that the report is entirely unfounded. The impropriety involved in placing a Judge—European or Indian—under such morally debilitating circumstances is very clear."

THE HINDU, *Madras*, May 8th, 1908.

Acquittal of an European at the Calcutta Criminal Sessions.

4. The *Hindu*, of the 8th May, writes:—"We publish to-day the proceedings of the case at the Calcutta Criminal Sessions on Tuesday last in which William Pyper, a European assistant of the Tittaghur Mills, was charged with culpable homicide not amounting to murder, causing death by negligence, voluntarily causing grievous hurt by a dangerous weapon, and causing grievous hurt by an act which endangered human life. In November last the accused, after visiting a liquor shop at Barrackpore, went into a grocer's shop next door to make some purchases, being, as the prosecution alleged, under the influence of liquor. While in this shop accused fired two shots from a revolver, the second of which struck a woman named Anjulia Mohatin in the knee. She subsequently died from her injuries. The case for the defence was that a large crowd had assembled and abused the accused and that the gun went off by accident. Mr. Justice Fletcher, in summing up, said it was for the jury to decide on the facts whether the act was done without any criminal intention or knowledge and whether the firing of a revolver in a crowded street was the act of a person acting with proper care and caution. The jury, after an absence of about ten minutes, returned with a unanimous verdict of not guilty on all counts, and thereby added one more to the long list of unavenged murders of Indians by Europeans in this country. How anybody with a conscience could have acquitted the accused of the offence of having caused death by doing a rash and negligent act, is a mystery to us."

(*f*) *Land Revenue and Settlement.*

THE INDIAN PATRIOT, *Madras*, May 4th, 1908.

Jamabandi described.

5. A correspondent writes as follows to the *Indian Patriot*, of the 4th May:—"For some time past Tirutturaippúndi has been all excitement and commotion over the approaching jamabandi by the District Collector. Mr. Bedford, who has completed the jamabandi of the Máyavaram taluk, is due here on the 4th instant. For the past month-and-a-half or so, quite a swarm of karnams who have raised the prices of the necessaries of life in this town, are seen floating about the town, and no wayfarer can feel his way without tumbling down upon these duster-ridden bipeds. This congress of karnams seems to have been summoned by the Tahsildar for the preparation of jamabandi accounts. In every nook and corner they are seen in groups of four and five swimming across a sea of papers pouring, not mid-night oil but a whole-night oil, and during the day they are penned like a flock of sheep within the fold of the taluk office compound.

"These karnams are a comfortable class of beings in their own way, in their own spheres. Poor little things who draw a pittance of salary are compelled to undergo not a comfortable sojourn in the head-quarters. While some have thought fit to remove themselves bodily facing the ordeal of incommodious lodgings and costly life, the others have preferred to fall on the mercy of the pitiless but exacting hotel-keepers of this place. I learn that these karnams are not paid any extra allowance for the long period of their stay at the head-quarters, though it is meet and proper that they should be. I believe there is a Government order sanctioning batta to these karnams for services rendered at the head-quarters for any lengthened period. But these pigmies dare not make the demand, and there is no Tahsildar who has the courage to indent upon a portion of the Government treasury by submitting a recommendation for batta; and our Tahsildar, Mr. Muthu Chidambara Mudaliyar, B.A., in spite of his fairness and sense of justice, is no exception to the rule.

"When big officers drawing salaries by hundreds and thousands are so very watchful of their batta, it is but fair, just and proper that these low-paid officials should be placed above difficulties during their sojourn in the head-quarters by payment of extra doles.

"As I have said already, our Collector is due here on the 4th instant. His coming advent has already been signalised by the advance arrival of his establishment consisting of his Sarishtadar and half a dozen clerks. Grand arrangements are being made, of course, by the Tahsildar, to accord to the district satrap a right royal reception and a magnificent entertainment during his stay of about a month in this taluk. During his jamabandi tour in the Máyavaram taluk, the Tahsildar of Máyavaram seems to have displayed his special skill and capacity for *puja*-making to the Collector in a manner worthy of the august representative of the sovereign. Several thousands seem to have been spent in that taluk, not only in ministering to his physical wants and comforts, but also in giving full satisfaction to him; and I am told that our Collector was so immensely pleased with the native dinner that he even sent a portion of the refreshments to the lady Collector who is enjoying the salubrious climate of the Nilgiris. It ill accords with the dignity of a Collector to take a solitary tour even though on official business, and a social gathering of European friends was not wanting to partake of the full blown hospitality. It is therefore no wonder that in this race of *puja*-making our Tahsildar should try to emulate and vie with the Máyavaram Tahsildar. The Collector is after all only a *mortal* deity and free from human foibles, and who knows that the difference in comparison may not be the criterion in rating the worth of a particular Tahsildar. I shall not anticipate the future programme of entertainment, but it is estimated that some thousands will be the expenditure. But my doubt is wherefrom flows this stream of money."

(*k*) *General.*

THE INDIAN PATRIOT,
Madras,
May 8th, 1908.

Power and humour.

6. The *Indian Patriot*, of the 8th May, writes as follows:—". . . . . It is unfortunate that responsible officers in the position of Magistrates and Sub-Divisional officers should forget their responsibilities and use their power to suit their pleasure and the pleasure of their friends, at the sacrifice of the religious feelings or the convenience of quiet people. And when to this catalogue we add the curious proclamation of the Cantonment Magistrate of Nowshera, threatening, by beat of drums, that the owner of a house not found properly cleaned would be put upon an ass and taken round the whole station with his face blackened, it becomes clear that authority is not altogether devoid of the sense of humour, while it is insensible to the pain of the people. The spectacle would certainly be more enlivening if the people of the locality joined together, blackened the Cantonment Magistrate's face, put him on the back of an ass, and took him round the town in procession with drum and music. It would surely add to the gaiety of the people. No doubt magisterial authority will be brought into contempt, but it cannot be brought into greater contempt than when a Magistrate in Trichinopoly was made to apologise to an army of Police officials and the latter condescendingly

accepted the apology. And just in the same way that the Trichinopoly Magistrate was removed from office for having humiliated magisterial authority by his apology, the Cantonment Magistrate, who allowed himself to be ridden on the ass with his face blackened, could be replaced by a manlier and more sensible substitute."

IV.—NATIVE STATES.

THE INDIAN PATRIOT, *Madras*, May 5th, 1908.

Mysore official secret.

7. The *Indian Patriot*, of the 5th May, writes as follows:—"A Mysore correspondent conveys to us what he calls an 'official secret.' 'It is', he tells us, 'a proposed legislative measure or ordinance to gag the local press,' and thus to safeguard certain powerful interests, which he specifies, against the attacks of the local press. The legislation, we are further informed, 'is being forged in the cool atmosphere of Ootacamund and the few links wanting are said to have been forged to complete the chain for strangulating public opinion.' He then goes on to say 'though His Highness may have a wise head on his young shoulders, he cannot resist the pressure and influence that has gathered strength at Ootacamund just now full of distinguished visitors. They find a sympathetic friend in Mr. Madhava Rao . . . . This extraordinary legislation is not to be placed before the Legislative Council,' because, he says, the constitution of the council would not admit of an easy assent being secured to such a measure. The legislative machinery of the Mysore State has not, of late, been always employed in the interests of the people; for there have been legislative measures tending to infringe the rights of the Maharaja's subjects. Those measures were dealt with in these columns at the time they were introduced, and the new move towards legislation tending to weaken the position of the Maharaja's subjects is indeed to be deplored. The administration of Mysore at present does not seem to command that general confidence which ought to be the special privilege of a native Government; and rightly or wrongly the people seem to be in a mood to believe many bad things against the Mysore administration. The time seems to have gone by when the Diwans of Native States deemed it incumbent on them to stand for the rights of the people; and, one by one, these States seem to be losing the nobler features of indigenous rule, and making the status and rights of the people worse than those of the inhabitants of British India. The tide seems to be flowing against Native States, notwithstanding all the recent declarations of the Secretary of Sate to the contrary. And at the rate things seem to be proceeding in Mysore, we are afraid the day may not be far distant when it will have lost many of the most attractive features of indigenous rule. His Highness the Maharaja is spoken of in loving terms by his subjects; but His Highness' Government does not seem to enjoy the love and esteem so freely accorded to him personally. The press legislation, if it is in serious contemplation, will be regarded and opposed throughout the country, as a serious disaster, more unfortunate than the financial disaster into which the administration is said to be drifting just at present; and we should, indeed, be surprised if any Indian administrator were proud of such an achievement."

VI.—MISCELLANEOUS.

THE BHARATA, *Rajahmundry*, April 24th, 1908.

Pushkara Volunteer Corps.

8. The following letter, written by a correspondent, appears in the *Bharata*, of the 24th April:—"May I kindly invite the attention of the President and members of the District Nationalist Association (Gódávari) to inform me, through your medium, whether they are going to take a lesson from the Bengalis who have successfully and meritoriously helped their brethren and sisters by their various kinds of noble and patriotic acts, in the name of our mother India, during the time of the late 'Aurthothi yoga bathing festival'? They formed into a Volunteer Corps to help the helpless and stray pilgrims, to mitigate the miseries of the pilgrims by booking the robbers, pick-pockets

and *badmashes*, and, lastly, to ease and help the Police from some of their onerous duties greatly. They also formed the First-aid Corps, to give the first aid to the drowned and the injured. They have not forgotten to form into another important one—the Medical Corps—to give immediate medical help to all those pilgrims suffering from cholera and other usual visitations at such times. All those acts were spoken of very highly by the Governments of 'both Bengals'. Nay, the Lieutenant-Governor of Bengal even made a commendatory mention in his legislative speech. They are all quite fresh with us. Every one of us knows it.

"Well, now is the time for the people of Gódávari district to follow their example and help the pilgrims by various noble and patriotic means, who go to the banks of the sacred Gódávari, specially at Rajahmundry, for the coming 'Pushkara bathing,' from all India. If we do everything loyally and patriotically in the name of our India, we do no more harm and mischief than imitating the nations and events in the present world. Of course, there must be some limit to our aims and aspirations within bounds. All will help us. For my humble self, I will most gladly serve my mother land for my brethren and sisters so far my profession (medical) is concerned. I will form a small First-aid Corps, to give first aid to the injured and the drowned, and I will also serve unreservedly my brethren and sisters as long as the bathing 'Pushkara' festival lasts with gratuitous medical help to the sick pilgrims, with effective medicines. If the Gódávari nationalists agree with my humble attempt in view, I sincerely request them to communicate with me through your medium, whether they are going to procure for me a decent site to build my camp (temporary), or a building within the reach of the pilgrims. Lastly, I am confident they can apply to the Municipality and get a free site for me without taxes, failing to get a decent building at a reasonable rent.

"With these few lines, I humbly draw the attention of the Gódávari nationalists in the name of our sacred Gódávari and mother India.

"Yours faithfully,
"MEDICO."

THE HINDU,
Madras,
May 4th, 1908.

Bomb outrage at Muzaffurpore.

9. The *Hindu*, of the 4th May, writes as follows:—"Details of the bomb outrage at Muzaffurpore perpetrated on Thursday night are given at some length in our telegraphic columns. Even more startling than the details of the outrage are the particulars of the raid in Calcutta into what is reported to be a den of anarchists, with an arsenal of bombs and other explosives. A heavy haul is said to have been made resulting in arrests of a sensational kind and some still more sensational confessions. Mrs. and Miss Kennedy have succumbed to their injuries. They have been the innocent victims to a most revolting outrage. The most widespread sympathy will be felt for the bereaved Mr. Kennedy, and the sympathy will be the greater for the reason that the *missile* was apparently meant for another. The details, so far as they have come to light, are of the most shocking and terrible description, and are of a kind which were hitherto unknown in this country. We hope the police will succeed in getting at the real culprits. The Government of India have ordered a reward of Rs. 10,000 for any disclosures regarding the Muzaffurpore outrage."

THE INDIAN PATRIOT,
Madras,
May 4th, 1908.

The *Indian Patriot*, of the 4th May, has the following leader:—"Intelligence of the most sensational kind is conveyed by our Calcutta telegrams to-day, of the discovery of an anarchist plot carefully planned, with a keen eye to essentials and accessories. Expert knowledge, acquired in the laboratories of France, has been made available for the purpose, with a library of literature on the manufacture of explosives and chemical substances to manufacture explosives with. The preparation must have been proceeding evidently for some long months without rousing the least suspicion or attracting the least attention. Otherwise it is inconceivable how, in a crowded city like Calcutta, the Police which has been so active and prominent at public meetings, and has been so frequently raiding newspaper offices, lost clear sight of the infernal fraternity and their preparations until a fatal outrage was perpetrated at Muzaffurpore. Our correspondent says that the Police have found a well-equipped bomb factory, with dry batteries, bottles of picric acid, stocks of gunpowder, dynamite cartridges and detonators, iron casing for shells, moulds, thermometers, test tubes, glass bulbs, in fact all the infernal paraphernalia of such dens. Completed bombs and other deadly instruments were also found ready made, well arranged and placed in their proper places. So far some thirty people have been arrested as being connected with the infernal scheme. Whether or not the attempt on the Lieutenant-Governor's train was due to the gang that manages this factory it is not possible to say. In any case they have only just commenced their operations, and before there was time to repeat their deadly experiments twice over, they have been found out, and this is a circumstance on which the country is to be congratulated. It has been the boast of Indians that their country has never given birth to anarchists who, in the West, have been assassinating kings and ministers; and they have not hesitated to taunt the civilization of the West on that account. But this boast and this taunt would lose both justification and excuse if we allowed in our country the growth of a fraternity, hated throughout the civilized world and unknown and unheard of in this land of Rishis and sages. Western civilization and Western science have brought us many evils along with many blessings; but whatever other evils we may have tolerated, the anarchist creed and the anarchist methods, so foreign to our instincts, so obnoxious to our sense, and so revolting to our feeling, are a shocking disgrace to our religion and our civilization, and will bring infamy on our land. We are, therefore, glad that the plot has been discovered before it has had time to do further mischief and to cause further danger.

* * * * *

"While the authorities may count upon the complete sympathy and support of the country at large in regard to the measures that they may take to suppress dangerous developments of this sort, the statesmen at the head of affairs have also to be reminded of the importance of insight and sympathy at this juncture. There is no use of blinking over the fact that there is widespread discontent in the country, discontent which is the result at once of unsatisfied aspirations and unredressed grievances. The aspirations are perhaps confined to the educated classes; but the sense of grievance extends over a wider area. Mere suppression of the symptoms of discontent without applying the remedy at the root will have no permanent effect. It is in Bengal that repression on a large scale has been tried; and it is in Bengal precisely that the most unexpected developments have occurred. With each successive repression there has been a new development; and although there are people who contend that Sir J. B. Fuller should have been continued in office, we believe even they will admit that it was his repressive regime even more than the partition that was the actual origin of all the later troubles. We have had, since his time, prosecutions for sedition, and severe punishment of boys and grown up men in connection with a variety of cases. We have also had prohibition of public meetings and speeches. None of these things have in the least improved the situation, but, on the other hand, have brought into existence a number of desparadoes bent on obtaining the crown of the anarchist and the assassin. The far-seeing statesmen will surely read in all this a meaning which may not be very apparent to shallow minds. Nor are the signs of discontent confined to one particular province. All over the country, for one reason or another, there have been similar indications. The question is whether it is easier to suppress them all by vigorous measures, or, while trying to suppress them, to take also such measures as may tend gradually to diminish the force of discontent, and thus to weaken the hands of those who are for not removing the grievances, but for revolutionising the entire system of order and peace."

THE MADRAS STANDARD,
Madras,
May 6th, 1908.

The *Madras Standard*, of the 5th May, writes as follows:—"If what the Calcutta telegrams contain correctly represent the facts, the Muzaffurpore tragedy has led to the discovery of an anarchist conspiracy of the kind which has been at once the terror and disgrace of civilised Europe but from which Asiatic countries, especially India, had been singularly free ever since the dawn of history. Three years ago Bengal was one of the most peaceful and law-abiding of provinces. But to-day we are told by our Calcutta correspondent that 'the Calcutta Police have unearthed a state of anarchism undreamt of, such as points to an organisation and a substantial financial backing that could not have been founded in a week or a month, but put it beyond question that the movement has been on foot for a long period.' Our correspondent then goes into the details of the discoveries made in Calcutta which, we are told, is the head-quarters of the infernal organisation. These details take our breath away. But if what is stated is true, what has seen the light of day may be after all nothing compared with what may yet be discovered. In any case the details already given are awful. We are told that among the papers seized are a mass of anarchist literature and a box of correspondence 'which will lead ultimately to startling disclosures.' The 'disclosures' will, of course, soon follow. The situation created by this discovery is serious enough. A number of arrests have already been made. But so far nothing definite can be said about what has already been published. If we are not mistaken the information now telegraphed to different parts of India has leaked out from the police. In a few days more authentic and definite information will be forthcoming. But we may at once say that as in Europe where such foul crime is the work of an insane gang of desperadoes, in Bengal those who are connected with the conspiracy belong, we doubt not, to a class whom India knows nothing about. We await further developments and fuller particulars.

"We hope that the authorities in Bengal will keep their heads cool and will not 'govern in anger.' The plot of which even the ramifications have been discovered will engender a painful feeling of horror and disgust all over India. No sympathy will be felt for the authors of it and their accomplices. It is stated in one of our telegrams that one of the men arrested has said that divine curse has fallen on him and his associates for having caused the death of two innocent English ladies, which seems to us to mean that even the authors of the tragedy are not entirely destitute of the feeling of humanity. Whatever it is, throughout India the Muzaffurpore tragedy will be reprobated and the deepest sympathy will be felt for Mr. Kennedy. But unhappy Bengal must also come in for sympathy. For over two years it has known no rest, has had no freedom from the worries consequent on the feeling against the partition. We can well imagine that what has now been brought to light has deepened the confusion. In the face of all that has happened it is not improbable that measures for the improvement of the province will not for a time at any rate be vigorously prosecuted. In the state of panic in which it finds itself and with the Anglo-Indian press inciting the authorities to the sternest repressive action, it is likely that the energies of the Government will be devoted to the adoption of the severest measures in the name of peace and order. The authors of the disorder are comparatively few in number. But their delinquency and dark deeds are likely to bring troubles innumerable to the entire population whose loyalty and law-abiding nature are proverbial. What Bengal wants is rest. How is rest to come from a situation so grave is the question that will be asked? If, however, the Bengal Government and the Government of India see through the whole affair and realise that the law-breakers are a small minority for whom no sympathy whatever is felt and if the law is left to take its own course without having recourse to any stringent executive or legislative action, the excitement will abate itself."

THE WEDNESDAY REVIEW,
Trichinopoly,
May 6th, 1908.

The *Wednesday Review*, of the 6th May, publishes the following in its editorial notes column:—"It is not possible to speak with restraint of the dastardly crime committed against two innocent European ladies at Muzaffurpore. The whole country is profoundly shocked at the news and its sympathy goes out to Mr. Kennedy in his terrible bereavement. Bomb-throwing has hitherto been an unheard-of outrage in India and the general character of the people with their traditional reverence and kindness for human life must be a guarantee against the commission of such atrocious and inhuman crimes. It is a painfully strange and unexpected event in the annals of the country and whatever the cause, immediate or remote, the Government should put it down with a stern hand and make the repetition of it totally impossible. The contagion of evil spreads fast and furious and unless it is traced to its source and completely rooted out, no man's life will be safe. The fact that within the last four months there have been three such outrages shows that it is not an isolated act of a fanatic but points to the existence of a deadly organisation, planning these diabolical devices with some end in view. This is not the time to dally over the thing and both the people and the Government should co-operate together and not rest till the secret organisation is strangled out of existence and the stain on our national honour is blotted out without the slightest trace behind.

"At the same time we should like to say a word by way of caution. Passions are sure to be roused by crimes of this kind and there will be an indiscriminate cry for repression. We cannot deny that the crime must be traced to the evil effects of the irresponsible and foolish preachings of a few fanatics who would not have bargained for such an unexpected result. Perhaps they are realising now that sowing the wind always results in a whirlwind whether they expected it or not, and how dangerous it is to inflame the mind of the ignorant people who after a certain stage will get out of hand and act recklessly and desperately. The real culprits when caught may not scruple to include in their category innocent men and there is just the danger of the latter being made to suffer for the sins of others. Especially at a moment when feelings run high and both the authorities and the populace are excited to an undesirable extent, utmost calmness and caution are necessary in investigating the crime and in bringing the offenders to justice. The insane vapourings of a misguided individual ought not to be taken as a proof of his participation in the outrage, till he is proved guilty by independent and direct evidence There is every inducement for hasty and ill-considered proceedings, but we trust the Government will pursue a policy at once firm and wise, and they may rest assured that in this matter they will have the unstinted support of the public at large."

THE MADRAS STANDARD, *Madras*, May 7th, 1908.

The *Madras Standard*, of the 7th May, writes as follows:—"Nobody denies that the situation in Bengal which the bomb outrage and what followed have developed is serious, and we doubt not that the authorities will deal with it effectively. Anarchists are a pest to society, and they have hitherto been flourishing only amidst the civilisation of Europe. India known for its peace, piety, and humanity even under the most trying circumstances, will not, for a moment, tolerate it, and the influence of public opinion and the will and power of the entire Indian community will be found on the side of law, order and progress. The native of India is proverbially mild and has been noted for his readiness to submit to and respect authority. But the comments that we have come across in some of the Anglo-Indian papers and what the *London Times* has written on the revelations and discoveries made in Bengal would seem to show that the native of India is cursed with a double dose of original sin. Reuter has given us a short summary of the malicious lucubrations of the *Times*. 'The carnival of sedition and incitement' says that paper 'in which agitators in Bengal have for so long indulged amid the benedictions of their allies in England is producing its natural consequences. If further checks are placed upon the subtle exponents of violent methods, the persons who abused latitude which has hitherto been permitted are alone to blame. We are not sure that such additional precaution should operate only against natives.' The *Times* thus pronounces the decree of Jove from on high. It abuses the English friends of India in England and foreshadows the introduction of the severest repressive measures. Whether the *Times* speaks with any inspiration or not we do not know. In regard to

India at any rate the *Times* is supposed to speak out the minds of the governing classes in England. It may be that before long some new machine of repression will be brought into being, which, if the *Times* is correct, will be comprehensive enough to include all. But the *Times* notwithstanding, no engine of repression, will affect the European in India. If honesty in journalism is not a lost virtue the *Times* should not forget at this moment Lord Curzon, the real author of all the present unrest in India. Bengal was a peaceful province three or four years ago. Since the partition which was effected in the teeth of the opposition of the people it has become a seething mass of discontent. But all the time that Lord Curzon was in India the *Times* and the Anglo-Indian press in general have been inciting and encouraging him on in his career of folly. His Lordship is now at home posing as a great authority on Indian affairs. He is now a leader of his party hoping, apparently, to become Prime Minister of England. But in India the people are reaping the fruits of his regime, and Lords Morley and Minto have had no rest since they came into their respective offices. To-day the feelings between the European and Indian are strained and the situation itself seems to grow more acute. When are we to have any rest? Event follows event and repressive measure follows repressive measure; and if the *Times* is correct something very drastic will be introduced into India as the result of the black conspiracy in which a few men in Bengal were involved. In India itself the Anglo-Indian press, with a few exceptions, have begun a campaign of villification as if the people of India had anything to do with the revolutionaries in Bengal. But we sincerely hope that better counsel will prevail. Let the law-breakers be dealt with according to law. But no action should be taken the effect of which will be to retard progress and injure permanently the interests of the people at large."

THE WEST COAST SPECTATOR, *Calicut,* May 9th, 1908.

10. The following appears in the *West Coast Spectator*, of the 9th May :—

"ON BEAT DUTY.

"(*By Bande Mataram.*)

"So Calcutta is becoming civilised according to Western ideals, and anarchism and bomb-shells and picric acid have found a foothold there. Anglo-Indian and Eurasian editors in their wisdom attribute these uncanny developments in the situation in Calcutta to an overdose of original sin in the constitution of the Bengali Babu. But, I am quite sure, though they may modestly disclaim it, that the whole credit for manufacturing anarchists out of mild Babus is entirely theirs. These newspapers have so long and so continuously been ridiculing the Babu as a mere windbag that it is intelligible how misguided young men smarting under the taunt, grow desperate, turn anarchists and stagger humanity by perpetrating crimes which will at least convince their enemies that they can dare and do.

* * * * *

"The whole philosophy of the genesis of anarchism in Calcutta seems to be this. The partition of Bengal was effected in the teeth of an overwhelming opposition. A strong agitation grew up, in the course of which many young intelligent Bengalis spoke and wrote in rather fiery language. Surely the speeches were not calculated to increase the affection of the people for a Government which was responsible for the unpopular measure. Magistrate Mr. Kingsford applied the legal definition of sedition as want of affection rather freely and kept himself busy with the whip for which he was duly promoted. Shoals of men were sent to jail to rot there. Free speech was repressed and meetings dispersed. Men came out of jail with condensed hatred in their hearts. It is nothing surprising, therefore, that they have been busy converting their hatred into picric acid and bomb-shells in subterranean dens.

* * * * *

"The autocrat sends a man to jail because the latter has been eloquently holding forth on the aspirations for *Swaraj* of himself and his countrymen.

The man comes out of jail an anarchist, unless he happens to be a deeply religious man like Lala Lajpat Rai whose heart would not grow bitter under any amount of ill-treatment. But the majority of political agitators are not Lajpat Rais.

* * * * *

"The autocrat cuts off the head of an over-zealous patriot, who insistently claims room to stand erect and grow to his full stature. The anarchist retorts with an infernal bomb-shell. The one will go by the name of justice as known to the law of the day, the other as murder. But a seer like Count Leo Tolstoy would hit the nail on the head by regarding both the acts as essentially the same, namely, the use of brute force to remove an obstacle from the path.

* * * * *

"The moral of it all is this: that hatred ceases not by hatred, hatred ceases only by love. As Jesus Christ put it, they who live by the sword shall also perish by the sword. It is perhaps useless to expect the bureaucrat to learn this lesson so soon.

* * * * *

"What a relief it is to turn from the philosophy of bureaucrats and bomb-shells in Bengal to a spontaneous manifestation of love on the part of a Nayudu in Tinnevelly towards Mr. Chidambaram Pillai of *Swadeshi* Steam Navigation fame, as the latter was being taken back to jail after the sedition trial for the day. Here is the incident.

"'When Chidambaram Pillai was being taken to jail, a Nayudu embraced him crying out "What crime have you committed? Why should they take you to jail? You are innocent." In spite of police entreaties and threats, he would not disentangle himself. The Nayudu has been remanded to the District Jail.'

"That is as it should be. Let us stand together and share each other's burdens and sorrows. Let us base our union on mutual love among ourselves and not on common hatred of the foreigner, however much the latter may provoke us, in the supreme folly of his race-conceit."

VERNACULAR PAPERS.

I.—FOREIGN POLITICS.

SASILEKHA,
Madras,
May 5th, 1908.

"Another Afghan war."

11. The *Sasilekha*, of the 5th May, observes:—"After being fired once, the Mohmands seem to have thrown aside their arms and gone to the fields to reap their harvests, while twenty thousands of Afghans entered the battlefield. Various reports, namely, that the Amir is not doing well, that he is dead, and that he is at Kabul, are being received. The real truth is not yet known. In any case, can the Amir be ignorant of twenty thousands of his people going armed against the English Government? Twice before the Indian Government waged war against Afghanistan. The papers say that another war has come about.

"What was never before seen or heard of has happened at Calcutta. In Europe there are disloyal persons called nihilists and anarchists. They are always scheming to assassinate kings and ministers. We regret that there are, in Calcutta, friends of such people as have proved a pest to Europe and America. It is not known what danger awaits Bengal or India from such people. It is not clear whether the Government of India would wage war against the Amir or try to pacify the Bengalee. The crisis has come when the Ministers of King Edward have to deeply consider and act carefully."

NAVAYUGA,
Masulipatam,
April 30th, 1908.

"Look at this picture and look at that picture!"

12. Instituting a comparison between the Government of Madras and that of Mysore in connection with the riots that took place at Tinnevelly and in the Mysore gold mines respectively, the *Navayuga*, of the 30th April, observes:—"The punitive Police was not imposed in the Native State as in Tinnevelly. No people were killed there as in Tinnevelly, where Mr. Wynch killed some. No people were tried there under 'Security' sections and for sedition. There no distinction was observed between Faringhees and Natives. To be brief, see how calmly was the disturbance quelled in the Native State without any need for any of the atrocities committed by the Government officials at Tinnevelly.

II.—HOME ADMINISTRATION.

(*a*) *Police.*

SATYADEEPIKE,
Mangalore,
May 8th, 1908.

The defects of the Police and suggestions for their improvement.

13. The *Satyadeepike*, of the 8th May, complains that thefts and burglaries have increased in the town of Mangalore and attributes the increase to the inefficiency of the Police. This inefficiency it attributes to four causes:—

(1) The low morality of the police.
(2) Want of encouragement and help from the higher officers.
(3) Want of training in detective work.
(4) The transfer of clever men from place to place.

The following suggestions are made for removing these drawbacks:—

(1) In appointing men to the service something more than educational and physical qualifications should be taken into consideration. Their previous character and their bravery and whether they are likely to turn out good detectives should also be taken into account.

(2) When constables have detected any cases they should be commended and recommended for reward by their superiors. They should be treated with respect and not as slaves. Their grievances should be attended to. Lately they asked for khaki dress in the place of drill suits, because the latter are soon soiled by dust. The rain-proof coats they are supplied with affect their eyes and subject them to various other diseases and they consequently prayed to be furnished with woollen coats instead. None of these prayers has been granted.

(3) A library for the use of the policemen should be maintained in town stations and probationary Sub-Inspectors made to explain to the men any criminal cases reported in the papers.

(4) Head Constable Hammabba, who had detected several important robberies and had saved the life of four or five persons from drowning and had an intimate knowledge of the people, has been transferred. He ought to have been encouraged and promoted to a Sub-Inspector's place.

Other suggestions are these:—

(1) Detective officers should be appointed for the town.

(2) Clever men of good character should be brought from the villages into town.

(3) The Police Superintendents should hold a conference of all Inspectors and Sub-Inspectors and others once in three months.

(4) Constables who have detected cases should be amply rewarded and the rewards fairly due to them should not be withheld.

(b) *Courts.*

SWADESAMITRAN,
Madras,
April 9th, 1908.

The Sub-Court at Tuticorin.

14. The *Swadesamitran*, of the 9th April, writes:—"Rumour goes that the Sub-Court at Tuticorin is to be abolished. Perhaps the Europeans think that, if this is done, the prominent vakils of the town will have to leave the place and also that as the number of people coming into the town will decrease, the *Swadeshi* trade will go down. But these people have forgot the fact that the *Swadeshi* spirit does not depend upon one place like Tuticorin. It is spreading throughout the country, and so it is not possible to suppress it by transferring a Sub-Court, driving out the vakils and similar acts."

NADEGANNADI,
Bangalore,
May 9th, 1908.

Acquittal of a European offender in Calcutta.

15. The *Nadegannadi*, of the 9th May, says that when the coolies in one of the factories in Calcutta went on strike and demanded increased wages a European named William Piper shot at them with a revolver, but when the case came on for trial at the High Court the European jury acquitted him. The revolver is said to have gone off by accident! Is there any case of a European having been hanged for murder in India? No body now thinks of such miscarriage of justice as anything extraordinary.

Cruel punishment of offenders by Magistrates.

16. The same paper says the Magistrates of the present day are merciless. Trivial offences are visited by them with severe sentences. In Calcutta an old woman who stole a piece of firewood was punished with rigorous imprisonment for one week, and another woman who stole a *lotah* worth half a rupee got three months' rigorous imprisonment. The Government would neither supply the poor people with food nor allow them to commit suicide and when they commit petty thefts they are thus punished. This is just Government!

(d) *Education.*

SATYADEEPIKE,
Mangalore,
May 8th, 1908.

The defects of the new Educational Grant-in-Aid Code and the Educational Rules.

17. The *Satyadeepike*, of the 8th May, thinks that the new Educational Grant-in-Aid Code and Rules in spite of the concession lately made are still unfavourable to managers of private schools. One important point that must be immediately attended to is the giving of higher grants to girls' schools. It is necessary, in the opinion

of the editor, that for some years to come female education must receive special encouragement, otherwise such education is not likely to advance.

(*g*) *Forests.*

SWADESAMITRAN,
Madras,
April 9th, 1908.

Reservation of forests.

18. The *Swadesamitran*, of the 9th April, says :—"Certain agriculturists in the district of Salem have sent a long petition complaining of the hardships caused to them by the Forest rules. They say that of the two hills—the Shevaroys and the Arunatha, near the Oothangarai taluk—the former was reserved long ago while the latter was left free for the use of the public, and that as the Forest Department is now thinking of reserving the latter also, they will find it difficult to feed their cattle and this will affect their cultivation. But countless petitions on the subject have gone to the Government till now and not one has been acted upon. The policy of the British Government seems to resemble the custom of certain ancient princes of the jungles who gave costly presents to those that sought such from them and sent robbers after them to loot them on their way home. Thus the British Government squeezes out as much as possible from their subjects, leaving only their life, and when even that goes out, it starts a famine fund and famine works and says to the people 'See how we conduct our famine relief works on the most modern and scientific principles!'"

(*h*) *Railways.*

JARIDAH-E-ROZGAR,
Madras,
May 2nd, 1908.

The opening of a refreshment-room and a ladies' waiting-room in the Egmore Railway Station for Mussalman passengers.

19. The *Jaridah-e-Rozgar*, of the 2nd May, writes that the Indian Railway administration introduces some reforms or other which are exclusively intended for the benefit of the Hindu section alone. According to the saying "Might is right," the British Government have the well-being of the Hindus at heart, for it is they who possess more influence, wealth and honour and command a higher respect than the Mussalmans, and it is their grievances, whether just or unjust, which are readily redressed by the British Government. It is a matter for great regret that none care for and sympathise with the poor and afflicted Muhammadans. Every facility is afforded to the Hindu passengers, and all possible arrangements are made for their comfort at every principal station on the Indian railways. Every station has got separate refreshment and ladies' waiting room for Europeans and Hindus, etc., but for Muhammadans there are none. There was a Muhammadan fruit vendor's stall in the Egmore Railway Station just before the construction of the new buildings. It is now observed, to our great surprise, that a Brahman stall has now taken its place. The Brahman watermen at some stations very reluctantly give water to the thirsty Muhammadan railway passengers. Besides this, the Muhammadans are religiously prohibited from using things prepared by Brahmans or Hindus. In consideration of the above facts the *Jaridah* hopes that the local Government will be pleased to suggest to the South Indian Railway authorities the desirability of making arrangements for a special refreshment-room and ladies' waiting-rooms for the Mussalmans in the Egmore Railway Station.

(*j*) *Salt and Abkári.*

HINDU NESAN,
Madras,
March 26th, 1908.

The baneful habit of drink.

20. The *Hindu Nesan*, of the 26th March, writes :—It is an anomaly that two things which are diametrically opposed to each other in their effect upon human beings, viz., salt and toddy, should have been left under the charge of one department. Perhaps the only justification for this is the fact that both these sources pay the Government the greatest revenue. But while salt is very essential to human existence, toddy is not only unnecessary for man, but even baneful in its results upon the human constitution. Till now, this evil

habit was indulged in only by the masses; but the company of the whites has now made even the higher classes take to it. Perhaps these can afford to waste their money upon drink, but not the poor labourer. His wages at the present rate never go above two or three annas a day, and if he spends the major portion of this paltry amount upon drink, naturally his family must starve, and that is the case with thousands of families now. On this subject, Mr. G. Subrahmania Aiyar, while at Conjeeveram, spoke as follows:—

"The rates at which toddy shops are taken in auction are increasing every year and this clearly shows that the number of people who take to drink is also increasing every year, as it is only then that the toddy shopkeepers could afford to increase their bids for the bazaars every year. Though there are many reasons for the increase of drink among the people, one of them is the encouragement given in this respect by Government, which, caring only for the money it makes by it, has been increasing the number of toddy shops at every stage. So, the best way to eradicate this mania for drink from the minds of our people will be for the Government to reduce gradually the number of these shops. Also it is necessary that the sale of toddy below trees in villages should be stopped. Somehow the Salt Sub-Inspectors and other officers have been winking at this from various considerations. So it is the duty of the Government to interfere and see that they enforce the rules properly and prohibit the unlicensed sale of toddy on the roadside."

(*k*) *General.*

SWADESAMITRAN,
Madras,
April 8th, 1908.

The Governor's reply to the Tinnevelly deputation.

21. The *Swadesamitran*, of the 8th April, reports the *Amrita Bazar Patrika* to have written as follows regarding the Tinnevelly deputation:—"The Governor refused to grant the request of the members of the deputation to appoint a commission of enquiry. Evidently the reason for this refusal is the fear that such a commission may bring to light the meanness and vagaries of the officials Four persons have been shot down by these officials. Did any of these do the slightest harm to them? If atrocities like this had been committed in any other country, the offenders would have been brought to book at once; but this is India and so there is none to question the culprits! They have not even been transferred! On the other hand, their acts have been applauded by the Government. What justice!"

"No kind of preaching allowed."

22. The same paper writes:—The Temperance Committee at Poona resolved in one of their meetings to send out volunteers to do picketting work and accordingly these divided themselves into batches and were advising people not to enter the liquor shops. But even this attempt has provoked the authorities of Poona. Thus some days back, a temperance preacher was arrested and fined Rs. 10 by the District Magistrate of Poona. Till now the authorities were punishing only *Swadesi* preachers; but seeing that a temperance preacher has been punished in Poona and that a religious preacher has been gagged at Travancore, it seems as if the authorities have determined not to allow any kind of preaching in India. This view is confirmed by the fact that recently in Cocanada even a *Harikatha* performance was prohibited by the local officials.

SWADESAMITRAN,
Madras,
April 9th, 1908.

The Government and sanitation.

23. The *Swadesamitran*, of the 9th April, observes:—At the last meeting of the Viceroy's Legislative Council, Mr. Gokhale impressed on the Government the necessity of spending larger sums on sanitation, in view of the increasing death-rate among the people of the country. In reply to this, he was told that, taking a similar suggestion of his made last year, the Government of India had this year allotted special sums to the Local Governments to be spent exclusively on sanitation. Thus, our Provincial Government has been given $3\frac{1}{2}$ lakhs to be used for this purpose, and this will be spent on building new hospitals, improving the sanitation of towns and villages and

increasing the water-supply in the various districts. But considering the works that have to be turned out, this sum appears to be small indeed. In districts like Salem, Coimbatore and South Arcot, the people have to be content with the most dirty water to drink and even this not in sufficient quantities. In the villages the rubbish, not being at once removed to fields and gardens, becomes putrified and poisons the whole atmosphere. All these lead to diseases and the poor often die from them for want of good treatment. So, it is necessary that hospitals must be established near enough to these places so that even poor people can avail themselves of their benefit. Even more important than this is the necessity of educating the people on the subject of sanitation, as also of providing healthy and nutritious food for them. Mr. Gokhale and other Indian gentleman only spoke generally of sanitary reforms, but did not point out that many people take ill, because of the insufficiency of food and want of knowledge of sanitation. Mr. Krishnaswami Aiyar, when speaking on this subject, suggested the establishment of a sanitary association to educate the people. But we cannot see how such an association can improve the knowledge of the people on the subject of sanitation; for, it can affect only the literate among the masses, while the majority who are illiterate cannot be improved in any way by this. So, if the Government wishes the Indians to be as healthy as other people, it must see that the general knowledge of the people is improved and also that they get sufficient food for their sustenance.

SWADESAMITRAN,
Madras,
April 10th, 1908.

"Eleven cuts for not wishing a White."

24. The *Swadesamitran*, of the 10th April, says:—The District Collector of Jhang in the Punjab was provoked by a Muhammadan student not saluting him when he passed by; so, he sent for the boy the very next day to his bungalow. When the student went there, he was terribly afraid that some heavy punishment would be inflicted upon him and so he apologised most humbly to the European officer for the fault committed by him on the previous day. But the latter would not be content even with this, and wrote to the headmaster of the school, in which he was studying, to give the boy eleven cuts with the cane before all the students of the school and to warn him that his scholarship would be withheld if he committed the mistake again. The headmaster carried out the instructions of the Collector to the letter. This occurrence has enraged the people of the town and naturally so, for what other injustice can there be than giving eleven cuts for not wishing a white? We have not heard till now the wise rule that he only is a good man who bows to the whites and carries their shoes and that he is a bad man who does not care for them!

SWADESAMITRAN,
Madras,
April 11th, 1908.

The Telegraph strike.

25. With reference to the recent strike of the telegraph signallers at Calcutta, the *Swadesamitran*, of the 11th April, remarks:—We are afraid that this strike will not come to a speedy end, for, it is not without valid reasons that the signallers have struck work. The nature of their work is such that they have to do it standing all the time and converting nights into days. They cannot afford to turn this side or that when they are doing their work. Such being the case, if they are treated like the coolies in a railway station and asked to work for eight hours at a stretch, naturally they get vexed with it. Will this not make them think that the Government is a very hard master to serve and will this not in turn make them prefer resigning their appointments to holding them with such hard restrictions? It is the duty of the Director-General to understand all this and take steps to allay the discontent. When he does not realise this and is issuing new orders every minute, should not the Government of India at least come in to save the situation? But even the latter has not done it and the result is that the dailies are not getting their telegrams regularly. Not only this, even big merchants are feeling the difficulty. But this should not last long. Though the *Madras Mail* is glad to note that Madras has not joined this strike, we think it will only be a question of time. Therefore, it is very necessary that the Government of India should forthwith adopt measures to redress the grievances of the signallers and restore telegraph work to its normal level.

SWADESAMITRAN,
Madras,
April 16th, 1908.

Sir George Clarke, a model Governor.

26. The *Swadesamitran*, of the 16th April, writes:—Sir George Clarke, the Governor of Bombay, has shown by his administration, within the short period that he has been in office, that he is the only gentleman who deserves the name of "Governor." He has gained the complete confidence of the people by making it a point to take the opinion of their leaders at every step. His conference with the popular representatives about the enforcement of plague inoculation is the first step he took in this direction. He met the editors of the vernacular newspapers and encouraged them by his kind words of advice, at a time when the vernacular press had become an object of suspicion in other parts of India. At the convocation of the Bombay University, he spoke out his mind and criticised the present methods of education adopted by the Government. His recent action in staying in Bombay itself in this hot summer, without ever thinking of Mahabaleswar, when the Viceroy and Governors of other provinces have already settled at their respective summer resorts, clearly shows that he cares more for the welfare of the Indians than for his own convenience or pleasure. He does not only refrain from complaining of the heat of Bombay, but also positively asserts that the present climate of the place suits him excellently, and when he says this, the Members of Council and the Secretaries of Governments have, of necessity, to plod on quietly at Bombay itself. Surely Sir George has proved to be a model ruler of a province.

SWADESAMITRAN,
Madras,
April 17th, 1908.

The Victoria Technical Institute.

27. The *Swadesamitran*, of the 17th April, remarks:—Many might have heard of an institution in Madras by the name of "The Victoria Technical Institute," though no one really knows the exact nature of the work turned out by this institute. But whether it works or not, the fact that its members are all men of position and its Honorary Secretary is an Anglo-Indian, entitles it to the support of Government. Besides this, it is raised as a memorial to the beloved memory of Queen Victoria, which is another reason why the Government should not grudge to help it. Thus, last month the Government sanctioned a grant of Rs. 25,000 to this institute. If it were any other institution, the Government would have summarily disposed of an application for a grant of money with the one line "The Government is not prepared to give the grant asked for", but it can never have the heart to say "No", when the request comes from the Honorary Secretary of the Victoria Technical Institute! Now the work turned out by this association does not at all appear to be commensurate with the large grant that has been made to it by the Government. No doubt the Honorary Secretary, when applying for the grant, said: "We have made a grant to the Central Agricultural Committee and we have sanctioned two scholarships to the members of the artisan class. We have made arrangements to sell and accelerate the sale of the works of art available in this Presidency and the neighbouring States. We have also made grants of money to improve the following trades, viz., carpet-weaving, lace work, silk-weaving, works of art in ivory and wood and the like. We have resuscitated many a trade of Southern India which had died owing to want of funds." If it is true that the institute has been doing all that is said above, we cannot understand why no particulars about it were published in any of the dailies here.

INDIA,
Madras,
April 18th, 1908.

Temperance work at Poona.

28. The *India*, of the 18th April, writes:—Srijut Tilak and Gokhale have been trying for the last few days to push their temperance work into the interior of the City of Poona and, in accordance with their instructions, the temperance volunteers were, on Sunday the 5th instant, standing near an arrack shop and advising the people not to indulge in drink. This naturally attracted some attention and soon a crowd gathered in the place. This reached the ears of Mr. Anderson, the Faringhee District Magistrate of Poona, who repaired to the place and tried his best to dissuade the youngsters from preaching there; but even with the help of a large police force to back him, he was not able to disperse the crowd. So he at once ordered the two

volunteers to be arrested and they were accordingly taken to the police station. This seems queer indeed! If we point out the vicious results of drink, why should the Government intervene? If Europeans happen to be drunkards, should we also blindly follow them? To-day it has been held to be a crime to advise people not to drink. To-morrow it may be made an offence to advise people against murder. It may be that all these vices appear virtues in the eyes of Government, and is it therefore necessary that we should obey its orders without a murmur? Are not our brethren yet disgusted with this sort of life?

SWADESAMITRAN,
Madras,
April 18th, 1908.

The District Magistrate must be an Indian.

29. The *Swadesamitran*, of the 18th April, says:—We can boldly assert that events would not have taken the same turn that they have now done, if the District Magistrate of Tinnevelly had been an Indian; for the English are not only foreigners, but are also arrogant and reserved in their conduct towards the Indians, and this makes it impossible for them to understand what is passing in the minds of the Indians. No doubt, on ordinary occasions, the administration of the district is carried on smoothly enough with the help of the native subordinates; but when an emergency occurs, the English official finds himself stranded and naturally acts upon the words of every Indian official who is ready to peach against his countrymen, and there are only too many of such officials among us. The English officials never care to gauge the situation aright, since they have the confidence that the Government, which is comprised only of their own countrymen, will never view their conduct harshly even if they happen to commit faults. Experience also goes to confirm this conviction on their part, for, which English official, however low his position may be, has been till now punished for a mistake committed by him? If, perchance, his mistake is of such a serious nature that the Government has to take notice of it, he is censured secretly and transferred to another place, in most cases on a promotion. But if the District Magistrate happens to be an Indian, he will not only be able to understand the popular feelings aright and guard against any possible mischief, but also will not boldly commit blunders in the administration of his district for fear that the Government will not be as partial to him as to its English servants. There is also another advantage in the District Magistrate being an Indian. He will not have the same sympathy for the European merchants of the place that an English official may naturally have and he will not therefore go beyond his powers to help their trade, as has happened at Tinnevelly. All these clearly show how it is necessary that the officials who conduct the administration of the country must be our own countrymen. Another instance may also be quoted to prove the truth that it is only sympathy and not high handed officialdom, that will always preserve the peace of the country. Recently there was a serious riot between the Punjab and the Tamilian coolies at the Kolar Gold Mines and the Police even fired empty shots in the air to frighten the rioters. But soon the District Magistrate arrived on the scene and after patiently hearing the words of both parties, promised to make an enquiry, and this appeased the rioters who at once went back to their work. As a result of the enquiry, five men on either side were tried and punished, and the Government has also promised to remove the causes of dissention between the two classes. Compare the conduct of this District Magistrate with that of Messrs. Wynch and Ashe of Tinnevelly! Did the latter peaceably confer with the people for even five minutes? Was not Mr. Wynch quietly sleeping in his bungalow when the rioters were committing havoc in the town and was it not after everything had calmed down that he sallied forth into the town and ordered the shooting of innocent passers-by? Our brethren in Tinnevelly are now suffering for the incapability of the District officials. Four men have lost their lives; many families have been left in the lirch, their managers having been remanded to custody; and many honest people are being treated with indignity. Add to all this, a punitive Police force has also been quartered on them and they have to pay thousands towards the

maintenance of the same. Will all these have happened if the District Magistrate had been an Indian? Surely not.

DESABHIMANI,
Guntúr,
April 30th, 1908.

An objectionable book.

30. Criticising a vulgar Telugu farce (drama of the Harikatha performance on the day of ladies' conference) published by Nadella Purushotham, the headmaster of a branch Hindu school at Masulipatam, the *Desabhimani*, of the 30th April, observes:—"We submit that it is impossible for the people not to be affected by the demoralising influence of such vulgar books, if the Government do not punish such authors. Since it is not publicly known what action was taken by Professor Rangacharlu, Curator of Books to the Government of Madras, we hope that pages from 77 to 94 of the book and other pages will be read and necessary action taken."

NAVAYUGA,
Masulipatam,
April 30th, 1908.

"A mischievous publication."

31. Adverting to the vulgar book (a farce) published by one Nadella Purushotham, which has been condemned by the people of Masulipatam as a libel against womankind, the *Navayuga*, of the 30th April, observes:—"We cannot guess what punishment will suit those who commit such mischievous acts in India, where a new light is shining now. The indignation of the people against the author is increasing. If the Government do not do the needful, the people, we fear, may probably take the law into their own hands."

KISTNAPATRIKA,
Masulipatam,
May 3rd, 1908.

"Evil acts of arbitrary authorities."

32. Mr. P. Vīriah Pantulu, B.A., B.L., a correspondent to the *Kistnapatrika*, of the 3rd May, writes:—"How can we put a stop to the evil acts of arbitrary authorities? What dispels ignorance in us can alone check the mischief of the authorities. There is no good thing that cannot be achieved by education. It is a very difficult task to make despotic rulers walk in the right path. The Government which sets at nought the opinion of the people brings about agitation. The strength of a despotic Government will begin to wane the moment the people get enlightened. The Sovereign and the people joined together form a power. When one of them loses in power, the other gains proportionately. Otherwise, the balance of power will turn topsy-turvy. In countries where the power of the people begins to assert itself, the mischief of despotic Governments causes increased commotion. Despotic authorities get into trouble, as the people try to overcome their internal differences and get united, influenced by *Swadeshism*, boycott and national education. Some despotic Governments are carried on entirely by sword, and some others depend on trade and internal differences among their subjects

Many obstacles are thrown in the way of national education. The secret proceedings of the police are very horrible. As laws become rigid and punishments severe, the number of patriots is on the increase, and all the classes are moved by patriotism to the great uneasiness of the arbitrary authorities. It is inconceivable why *Swaraj* cannot be attained if the people are moved by a desire for education and if the vow of *Swadeshism* is observed with the help of boycott."

NAVAYUGA,
Masulipatam,
April 30th, 1908.

"Philosophy of *Swaraj*."

33. The *Navayuga*, of the 30th April, contains the following dialogue between two brothers:—

"*Younger brother*.—There is darkness if we intend to go to the town of salvation.

Elder brother.—It has dawned in the east. Look at it.

Y.—The forest obstructs us if we intend to go to the town of salvation.

E.—Cut the way with the sword of justice.

Y.—Caste obstructs us if we intend to go to the town of salvation.

E.—Understand that all the sons of the country are of one class.

Y.—There is the difference of language if we intend to go to the town of salvation.

E.—*Vande Mataram* is the key-spell of all languages.

Y.—It is a distant country if we intend to go to the town of salvation.

E.—The tie of affection when tightened will make it near.
Y.—There are various ways if we intend to go to the town of salvation.
E.—There is only one—that which is laid down by God.
Y.—Who will guide us if we intend to go to the town of salvation?
E.—God is the guide. Miss not the aim. Jump forward fearlessly.
Y.—Attachment interferes if we intend to go to the town of salvation.
E.—Destroy the creeper of attachment with the sword of knowledge of self and God.
Y.—Where is the festival if we intend to go to the town of salvation?
E.—You will have the festival at the very sight of the mother country.
Y.—There is fear of life if we intend to go to the town of salvation
E.—Remember that the soul is indestructible and knows self.

NAVAYUGA,
Masulipatam,
May 7th, 1908.

"Indian National calamity."

34, In a leading article, the *Navayuga*, of the 7th May, writes as follows:—"Two European women were killed by 'bombs' at Muzaffarpur. Those bombs were intended to be used against Mr. Kingsford who became famous by passing severe sentences in *swadeshi* cases and who was promoted from the post of a Presidency Magistrate to that of a District Judge. Unfortunately another died. Thirty people who were engaged in this (bomb-making) work at Calcutta were arrested. It is understood that there are wealthy and educated persons among them. It can undoubtedly be said that there are devotees, patriots, pious men and kind-hearted persons among them. There must be some reason for such persons being engaged in actions such as this. There must be some reason for their being engaged in this work, quite regardless of personal loss and gain, but regarding their lives as mere bubbles. There is no use of the Feringhees dancing about crying 'Horrible, horrible' with their eyes shut, without trying to ascertain the truth.

"*What is the cause?*

"Is it true or not true that the Government are doing wicked actions to kill the national movement? It will make a very long story to narrate regularly all their wicked actions beginning with the attack with police lathies on inoffensive people at Barisal up to the present time. Although some of the people may be engaged in the said work and some may not, and although some may declare that they cannot approve of such horrible deeds and some may not, all the people in the country are feeling at heart the unbearable pain caused by the jealousy of the Government. This feeling might not be expressed for fear of punishment by the Government. Still the truth is all the same.

"*The movement is only one.*

"When a strong movement is started, it manifests itself in many forms. The forms change with place and time. But the motive that actuates it is only one. If one manifestation ceases, it will appear again in another form. It will manifest itself at one time in lectures, at another time in essays, at another time in throwing stones, at another time in throwing bombs, and at another time in waging war. The Anglo-Indians and some Indians may denounce it. But it is not possible for them to change human nature. The movement should not at all have dawned. But if once it has dawned, it is not possible for anybody to check it afterwards. The Penal Code made by the Feringhees may punish them. But if once the power of the movement strike root in the minds of the people it cannot leave them. Although the persons arrested might be subjected to cruel torments, in order to cause terror into the people, it will only make them all the more indifferent towards their lives.

"*How?*

"Have the people of any country given up their love of waging war, though aware of the fact that many thousands of people die in war? Do they not recoup their strength and try to accomplish their purpose, though once defeated. Perhaps the Anglo-Indian papers may raise a hue and cry 'Is it proper to be so treacherous? Is it proper to think of causing destruction so secretly? How wicked are these Indians!' Do the people of great countries who call themselves civilized make war justly while engaged in it? Do they hesitate to employ tactics and practise deception towards their enemies and to kill them suddenly using dangerous ammunition? No. A question may arise as to the propriety of revolting against the present Government constituted (according to law). It is to be admitted both by the rulers and the ruled that such things would have taken place more publicly than now had not the Arms Act imposed unjust restrictions. The Indians are naturally open-hearted. But they had to become dissimulating because of the rigorous measures of the Government. If the people are thus oppressed in countries where the Arms Act is not in force, much more would have happened than what took place here. The history of Russia illustrates it. The Indians naturally act only in proportion to the restrictions imposed on them. It might be asked whether the people in Russia were not punished. They were punished, but they did not give up their resolve. At last they had Parliament granted to them. They swam across rivers of blood and secured independence.

"In western countries bombs are made use of by anarchists. But in India their use is being thought of by persons who are bent upon securing justice. In India war has commenced for the attainment of the freedom of self.

"*Intelligence of the Feringhees.*

"What can be said of the intelligence of the Feringhees? They declare that the oppression they have caused is just, while all acts of opposition (in defence) of the people are wicked; and that their liberty and privileges are proper, while the desire of the people for the independence of their country is seditious.

"*The opinion of the Press.*

"The incensed writings in the Anglo-Indian papers are poisoning the minds of the Government against the natives of the country. The native papers write hoping that the Government would not commit any wicked act out of fear. The Government has not yet adopted any policy. They will do their duty. They will look to their self-protection. But the people cannot get discouraged in their work. Just as every repressive measure of the Government has hitherto produced a corresponding novel result, the righteous work of the people, on whom independence has dawned, would develop doubly vigorously in proportion to the attempt made to suppress it. So, there can be no peace in the land so long as the Government fail to do away with the mischievous Arms Act, vexatious punitive police, unjust taxes, and statutes, and partial policy in the administration of justice. If these are removed, the Indian ideal of *Swaraj* would be realised successfully in a harmless manner. The ideals will not be given up. As restrictions are increased out of jealousy, troubles will multiply. If impediments are removed, work can be carried on still more peacefully and both parties would be benefited. Let the Government select what course they like."

NADEGANNADI,
Bangalore,
May 9th, 1908.

Temperance preaching opposed by Government officers.

35. The *Nadegannadi*, of the 9th May, says: It appears that young men go about preaching temperance in the streets in the district of Belgaum, and that they are dragged to the Court for this. Let the Englishmen in England be proud of the doings of their countrymen in India! This is one way of promoting loyalty in India.

MANORAMA,
Calicut,
May 8th, 1908.

Remarks on the Gudalur case.

36. An editorial note in the *Manorama*, of the 8th May, referring to a recent case in which Mr. Andrew, an European planter, was fined Rs. 15 for causing the death, at Gudalur, of one Ali, a cartman, regards the punishment as ridiculously inadequate, and says that if the parties implicated were in the reverse order, the said place would have already had a punitive police quartered upon it by this time.

MUKHBIR-E-DAKHAN,
Madras,
May 6th, 1908.

Persian and Hindustani Translatorship.

37. The *Mukhbir-e-Dakhan*, of the 6th May, writes that there are several qualified Muslim graduates of Madras now employed in the Hyderabad State who are eligible for the Persian and Hindustani Translatorship. They have special aptitude for the oriental languages especially for Urdu. To add to this, they have been and are doing the translation work in Hyderabad admirably well. The following are the names of the gentlemen mentioned above:—

(1) Maulavi Hafiz Muhammad Yasin Sahib, B.A.
(2) Maulavi Inayat Husain Sahib, B.A.
(3) Maulana Albeiz, B.A.
(4) Maulavi Mir Muhammad Ali Sahib.

IV.—NATIVE STATES.

INDIA,
Madras,
April 18th, 1908.

The Government choultry and a Taluk office.

38. The *India*, of the 18th April, observes:—There is a Government choultry in the trunk road leading to Trivandrum which has till now been accommodating a large number of travellers passing that way. But the Travancore Government has now decided to locate the Kalculam Taluk office in this building, leaving the structure now occupied by this office to be used as a choultry. This latter building does not conveniently accommodate even the few clerks attached to this office, and we do not know how this is expected to accommodate thousands of travellers. Cannot the Government find another place for the Taluk office if it likes? It is regrettable that this should have taken place in a State which is noted for its charity and charitable institutions.

VI.—MISCELLANEOUS.

HINDU NESAN,
Madras,
March 30th, 1908.

Hail! *Swadeshi*, hail!

39. The *Hindu Nesan*, of the 30th March, writes:—Perhaps the European merchants of Tuticorin think that they can soon hope to kill the *Swadeshi* Steam Navigation Company, now that Mr. Chidambaram Pillai has been pinioned in jail. But let them understand that hundreds and thousands of men like Chidambaram Pillai are now to come forward and that the *Swadeshi* Company cannot be killed until the last life in Tuticorin ceases to be. The people will not give up their *Swadeshi* spirit simply because some youngsters have been shot and about a hundred people have been arrested. The Indians are a people who have learnt not to attach any value to this transient life and its pleasures, and so the revolvers and prisons of the whites will not terrify them into giving up their present spirit. The whites are acting without understanding this phase of the Indian character, and one day their acts may redound upon their own heads; but never will the *Swadeshi* spirit die. Hail! *Swadeshi*, hail!

SWADESAMITRAN,
Madras,
April 9th, 1908.

The whites and the Indians.

40. The *Swadesamitran*, of the 9th April, says:—A Muhammadan cooly has been shot down by a European Engineer in Allipore for having asked for his wages. Not only this, the revolver, when it went off, also struck a cooly girl who was standing by the side of the Muhammadan. This case was tried by the Sessions Judge of Allipore and the punishment was that the European Engineer should give Rs. 100 to the Muhammadan and Rs. 50 to the father of the cooly girl. Hundreds are the cases that have till now gone before the courts of law, accusing Europeans of having killed or shot or beat the Indians. But not even in one case has the accused been sentenced to imprisonment. Every one of them had to pay only a paltry fine of five or ten rupees to get out of the clutches of law. But these five or ten rupees are nothing for the Europeans who amass fortunes by their Indian trade. So, it has come to be that a European can, with impunity, wound or kill any Indian.

SWADESAMITRAN,
Madras,
April 20th, 1908.

On the same subject the *Swadesamitran*, of the 20th April, writes.—The British were vaunting that they were the most lawful people in the world, and the people too believed in it. But it has now been made clear that they do not care for the law when their own conduct is concerned; for numerous are the instances in which the whites have tortured the Indians with impunity and the recent treatment of a village postmaster in the Jhelum district in the Punjab by a European Doctor only adds a fresh case to this long list It seems the postmaster was taking his meals when the Doctor's peon came to take his master's letters and naturally there was some delay; the white could not brook even this and at once ran to the Post office and thrashed and kicked the postmaster for delaying his peon Till now, these whites were only in the habit of beating servants and coolies; but now they have begun to assault even the native officials like stationmasters and postmasters. We are ourselves ashamed to detail the way in which the subordinates are treated in a Collector's office. With all this, some wily whites cry out that the Indians are not loyal! Not only this; they have also newly added a section to the Indian Penal Code to punish those who create ill-feeling between two classes, and it seems as if this was done to punish only the Indians, for, the whites do not seem to be bound by it. This is how British justice is administered!

SWADESAMITRAN,
Madras,
April 10th, 1908.

Mr. Yorke on *Swadeshi*.

41. The *Swadesamitran*, of the 10th April, writes:—At a recent meeting of the Madras Legislative Council, Mr. A. J. Yorke, of the Chamber of Commerce, said that the view that Europeans were against *Swadeshi* was belied by the fact, that the majority of the European companies in India were joint stock companies in which the Indians were also allowed to take as many shares as they wanted and that consequently there was nothing to prevent the Indians taking a larger number of shares and thus acquiring a material interest in the affairs of these companies. But we are sorry, this is just the reverse of what actually obtains here. As a matter of fact, the Indians are wilfully excluded from taking any shares in European companies. Thus, can the Indians have shares in the British India Steam Navigation Company at Tuticorin or the Cotton Mills at Papanasam? Did not the Europeans at the latter place delude the Indians into selling away even the few shares they had taken at the outset? Have they one Indian on the Board of Directors of the Madras Bank, even though a large number of Indians have deposited their money in it? Almost all of these companies are formed in London and naturally all their Directors are chosen in London. So where is there room for an Indian to be a Director? The Europeans do not allow one of their class to be even a Manager of an Indian firm for fear that he may teach the secrets of trade to the Indians. Are these the people to allow the Indians to have the control of the European firms? Knowing all these, Mr. Yorke has made the statement that the Europeans are not against the *Swadeshi?* The Europeans' solicitude for the well-being of the Indians is too well known for us to be lured by the words of Mr. Yorke.

SWADESAMITRAN,
Madras,
April 11th, 1908.

The present state of Tinnevelly.

42. The *Swadesamitran*, of the 11th April, observes:—We learn that the Secretary and a Councillor of the Tinnevelly Municipality threatened two students of the Hindu College to give evidence against Mr. Loganatha Aiyar, a teacher of that college. It appears this matter was reported by the students to the Principal, who in turn brought it to the notice of the Collector. If this is true, we do not know what to say of the municipal administration of Tinnevelly! The public of Tinnevelly were already enraged at the illegal acts of the officials of the place; and we never thought that the Municipal Secretary, paid from the public funds, will also join hands with the officials.

SWADESAMITRAN,
Madras,
April 15th, 1908.

On the same subject the *Swadesamitran*, of the 15th April, remarks:—The Police have been given blank warrants to arrest whomsoever they suspect, and no wonder that many of them take advantage of this opportunity to satisfy their private grudge against particular people. It seems they pounce upon every man who cries *Vande Mataram*. What a glory for the phrase *Vande Mataram!* Many respectable men of the town have left it for the suburbs, owing to the misdeeds of Police. Excellent, indeed, is the administration of Sir Arthur Lawley! The authorities are to tease the people by an arbitrary use of their powers and if the latter resent it, they are to be imprisoned and gagged and a punitive Police force is to be quartered on them. Perhaps this is Sir Arthur Lawley's statesmanship!

SWADESAMITRAN,
Madras,
April 14th, 1908.

Mr. Morley and the House of Lords.

43. The *Swadesamitran*, of the 14th April, says:—The *London Times* remarks as follows on Mr. Morley getting into the House of Lords: "As Mr. Morley has now gained the complete confidence of the Indians, the rumour, that he will have to resign his appointment by getting into the Upper House, will really have pained the minds of many in India. So, the present arrangement that he is to continue as Secretary of State, even after becoming a Lord, is sure to be a welcome news to the Indians." This remark is not worth a reply from us. But we must say that we do not at all agree with this paper in thinking that Mr. Morley has gained the complete confidence of the Indians, and that therefore the Indians will feel much if Mr. Morley should resign his post.

On the same subject the *India*, of the 18th April, observes:—Mr. Morley is a disciple of Mr. Gladstone who twice rejected the title of Lord offered by Queen Victoria. But in his seventieth year, Mr. Morley has taken a step by which he has cast all his life principles to the winds and this only proves the decline of the moral strength of the British as a nation. Again, when we go into the motives that actuated Mr. Morley to enter the House of Lords, our dislike for the British statesman is only increased. It seems he took the step to be spared from the necessity of answering numberless questions about India in the House of Commons. Surely, Mr. Morley must be ashamed to give suitable answers to the various questions asked, seeing that India is administered now on Russian methods. Otherwise, if the Indian administration is conducted on sound principles, why should Mr. Morley fight shy of the questions put to him? But he need not have any such fear now, for, he has entered a Council, the members of which only waste their time in idle gossip. This fact was recognised by persons like Lloyd George who were fighting to remove this Council altogether. Even Mr. Morley was of the same opinion till he got into the mire himself. From the time he became the Secretary of State for India, he has proved false to many maxims laid down by him previous to that. But his somersault into the House of Lords is the best he has performed till now. No British statesman could have expected him to take this step. But the proverb that folly always precedes destruction can never prove false.

SWADESAMITRAN,
Madras,
April 14th, 1908.

The *Swadeshi* Steam Navigation Company at Tuticorin.

44. The *Swadesamitran*, of the 14th April, says:—Our readers may remember that the *Swadeshi* Steam Navigation Company at Tuticorin were running only two steamers till now. They have now arranged to buy another. The whites there thought that the *Swadeshi* Company could be driven out of existence by incarcerating Srijut Chidambaram Pillai and bringing security cases against Mr. Venkatarama Aiyar and others. But man proposes and God disposes. Thus, instead of its being crushed altogether, the *Swadeshi* Company is growing in strength as a result of these occurrences. For instance, it was earning only Rs. 700 per diem before; but its present income is not less than Rs. 2,000 a day. Not only this, even the traders of that place have determined to ship their articles only by this company.

SWADESAMITRAN,
Madras,
April 15th, 1908.

The Indian immigrants into the Colonies.

45. A correspondent of the *Swadesamitran*, of the 15th April, writes:—Recently about 3,354 Indian coolies were taken from Natal to work on the Bengala Railway line in Portuguese West Africa. To reach their destination these travelled by ship for some distance, by railway for some more and had even to walk it out for nearly 150 miles. After all this trouble, they have been taken to a place which is only 800 miles from the equator and in which there is no water for 10 miles round. Even this is of a dirty and oily kind and not fit to be taken in; but the heat of the place was so intense that the coolies began to clamour for water and this was the only

water to be had. So this was brought on the backs of camels and distributed to the coolies in small quantities. The bad quality of the water soon began to tell upon the health of the poor Indians and added to this, the insufficiency of the supply of provisions led to nearly a thousand dying within the first three months and another thousand followed suit within the next seven months. All the same, the whites who took these Indians to this desert place had the best materials supplied to them from distant parts and so were living happily. Even the European Doctor at the place attended only upon the whites and never cared for the Indians at all. Thus the poor Indian coolies had to die in that horrid place, uncared for, whether they liked it or not. Many ran away to villages about 100 miles from the place and sold their children to the Kaffirs or the Dutch. Many again died on the way not being able to walk even that distance. Besides these, about 400 coolies have been brought over to Durban by steamer, and the sight of these emaciated skeletons is enough to bring tears into one's eyes. About 600 people have still been left at that place alone, with none to look after them. Of these, many seem to be invalids and many again disabled by illness or accident. In this condition, these would also willingly have come over to Natal; but this Government would not allow it and the result is they are rotting in a place where they have neither food nor water. Brethren! Now at least, do you see the fate of the Indians who emigrate to the Colonies? Look at the way in which the white Protector of Indian Immigrants is discharging his duty! The Indian immigrants into the Colonies must be either sent back to India after their terms of agreement are over or allowed to remain in the Colonies; but we cannot see why this God of Protection permitted them to be taken to a foreign possession like Portugal! To which Government are we to appeal against the maltreatment of the Indians who are British subjects by the British themselves and that under British rule?

On the same subject, a correspondent of the *Swadesamitran*, of the 16th April, observes:—Though it is the duty of the Corporation of Durban in Natal to look to the sanitation of all the suburbs of that town, it has long been neglecting this duty wantonly in the case of the Indians. The places where the Indian employees of this Corporation live are not at all fit for human habitation. They are surrounded by marshy lands and form the receptacle of all the rubbish of the town. In point of cleanliness, not even a *parachery* can be as bad as these places. Even when any epidemic breaks out it is the town and not the suburbs, especially those that are occupied by the Indians, that get benefit of the disinfecting process. Even if the Corporation is not able to improve the sanitation of the present habitations of the Indians, it can, at least, build fresh houses or provide for locating them elsewhere and it has not made any attempt even in this direction. But there is a rumour that all the Indians in the Corporation are to be replaced by Europeans and perhaps the Corporation will then think of locating their employees in convenient and healthy quarters. Let it dismiss all the Indians from its service; let it even replace the four-legged black asses which now draw the rubbish carts by two-legged white asses; but our contention is why the sanitation of the quarters inhabited by the Indians should not be improved, at least till that time comes. Perhaps the Protector of Indian Immigrants, who is paid thousands for looking after the welfare of the Indians in the Colonies, has not eyes to see the present condition of the Indian habitations!

SWADESAMITRAN,
Madras,
April 15th, 1908.

"Boycott is our only weapon, and in union lies our strength."

46. The *Swadesamitran*, of the 15th April, writes:—Boycott has come to be recognised as a universal weapon of retaliation whenever one nation suffers any loss at the hands of another. Thus, for instance, there was recently a rub between China and Japan in connection with a steamer, and this was settled in a way by the Governments of both the countries. But still the Chinese people did not like the settlement come to and to pay Japan in her own coin, resolved to boycott everything Japanese. The effect of this boycott is already being felt, as is seen by the fact that for 730 Chinese passengers who were booked by the Japanese steamer in the

previous week, only 20 embarked after this resolution was come to. When compared with the Chinese, the Indians are not only less in numbers, but also more dependent upon the nation which is riding hard over them, and it is therefore all the more necessary that they should adopt the weapon of boycott. Also, this is the only weapon we can use, for we are not strong enough to win our cause by force of arms. But for using this weapon successfully, we must have union, and in union lies our strength. The whites may tease us now; but how long can they continue it? It may be possible for them to trump up false charges against some people and tease them for the present; but if all of us unite and with one mind boycott everything foreign, all their strength cannot shake our determination in the least. This has been clearly illustrated recently by the fact that after the incarceration of Chidambaram Pillai and others, the profits of the *Swadeshi* Company of Tuticorin have gone up by leaps and bounds, and why? Because all our brethren there resolved *en masse* to ship their articles only by the *Swadeshi* Company. Thus, we can doubtless gain every one of our objects if we only unite. When a good time is dawning on India by the Divine grace, can the enmity of a few mean people impede it?

SWADESAMITRAN,
Madras,
April 16th, 1908.

The new Ministry.

47. The *Swadesamitran*, of the 16th April, writes:—Though the new Ministry formed by Mr. Asquith might have pleased all parties in London, we can boldly say that the choice of Ministers for the various places has not all been satisfactory. The only desirable change is the removal of Earl Elgin from the place of Colonial Secretary. At least, as far as India is concerned, the choice has been most unhappy. Now that Mr. Morley has become practically an irresponsible Minister, the Under Secretary of State at least must be a man who has an idea of the country he is in charge of. Even that has been made impossible by Mr. Hobhouse, who was Under Secretary till now, being replaced by Mr. Buchanan, a new man about whom nothing is known.

INDIA,
Madras,
April 18th, 1908.

Our Tamil New Year's Day is really a "Yugadi."

48. The *India*, of the 18th April, writes:—Last Monday was the Tamil New Year's Day. The Telugu people call their New Year's Day *Yugadi*, *i.e.*, the day on which the end of one yuga and the beginning of another synchronizes. One may well regard our Tamil New Year's Day this year as such a day, denoting the end of a yuga whose features were slavery, famine and weakness and the beginning of a brighter one; because, the Tamil country, which was till now the most backward portion of the land of Bharata, has now begun to produce such saints as Srijut Chidambaram Pillai. This is a sign of the times indeed.

SWADESAMITRAN,
Madras,
April 18th, 1908.

The British and the Japanese.

49. The *Swadesamitran*, of the 18th April, remarks:—The Europeans were for a long time fancying that they were unequalled in ability and that the Asiatics were a set of ignorant, uncivilised people. But Japan's victory over Russia convinced the Europeans of the fallacy of their opinion; even then they considered the Japanese only to be equal to them in ability. But now the time has come for the Europeans to admit that the Japanese are above them in every respect. For, feeling that their lances are not as good as those used by Japan, the Europeans have ordered their lances to be made on the model of those of Japan. Does this not forebode that a good time is dawning on the whole continent of Asia?

NADEGANNADI,
Bangalore,
May 9th, 1908.

Hatred between Europeans and Indians.

50. The *Nadegannadi*, of the 9th May, says that the hatred between Europeans and Indians is daily growing and cites cases in which it is manifested from the papers of a single week. It also remarks that there is a widespread belief that the policemen who oppress the people and commit crimes are let off without punishment and that the Government is suspicious of the Indian officers of the Police and think that the latter side with their countrymen.

MANORAMA,
Calicut,
May 8th, 1908.

Bomb outrages in Bengal.

51. A leader in the *Manorama*, of the 8th May, referring at large to the bomb outrage at Mozaffarpur and the subsequent unravelling of an anarchist plot at Calcutta, observes that it cannot be forgotten that the manifold benefits to India are the consequences of judicious administration of the country by our Gracious King Emperor, but an error in the policy of the administrators has, it is true, from time to time, brought some slur on the administration which the people have the right and the liberty to criticize; and such liberty, if abused to such evil ends, will suffer either a curtailment or even total revocation and the Government cannot be found fault with for doing so. The article condemns in strong terms the misguided and shortsighted conduct of the hairbrained youths now under arrest, and is surprised to see persons who have received the western education implicated in this nefarious programme. Unholy and extremely imprudent acts like these will only tend to engender a feeling of distrust and dissatisfaction between the rulers and the ruled and will not in any way conduce to the happiness of the latter. What good can India derive from the killing of two or three officials? If it is hoped to drive the English out and to attain *Swaraj* by means of these dastardly actions, eggregious folly cannot go further. The whole of India will have to rue the fiendish deeds of these few vagabonds. If an officer is killed, there is another ready to step into his place. It is not so easy to do away with the post itself. Such being the case, what should be said of the perpetrators of these cowardly atrocities. We cannot help saying that we consider these misguided and blind men, who by their atrocious deeds bring misery to the Indian nation as a whole, as rank anarchists.

[Issued, 16th May 1908.]

CONFIDENTIAL. **No. 20 of 1908.**

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 16th May 1908.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

VI.—MISCELLANEOUS.

PAGE
King Cheetah's Court .. 296
The bomb outrages in Bengal .. 297

VERNACULAR PAPERS.

II.—HOME ADMINISTRATION.

PAGE

(*a*) *Police*—

The vagaries of the Police .. 304

(*b*) *Courts*—

Corruption among officials in Malabar .. 300
Justice is not for the Indians .. 304

(*k*) *General*—

"The ideal of *Swaraj*" .. 300
"India's national calamity" .. *ib.*
"Race-hatred" .. *ib.*
"A comparison" .. 301
The wasteful expenditure of the Government .. 305
The authorities and the temperance movement .. 306
The discharge of the Tuticorin vakils .. *ib.*
"Is even play a crime?" .. *ib.*
"The fourfold duties of a king" .. *ib.*

II—HOME ADMINISTRATION—*cont.*

PAGE

(*k*) *General—cont.*

No difference to India whether the Government is liberal or conservative .. 307

VI.—MISCELLANEOUS.

"Origin of bombs" .. 301
Bomb outrages .. *ib.*
"Present state of affairs" .. 302
"Disturbances at Calcutta" .. *ib.*
The disturbances in Bengal .. 303
The possibility of getting *Swaraj* for Indians .. *ib.*
Remarks on the bomb outrages in Calcutta .. *ib.*
The causes of the present unrest .. 307
Lord Curzon fined 30 shillings .. *ib.*
"We must unite again" .. 308
"Boycott is our only weapon" .. *ib.*
Lala Lajpat Rai and the Anglo-Indian papers .. 309
The Indians in the Colonies .. *ib.*
Difference between *Swaraj* and foreign rule .. *ib.*
The Whites and the Indians .. 310

ENGLISH PAPERS OWNED BY NATIVES.

VI.—Miscellaneous.

The Liberal,
Madras,
May 10th, 1908.

King Cheetah's Court.

1. The *Liberal*, of the 10th May, publishes the following :—

"SCENE I.

"King Cheetah on the Throne.

"*Enter.*—A carriage driver (aggrieved subject, and Professor Chrome Tan in custody).

"*Injured subject.*—Justice Most Gracious Majesty! As I was driving on your highway this pretended philanthropist got down his cycle and broke his riding cane on my body and he confesses Sir King.

"*King Cheetah.*—Here guards, leave off the prisoner and give him a chair.

"*To Prof. Chrome Tan.*—What says thou to the accusation ?

"*Prof. C. T. seated.*—It is true I raised my cane and aimed at the rascal, but it struck the shaft of the cart and it broke. Here, sire, is the broken cane.

"*King Cheetah.*—I really don't believe the cart driver's story nor are his witnesses reliable, but you have pleaded guilty. I have to fine you. I am so sorry. Pay Rs. 3.

"*Chrome Tan* (*aside*).—An I had known this I would never have confessed. Damn me.

"SCENE II.

"Enter another Subject (A Merchant) with his Counsel and a Planter.

"*Subject.*—May it please Your Majesty,—I am one of your trusted merchants. I have been foully libelled by this arrogant planter. Render me justice.

"*King Cheetah.*—Dare you complain against my own flesh and blood. Have it compromised.

"*Planter to subject.*—Pay me my expenses and a hundred rupees for pains.

"*Subject.*—I would rather have King Cheetah's justice. Sir King, we have not compromised, pray give me justice.

"*King C.* (*to Planter*).—Do you admit this libellous letter ?

"*Planter.*—I do.

"*King C.*—I do not believe the evidence. Counsel, can't I acquit him though he pleads guilty ?

"*Counsel.*—I cannot find authority Sir King.

"*King C.*—I do not think complainant suffers damage. But as the planter pleads guilty I must convict Planter, pay down a fine of Rs. 10.

"*Planter* (*aside*).—Rather cheap. I should hit the whole brood of them at that price.

"SCENE III.

"Enter a Corpse borne by four Blackmen and a Whiteman in custody.

"*All Blackmen together.*—Justice, Sir King. Retribution for murder.

"*King Cheetah.*—Nonsense. It is a pure accident. (To the whiteman) What do you say ?

"*Whiteman.*—I plead guilty to assault only.

"*King C.*—Do you? But the death is certainly an accident. (Aside.) He deserves to be fined for his stupidity. Louder—I adjudge that the accused do pay a fine of Rs. 15 and that the Police officer, who investigated the case, be departmentally punished.

"SCENE IV.

"ENTER A LADY WITH DISHEVELLED DRESS, A TAHSILDAR AS A WITNESS AND AN EX-SOLDIER IN POLICE CUSTODY.

"*King Cheetah (aside).*—Another whiteman in custody. It is intolerable. I must put a stop to this.

"*Lady.*—Is there no justice in this land? I cannot tell my story. Your trusted servant here will describe my wrongs.

"*Tahsildar handing a complaint.*—Outrage, my lord, on a respectable native lady in a railway compartment.

"*King Cheetah.*—I cannot believe your story. Why did you not bring the railway porter? No European would make love to such a stout woman.

"*Lady (aside).*—Am I stout? But are there no stout women amongst them?

"*King Cheetah.*—What are you muttering, but I am not going to fine you for frivolous complaint, for I think it is due to an error of fact. The prisoner was in your compartment but you misunderstood him.

"ENTER KING'S ADVOCATE RECENTLY APPOINTED.

"What a profound judge. A Daniel come to judgment."

The bomb outrages in Bengal.

THE HINDU,
Madras,
May 12th, 1908.

2. The following is published in the "Indian Telegrams" columns of the *Hindu*, of the 12th May 1908:—

"DEVELOPMENT AT KHOOLNA.

"A HOSPITAL ASSISTANT'S SON ARRESTED.

"*Calcutta*, May 11.—A Khoolna wire of yesterday's date says:—A Muhammadan detective from Calcutta came here this morning with instructions from the authorities and assisted by District Superintendent of Police, Inspector Bhowani Charam Nandi and a *posse* of Sub-Inspectors and constables surrounded the house of Parasanna Kumar Sarkar, Hospital Assistant, at 7 A.M., in connection with the Muzaffarpur Bomb Outrage Case. Every nook and corner of his house was ransacked but nothing was taken away except some private letters. Prasanna Babu's son, Sudhir Kumar, was arrested under section 121, Indian Penal Code. He was all cheerful and found to be freely talking with the Police officers without the least indication of nervousness. His father was a little overpowered, but he consoled him. The search lasted three hours. Sudhir will be taken to Calcutta by night under Police custody. He has not been handcuffed.

"RAID ON THE NATIONAL SCHOOL.

"At about 3-30 P.M. Nandalal Bose, District Superintendent of Police, Jessore, and Inspector Bhabani with a large number of Sub-Inspectors and constables made a raid upon the local National School and surrounded the compound. They sent a messenger to the Headmaster who, on going there, was cordially received by the District Superintendent of Police. His bamboo stick attracted the attention of the District Superintendent of Police, who took it in his hands and asked him if he could play *lathi*.

"'It is my misfortune,' answered the Headmaster, 'that I am quite ignorant of *lathi* play.'

"You can make a good 'fortune', rejoined the District Superintendent of Police with a laugh.

"The Headmaster then wanted to see the search warrant which, being shown him, he opened the school premises. A scrutinising search was then made, the Police greedily devouring every bit that was there. Even question papers were not excepted, but to the utter disappointment of the Police, nothing of suspicious character was found. The admission register was carried away as it contained the name of Bejoy Kumar, some time a student of the National School, and who has been arrested in Calcutta in connection with the Bomb Outrage Case. When the Police were going away, one of them was heard to mutter with a melancholy face, 'nothing found'. A constable is keeping watch over the Headmaster's house.

* * * *

"A Midnapore correspondent writes under date the 10th instant:—On Monday last, the day after the several searches in the town of Midnapore, three Police officers, at the head of about a score of constables went to search the country house of Babu Upendra Nath Ghosh, pleader. The town residence of Upendra Babu was searched by the Police along with other searches on Sunday. The Police seized in the course of the search in the country house only an old worn-out handcuff.

"TWO AMUSING INCIDENTS.

"Two very amusing incidents occurred during the search when the door of parlour house of Upendra Babu was opened. The Police discovered right in front of them something like a huge cannon. They were startled with fear and hesitated to proceed for some time, but at last with great caution, and circumspect steps, they approached the object and discovered to their utter surprise that the object of their terror was nothing but a wooden elephant's head with trunk outstretched. The second amusing discovery was a heavy dumb-bell stowed away in a corner of a verandah among straws which the Police mistook for shells, and was not little affected with fear. The house of Upendra Babu was uninhabited at the time of search, and the Police broke open the rooms and left the zamindari papers in most hopeless confusion scattering them about the rooms.

"AN INTERVIEW INTERDICTED.

"Babu Upendra Nath Ghosh, father of Jog Jiban Ghosh, one of the prisoners and a student of first-year class of Midnapore College, in company with Mr. P. K. Bose, Bar.-at-Law, saw Mr. Cornish, Superintendent of Police, in his house and in his last visit he was granted permission to see his son in jail hazut, but on Friday last, as Upendra Babu was coming out, the jailor told him what the Magistrate had ordered to stop the interviews with the prisoners and so he should not come any more.

"HELP FOR PRISONERS.

"The members of the local bar are rendering all possible help and advice to friends and relatives of the prisoners; town is agog with sensational rumours and every one feels insecure.

"A JAILOR TRANSFERRED.

"The jailor of Muzaffarpur jail, a Bengali gentleman, has been transferred by telegraphic order for reasons best known to the authorities.

"ANOTHER ZAMINDAR'S HOUSE RAIDED.

"On Sunday morning, Mr. Clark, District Superintendent of Police, 24 pargannas, on receiving certain information, with several police officers, and a large number of armed Police, motored to Mozilpore and surrounded the house of a certain Zamindar of the locality for the purpose of making a thorough search. The Police ordered the inmates of the house to remain where and in what state they respectively were for a couple of hours, after which, without taking any further action, they withdrew in a body.

"Babu Biji Krishna Sen Gupta writes under date 11th May:—This morning, without any previous intimation, my house No. 24, Peary Mohan Soor's Lane, was subjected to a most harassing search by a gang of Police at about 6 A.M. These two gentlemen, with about ten or twelve constables, all of a sudden entered into my house where I live with my mother, wife and children. They said that they had come to search my house under orders passed on information received by the authorities that I was manufacturing gun powders, etc., in my house, which allegation has, however, absolutely no foundation. Upon this I requested them to show me the order or warrant for search, but without paying any heed to my words, they proceeded to open my boxes, trunks, drawers, most unceremoniously and scrutinized every fold of my clothes and read every word of my letters dealing with my family matters. They even searched my store room and cook room. After a vigorous search of more than three hours having failed to find anything, they at length departed with an old copy of Pratapaditya which I had borrowed from one of my friends.

“A Raja threatened with a Search.

“It is also reported that Bengal Police on Sunday made an attempt to search the residence of a Raja at Bally in Hooghly district, but it is stated that as the Police were not able to produce a search warrant, the Raja refused to allow a search to be made.”

The following appears in the “Indian Telegrams” columns of the *Hindu*, of the 13th May 1908:—

The Hindu,
Madras,
May 13th, 1908.

“The Police Discomfiture.

“*Calcutta, May* 12.—Last night, the Police searched the houses of Hari Das, Haldar Preonath, Bhattachary and a chemist's shop in Bhowanipur. The two first named are priests of the Kali's temple. Search was not for bombs but for unlicensed arms and ammunition. No firearms were found on the premises, but the Police took away some correspondence.

* * * * *

“Calcutta Now Full of Sensation.

“*Calcutta, May* 13.—Calcutta is now full of sensation. Besides house searches and arrests, the Police are busy in securing evidence. Respectable people are feeling insecure and leaving the town. The Chief Magistrate is now very busy, for besides the bomb outrage cases, three newspaper prosecutions against the *Sandhya*, *Yugantar* and *Bande Mataram* are on his file. The case against the first two newspapers are being daily heard.”

VERNACULAR PAPERS.

II.—HOME ADMINISTRATION.

(b) *Courts.*

KERALAPATRIKA,
Calicut,
May 9th, 1908.

Corruption among officials in Malabar.

3. A correspondent in the *Keralapatrika*, of the 9th May, writes that a certain Sub-Magistrate in South Malabar is very anxious to secure a good name, while he is unaware of the fact that his name is being spoiled by the acts of one of his favourites—a person who brought infamy and disgrace on many officials before. The correspondent warns the Sub-Magistrate to be cautious in his dealings with the man as some of his dark veiled secret acts have already become bazaar gossip.

The correspondent further states that corruption is now rampant among the officials in Malabar and is almost sure that the number of corrupt officials in Malabar was never so great even at the time when Mr. Dumergue organised a hunt (to put down corruption). The private conduct of some officials out of office hours is such that the lowest palace officials of infamous notoriety might be deemed by every one as a by far better sort? There may yet come another Dumergue to Malabar. God is All-powerful.

(k) *General.*

SWARAJ,
Bezwada,
May 14th, 1908.

"The ideal of *Swaraj*."

4. Adverting to the concessions granted by the foreign Government regarding self-government, the *Swaraj*, of the 14th May, observes:—"The political rights conferred by Government acted as bribes to the leaders of the people and tended to their self-aggrandizement while the people's power waned. The advocates of the new movement do not admit that the political rights granted by the foreigners would improve the power of the people, or that the foreigners are actuated by feelings of kindness. It is a mad delusion to expect them to grant independence. What is gain to England is loss to us, and our gain is loss to them. As the administration and commerce of the country are in the hands of foreigners, it is easy for them to improve their strength and skill. The visiting of foreign countries governed by the people themselves has implanted in our hearts the ideal of *Swaraj*."

KISTNAPATRIKA,
Masulipatam,
May 10th, 1908.

"India's national calamity."

5. The *Kistnapatrika*, of the 10th May, observes:—"The Indians have learnt at last that the chief object of the foreign Government is to get some benefit from the ruled and not to see them benefited. This knowledge has manifested at one time in boycott and at another time in the *swaraj* movement. Lala Lajpat Rai said that if we adopt rash measures and do such secrect acts as Lord Curzon has done in effecting the partition of Bengal, and if we have recourse to such schemes as are planned by the officials in setting up one community against another, it would lead to danger, and the people could not be kept under control, if they were once awakened. If, therefore, the power of the people were respected by the Government as in England, it would not do any harm. If, on the other hand, cruel measures were adopted and the power of the people disregarded it might cause great danger to the Government and produce evil results as in Russia."

"Race-hatred."

6. Adverting to the quarrel between Professor Anett (?) and Mr. Ramaranjana Simha, an overseer attached to the agricultural farm of the Pusa Agricultural College, which ended by the latter beating the former and shoving him out from the farm with the help of the gardeners, the same paper

observes :—" It is inexplicable why these Feringhees, who escape with slight punishments even if they kick, beat or murder natives, should make so much fuss over the blows dealt with the fist. No people are actuated by such feelings of race-hatred as the Feringhees. They care a straw for the lives of the Indians. The cause of all this is our patience. But the example of Ramaranjan indicates the change that is passing over India. Good examples like this will undoubtedly keep the mischief of the Feringhees within proper limits."

BHAVANI,
Nellore,
May 8th, 1908.

"A comparison."

7. Referring to the proclamation of Queen-Victoria issued on the occasion of the assumption of the Government of India by the Crown in 1858, declaring that no distinction of colour, class or wealth would be observed, the *Bhavani*, of the 8th May, writes :—" It is only this promise that created in the minds of the Indians confidence in the British, and deluded them into self-forgetfulness. But these sweet words were not acted upon in practice. Posts of great responsibility are conferred on white men even when they are under twenty-years of age. Intelligent Indians qualified by their attainments in English and high intellectual talents rarely get such posts. White men are kindly treated even while undergoing punishment in prison for offences amounting to homicide. If black men are sentenced to similar punishment, they must suffer very much. The white men have cots, superior clothes, and good rice. They are given little or no work, and are sent to the hospital if a little unwell. Whereas, the blackmen have fetters, ragi, and old rags, and they are given heavy and difficult work.. If overtaken by disease, they have to die without any treatment. They are further spoken to insinuatingly and flogged on the 'triangle.'"

VI.—MISCELLANEOUS.

NAVAYUGA,
Masulipatam,
May 14th, 1908.

"Origin of bombs".

8. Adverting to the bomb outrages in Bengal, the *Navayuga*, of the 14th May, observes :—" It is our firm opinion that this calamity has happened owing to the Government's approval of the writings in the Feringhee papers and their disregard of public opinion. We can infer that the bad treatment and hostile attitude shown by the Government to the citizens of Comilla, Jamalpur, and Mymensingh and the injury caused to their property, lives, and honour by stationing Gurkhas in those places made it impossible for them to have any domestic peace. If the people could use arms they themselves would have checked the misdeeds of the Gurkhas. It is to be believed that the people in this miserable condition had prompted the perpetrators of these outrages to have recourse to them. Further, horrible actions such as the deportation of two of the sons of the country, the enactment of laws against holding public meetings, and the prosecution of newspapers devoted to nationalism, would have infused more spirit into these heroic persons. The Moderates, who greatly deceive the Government by not representing the true state of affairs to them, are, to some extent, responsible for these outrages. The remedy for all this consists in the repeal of the Arms Act. If the Arms Act were repealed, the manufacture of bombs and shot would come to an end. But where are the courageous statesmen who will do so? Certainly, there are none in India. Even in England there are no noble people who can advocate the repeal of the Arms Act."

DESABHIMANI,
Guntúr,
May 9th, 1908.

Bomb outrages.

9. Adverting to the bomb outrages in Bengal, the *Desabhimani*, of the 9th May, observes :—" It is thought that unless some well-to-do persons were connected in this business costing as it does lakhs of rupees, it could not have been carried out. Leaving aside the question whether the persons connected with such misdeeds are to blame or not, and pondering over what might have prompted the Bengalees to such deeds, we believe that it is the exercise of unlimited authority by the Government officials that has provoked the people. It is a matter of experience that nobody would be engaged in actions which tell

upon his own life as well as others' lives, unless there should be excessive annoyance and vexation. We believe that the attempts made by the responsible Secretary of State and the Governor-General under the advice of their subordinates to check the aspirations of the people, are probably the cause of despair on the part of the people. Certainly they must be the real cause. It is our belief that the country would not have been reduced to the present troublous condition, had the resolutions of the Indian National Congress on behalf of self-government been respected by the Government."

ANDHRAKESARI,
Rajahmundry,
May 8th, 1908.

"Present state of affairs".

10. Referring to the bomb outrages, the *Andhrakesari*, of the 8th May, observes:—"There is no connection between our nationalism and the cruel deeds by bombs and shot that are causing national calamity. Our nationalism is associated with love and not with hatred. As for these cruel acts, they are associated with hatred. Many a time we said that cruel actions would not do and that we never approved of them. These cruel practices which have stained the fame of western civilization are largely prevalent only in those countries of Europe where despotic governments flourish. They are opposed to our civilization and our religious principles. We never knew such things in our country before. These practices are coming into vogue along with the civilization that accompanied the western Government. It is true that those who do cruel acts will receive adequate punishments, but would a diseased country find peace thereby? Would this calamity end? Does history afford any evidence to show that terrible movements like this were suppressed by harsh measures? It is only when the disease is diagnosed and proper remedy is applied, that there can be any good effect. Why is it that Indians—who are delicate and very gentle and who fear even to tread upon an ant on religious principles—come forward emboldened for the sake of their country and commit such cruel acts, prepared to meet terrible death with firmness of mind? Who is responsible for it? If calmly considered, everything would become clearly perceptible. It cannot but be inferred that it is only on account of the cruel measures adopted by the bureaucratic Government for suppressing *Swadeshi* movement, that these young men committed the horrible deeds, and became emboldened to make confessions. But the nationalism which is founded upon love will not preach horrible measures. It is our sincere opinion that cruel measures will bring ruin to nationalism itself."

SWARAJ,
Bezwada,
May 14th, 1908.

"Disturbances at Calcutta."

11. The *Swaraj*, of the 14th May, observes:—"From the bold actions of our Bengal brethren, we can understand the magnitude of the mischief done by the English. Some of the editors of our native papers are vilifying the assasinators of the Feringhees to their hearts' content. There is nothing more despicable than our countrymen vilifying our nation against their conscience, out of fear of the Penal Code enacted by the Feringhees and out of regard for the feelings of the officials. What wonder is there if some good-natured persons, inspired with enthusiasm, should try to retaliate on the English who throw obstacles at every step? O, Lord Curzon! You said that discontent in India was superficial resting on the surface of the society. Are these all the intrigues of the educated men only? Are they due to the promptings of those who failed to get high posts? O, Lord Minto! Does attention to public opinion diminish the reputation of your Government? Is it the highest duty to behave just as you like? O, Lord Morley! Did unrest cease with the deportation of Lala Lajpat Rai? Were you able to put down newspapers and check preachers? Can your new laws satisfy the Extremists? Did you think that the Aryans bent on the knowledge of self would be checked by your restrictions? Do not fear, consider calmly. Does not discontent affect the life of the society? If it is only skin-deep, why did you not write to Lord Minto to wash it with soap? 'Vārana Babu' (Birendranath Ghose)! You acted very valiantly. You cannot but suffer your fate. Still by your confession you have confirmed the fact that your nation is noted for justice and truth. Your righteousness has borne fruit, and your life has accomplished its object."

NADEGANNADI,
Bangalore,
May 15th, 1908.

The disturbances in Bengal.

12. The *Nadegannadi*, of the 15th May, after giving a translation of a passage which the *Englishman* newspaper alleges to be a quotation from the *Yugantar* paper and which is a call to the people to be ready to sacrifice their lives, remarks thus:—These words are really heart-rending. Though we cannot believe that the whole of Bengal is thus prepared to sacrifice themselves at the altar of death there is no doubt that like the few Bengalee youths who prepared the bombs and tried to use them against the Europeans there are a good many who have been driven to desperation and are ready to fall like moths into the flame. Now, is it possible that the mind of the Bengalees has thus been roused without any cause? Their wrongs must really be great to drive them to such despair. The Government is occupied only in thinking of the bomb outrages and does not care to know what mighty causes have made the people to rate their lives so cheap. Such is the policy of the Government at the present day.

The same paper gives the translation of an article from the *Asian* in which it is suggested that the Police should be made to search every home in Bengal for arms of any kind, backed, if necessary, by British troops, and remarks thereon thus:—Let the Government follow this advice and search every house in every town and village from the Himalayas to Cape Comorin, we can only say that such a course would be disgraceful to the British Government itself. Such foolish ideas never occur to a ruling power for nothing (unless that power is in extremis).

Referring to the suggestion of the Anglo-Indian papers that the vernacular press should be gagged the same paper says:—We have one remark to make with regard to this. It is foolish to expect popularity by silencing criticism. It is impossible to punish the people and at the same time to please them. Violent criticism of Government is common everywhere. But if a few impatient men are affected by it, is the whole country harrassed in this manner? The Government can never expect that their work would become easy if the liberty of the press is curtailed. Although the English have been in the country for nearly three centuries they have failed to understand the people and they hate the Bengalees whose help has been invaluable to Government in the past. How can the Government expect peace in the land by courting the opposition of such people instead of enquiring why they have turned out its opponents!

The same paper, after expressing horror at the bomb outrages in Bengal, says:—What is past is past. In these troublous times it behoves the authorities to keep themselves cool and to pay no heed to evil advisers, but to make a patient enquiry into the causes of the whole trouble and try to remove them. If, on the other hand, the Government rely solely on their cannon and give effect to the advice of the evil minded, the loyalty of the people will be very much strained and discontent will spread everywhere. We pray Viscount Morley and Lord Minto to act wisely and humanely in regard to this country in this crisis.

KERALA PATRIKA,
Calicut,
May 9th, 1908.

The possibility of getting *Swaraj* for Indians.

13. A correspondent in the *Kerala Patrika*, of the 9th May, referring to the possibility of obtaining *Swaraj* to Indians avers that it is not probable that England will even concede even the smallest shred of liberty much less full liberty to Indians inasmuch as such a policy would be in direct conflict with Englishmen's interest. If India get the colonial or any other form of self-government, England is well aware that Indians will at once impose a prohibitory duty on English goods in order to foster indigenous industries. After dwelling at some length on the subject, the correspondent remarks that Indians cannot hope to get any concession towards *Swaraj* unless and until the Britishers are pressed on all hands to grant the same.

Remarks on the bomb outrages in Calcutta.

14. A leader in the same paper condemns in strong terms the recent bomb outrages in Bengal and the nefarious object of the secret society unearthed in Calcutta, and says that this state of affairs is due to the repressive policy inaugurated by Government to suppress the

agitation that followed the partition of Bengal. The article is of opinion that this is not a matter to be lightly treated isasmuch as many of the suspects are men who have received a liberal education. The article hopes that Government will pause and consider well the means whereby the spread of this baneful idea of anarchism—an idea adopted from Europe—may be nipped in the bud. It hopes that Government will not follow the lead of Anglo-Indian papers which are ever prone to indulge in scathing and sweeping criticism of Indians, in spite of the fact that the leaders of the Indian communities have not only condemned, in unmistakable terms, the atrocious and dastardly deeds of the few misguided fanatics, but are also trying to arrest the spread of such ideas.

II.—HOME ADMINISTRATION.

(a) *Police.*

SWADESAMITRAN,
Madras,
April 21st, 1908.

The vagaries of the Police.

15. A correspondent of the *Swadesamitran*, of the 21st April, writes:—I was asked by N. Nanjundappa Goundan of Avanasi to give some lectures at the place about our industries and the way to revive them, in view of his attempt to open a weaving factory there. Accordingly, I addressed an audience on the 17th instant about the state of India at present and as to how it was only a revival of our industries that would better the condition of our country and illustrated it by the fact that the present affluence of Western countries was only due to the flourishing state of their industries and manufactures. All on a sudden the Police Inspector of the place stopped my lecture, dispersed the audience, took me to the police station, treated me most insolently and left me only after taking down my name, native place, avocation, etc., and warning me that I would be arrested if I preached in the place again about *Swadeshi*. What injustice is this? How can our country improve if the Police, who are intended by our benign Government for the good of the people, are to interfere in and block the attempts made to better the interests of the country? I write this with the motive that this uncalled for interference of the Police in harmless preachings about our industries may be brought to the notice of the higher authorities and that steps may be taken to prevent such misuse of their powers hereafter.

On this the editor of the paper says:—Our correspondent need not have cared for the words of the Inspector of Police. The Police have no right to stop meetings unless they produce a written authority from the Magistrate notifying the prohibition of public meetings in the locality. If the Police try to prevent meetings without producing any such authority, they can be conducted in spite of them. The best thing is to give a direct rebuff to the Police authorities who act illegally.

(b) *Courts.*

SWADESAMITRAN,
Madras,
April 21st, 1908.

Justice is not for the Indians.

16. The *Swadesamitran*, of the 21st April, observes:—Both the Indians and the whites are equally men and so are equally liable to commit crimes; but still the law for the former is quite different in practice from the law for the latter. This is illustrated, among other instances, by a recent occurrence at Gujaranwala in the Punjab. Here a European officer, by name Stephens, was charged with the offence of having taken a bribe and the fact of his having done this was conclusively proved by about two hundred witnesses. After all the punishment inflicted upon him for this heinous crime was that he should resign his appointment! It is even rumoured that he is to be given a higher post in Burma. The special Magistrate who tried this case in his judgment says: "The accused is a well-behaved gentleman belonging to a respectable family. He is charged with having taken a bribe; but now all officials take bribes and the only fault of this gentleman is that he has been caught. For this he should not be punished severely and so the punishment is that he should resign his appointment." What

Swadesamitran, Madras, April [illegible], 1908.

a sense of justice! In this very town an Indian was sentenced to three months' rigorous imprisonment for having attempted to give a bribe of Rs. 100 to a clerk of the Collector's office for getting him promotion. In Jullunder, an Indian clerk, was sentenced to three years' rigorous imprisonment for having taken a bribe. We are not sorry that the Indians in either case have been punished; but we are only surprised that the British sense of justice and fairplay, which is so keen in the case of Indians, falls flat before a European accused! The British law allows noble and pure souls like Lala Lajpat Rai to be deported at any moment; but the same law whimpers to convict the worst offenders, if only their skin is white. Instead of thus making justice a farce in the case of the whites, the British will do well to add a section to the Indian Penal Code to the effect that whatever the whites may do will not amount to a crime!

Swadesamitran, Madras, April 23rd, 1908.

The *Swadesamitran*, of the 23rd April, reports the *Punjabee*, of Lahore, to have written as follows.—"Six months' rigorous imprisonment was the punishment inflicted on Mr. Stirling, the assistant editor of the *Civil and Military Gazette*, for having killed his servant. The same punishment has been recently inflicted on an Indian lad for having used indecent language towards a European lady! According to the pure justice of the British, the murder of an Indian by a European is on the same level with the abuse of a European by an Indian! What doubt is there that this equitable sense of justice will preserve the British Government for ages to come? Really the British can well be said to be incarnation of justice!"

India, Madras, April 25th, 1908.

In commenting on the acquittal of the Feringhee Railway Inspector who was lately charged with having attempted to commit an indecent assault on an Indian lady travelling in a second-class compartment, the *India*, of the 25th April, writes:—The grounds given by the learned Magistrate for his conclusion that the accused was not guilty are (1) that the lady did not report the occurrence to the stationmaster at Sankaridrug; (2) that the village munsif of Bhavani could not give evidence in her favour; and (3) that the lady herself was not so beautiful as to attract this Feringhee. What a reasonable argument! Does a dog care for the flesh on the bone when biting it? Even so, is beauty necessary for people who are madly running after women? Then again a train abounds with such questionable characters, and is it anywhere notified that their attempts on innocent women should be forthwith reported to the stationmaster? Even if it has been notified, how can this lady be expected to know it? What is to be done? We are under an unjust Government, which goes to any extent to protect men of a certain community.

(*k*) *General.*

The wasteful expenditure of the Government.

South Indian Friend, *Dindigul,* **March 16th, 1908.**

17. The *South Indian Friend*, of the 16th March, observes:—"It is the land-tax paid by the poor agriculturists of India that yields the largest income to the British Government, and yet the major portion of it is spent, not in the interests of the ryot, but for the benefit of the Englishmen. One of the ways in which this money is misspent is by maintaining an office in England called the India Office, the members of which are paid thousands to lounge leisurely in that office. The work turned out by them is practically nothing. Another way in which our money is wasted is by the maintenance of the military. The army in India is not maintained, either for our protection or for waging war with any strong neighbouring Power, but only to keep up the prestige of England and to give employment to many Englishmen. For example, a portion of this army is stationed in Canada and we pay for its maintenance! Thus our money is being squandered in various directions and any amount of protestation from us does not make the Government alter its ways. All this money will remain in India itself if she acquires *Swaraj*, and we do not know when we will have the good fortune to get it."

SWADESAMITRAN,
Madras,
April 23rd, 1908.

The authorities and the temperance movement.

18. The *Swadesamitran*, of the 23rd April, says:—News has already been published about the arrest of the temperance volunteers at Poona and a prohibition of their preaching near liquor shops. Subsequently the members of the temperance committee waited on the District Magistrate and tried to convince him of the justness of their cause, but all to no purpose. The net result of this conference has been that he has made an order under section 144 of the Criminal Procedure Code prohibiting all interference with the frequenters of toddy shops. The reason assigned for this order is that the action of the volunteers will reduce the income of the toddy shops which will in its turn tell upon the abkári revenue of the Government. What a rational argument? But what do the Anglo-Indians like this District Magistrate lose if the Indians are spoiled? Their only duty is to see that the revenue of the Government is not reduced on any account and that is why they obstruct even a good cause.

SWADESAMITRAN,
Madras,
April 24th, 1908.

The discharge of the Tuticorin vakils.

19. The *Swadesamitran*, of the 24th April, writes:—After a protracted trial for one month, the six vakils of Tuticorin have been discharged. Evidently they were arrested to strike terror into the minds of the people and were remanded to custody to prevent their helping Chidambaram Pillai and others. They have now been let off because the prosecution of Chidambaram Pillai is over. Perhaps this shows the ability of the British officials! Is it justice to insult illegally respectable men? When men of status are thus unnecessarily teased by even the lower officials, how is the Government justified in expecting the former to help the latter in emergencies? The popular leaders can be expected to co-operate with the Government only if they are treated with respect and courtesy by the officials.

INDIA,
Madras,
April 25th, 1908.

"Is even play a crime?"

20. The *India*, of the 25th April, remarks:—Some boys in Calcutta were undergoing courses in fencing, wrestling, etc., as a part of their physical culture, and elderly people too used to attend these for pleasure. The Police somehow scented something bad in this and have begun to guard all the places where such games are practised. As if this was not enough, a respectable gentleman, who had come to witness the fun, was arrested by the Police. All these things appear strange indeed. Is it a crime for youngsters to indulge in games and for elders to witness them? Perhaps it is so; for can a subject nation have games and can it enjoy happiness? The duty of its members is only to learn a slavish barbarian language from their fifth year till they come of age and then take up such avocations as pulling the punka of a Feringhee! Alas! Is this the country in which the ***Pandavas*** and ***Kauravas*** led their glorious lives? Is this the country in which lived *Abhimanyu* who was able to conquer the whole world in his thirteenth year? Is this the country in which shone great sages who alone knew what unalloyed bliss was? When the fate of this country has come to be what it is, what hardships may not others have to undergo? But there is no action which is not followed by its consequences; is it not?

"The fourfold duties of a king."

21. The same paper writes:—*Tiruvalluvar*, the great Tamil poet, has said: "The duties of a king are fourfold, viz., —(1) to increase his sources of income; (2) to accumulate the wealth acquired thereby; (3) to guard it from being taken away by others; and (4) to divide it equitably among his subjects." Now let us see how far the British Government has been discharging these duties of a king—

(1) With regard to the first duty, it does not leave even one source of income untried. It even goes to the extent of starving the people to make up its revenue. Its relentless way of collecting its taxes even when the people are not in a position to pay it, has made them run away to foreign countries or even to commit suicide at times. No doubt it occasionally undertakes the construction of big works to help agriculture; but then the people are asked to pay additional taxes even before these works are completed, so much so

that only the new burden and not the benefit is felt when the work is actually completed. This is the way in which our Government discharges its first duty.

(2) With regard to accumulation, the treasury takes care to do it efficiently enough.

(3) As for guarding its wealth against the inroads of others our Government is weakest here. Instead of the robbers taking its wealth by force, it will invite them and pay them any amount as tribute. This has been clearly illustrated by the recent Zakkakhel expedition and also by the way in which it is treating the Afridis who have till now committed countless robberies in Peshawar. Then again many of its countrymen, who are not fit for any work in their own country, are brought over here and paid high salaries. Though there are far abler people here, they are not cared for by the Government. Even if, perchance, some of them happen to be given higher posts, they are not paid the same salaries and they are not treated with the same respect as these foreigners. Moreover it confers the highest and most responsible appointments on youngsters coming out from England; but it does not trust the Indians with the same posts. Thus these whites take away enough of money from the country, both openly and secretly. As if all this was not enough, the Police, who have been employed to guard the wealth of the country, outdo their master in iniquity. Whenever any dacoity or murder takes place, they quietly absent themselves from the place for a month and then leisurely step in to wreak their vengeance on particular people for having refused to bribe them at any time.

(4) With regard to the last duty of dividing the wealth among its subjects, the Government never does this. It always distrusts its subjects and so does not think it necessary to spend much on them. Even the few pleasure resorts built by it, apparently for the use of the public, are really intended only for the benefit of the whites.

No difference to India whether the Government is Liberal or Conservative.

SWADESAMITRAN,
Madras,
April 27th, 1908.

22. In expatiating upon the merits of Sir Henry Campbell Bannerman as a staunch Liberal, the *Swadesamitran*, of the 27th April, remarks:—As far as India is concerned, it makes no difference whether the Home Government is Liberal or Conservative; for the alleged broad principles of the Liberals are acted upon only with reference to the British dominions. No doubt, Sir Henry showed that he was a staunch Liberal by stating as follows with reference to India:—"We must first of all restore order in India. Then we must give free scope to a full discussion of the various administrative measures and see that they are in consonance with the views of the Indians. It is only then that we would have discharged our duty properly." If only this principle is acted upon in the government of India, it is as good as her having acquired *Swaraj*. But whatever may be the view of Sir Henry the Anglo-Indians around him like Mr. Morley form a stumbling block in the way of its being carried out. When this was the fate of a staunch Liberal like Sir Henry, we cannot expect much for India during the regimé of Mr. Asquith, who is known to be not a man of strong will.

VI.—MISCELLANEOUS.

The causes of the present unrest.

SOUTH INDIAN FRIEND,
Dindigul,
March 16th, 1908.

23. The *South Indian Friend*, of the 16th March, states that the unrest in India is due only to the following three causes, viz.:—(1) The Anglo-Indian officials do not care for the convenience or otherwise of the public.

(2) India is ruled by the British, a foreign nation.

(3) The Government acts as it likes, without consulting the wishes of the people, in the administration of the country.

Lord Curzon fined 30 shillings.

SWADESAMITRAN,
Madras,
April 22nd, 1908.

24. The *Swadesamitran*, of the 22nd April, observes:—Differences are to be seen even in trifles between a country having a representative Government like England and one like India, which is being trampled under the feet of foreign

authorities who rule on the principle of "What I will is law." Thus Lord Curzon ruled over India for seven years, in the most arbitrary manner. He carried everything with a high hand as long as he was the head of the administration here. He was even usurping the powers of the Provincial authorities, whom he regarded as so many nonentities. His regard for the Indian public is too well known to be detailed. He even went to the extent of calling the Indians a set of liars. Now this very Lord Curzon, who was enjoying a kingly position in India, has been fined 30 shillings by a Police Court in England, for having driven his motor-car rashly! During the hearing, the Magistrate gave more credence to the words of a police constable than to those of our Lord, who stoutly denied the charge. See how a man, who was more than an Emperor while in India, has been treated in England! Besides this, motorists in India do not seem to have the least fear of being arrested or punished for rash driving; on the other hand, it seems as if the people will be fined if they happen to stand in the way of a motor-car going at a tremendous rate!

On the same subject the *India*, of the 25th April, remarks:—Is not Lord Curzon the next door neighbour to *Harischandra?* Did he not assert that the Indians were a nation of liars? But still this personification of truth stooped to utter a deliberate falsehood before a Police Court in his own country. Will the noble Lord now ponder over the question whether it is his own nation or the Indian nation that deserves the name of "liars"?

SWADESAMITRAN,
Madras,
April 22nd, 1908.

"We must unite again."

25. The *Swadesamitran*, of the 22nd April, while advising all the Indians to adopt the principles laid down by the Allahabad Convention and work together for holding the Congress this year, remarks:—It is not good for us that we should allow ourselves to be divided, especially now when the Englishmen are trying their best to cause a split among us. The Moderates have perhaps become elated with the facts that Mr. Morley spoke of rallying them to his side and that Sir Harvey Adamson and the Governor of Madras threw the responsibility of preserving order in the country on their shoulders, and so they are trying to shun the Extremists. Even the English papers are, on every occasion, advocating a division in our camp. But what is the motive of Mr. Morley and others and the English Press in trying to divide us? It is simply that, if their object is carried out, they can say to the Indians, "You are not able to work one institution unanimously. How are you going to administer a country? So befit yourself to work in union and then ask for *Swaraj*". It is a known fact that they are now doing their best to create dissension between the Muhammadans and the Hindus. Even so, they will try their utmost to divide the Hindus also among themselves. They will draw the Moderates to their side by giving titles and appointments to them. They have also begun this campaign, taking advantage of the fact that there are many amongst us, like Mr. Rangaswami Aiyangar of Tinnevelly and Mr. Srinivasa Rao of Kurnool, who are ready to take the bait. But we must not fall an easy prey to these allurements.

SWADESAMITRAN,
Madras,
April 23rd, 1908.

"Boycott is our only weapon."

26. The *Swadesamitran*, of the 23rd April, while noting with pleasure that the Swadesi Steam Navigation Company at Tuticorin has only gained in strength and vigour as a result of the official high-handedness, observes:—It is only when our position is endangered by our enemies that we must join together, and once we unite, none can overcome us and there is nothing which we cannot achieve. Union is the only means of our salvation. If all the thirty crores of us join together, we can even conquer the whole world, and we are glad that our people have begun to realise the truth of the above maxim. Now that we have got hold of a good port like Tuticorin, we must use all our skill in developing the trade opened there and gain experience and profits therefrom. Our people must also set about uprooting the Coral Cotton Mills. This is not a difficult task; for, it is our people that cultivate cotton, it is they that drive the carts, and it is also they that work for wages. If only all these people join together and determine to help only a *Swadesi* Mill, the

other mill must surely go down. It is only cheap yarn that our weavers cannot get now and that is why they are not able to compete successfully with Manchester. It is a sign of the times that the Kovilpatti Mill is also working well. It seems the Englishmen refuse to buy cotton from the village people, perhaps as a retort for the disturbances at Tuticorin and Tinnevelly. But what if these people do it? Our own mills may purchase it; or better still, we can pay the Englishmen in their own coin, by refusing to sell our cotton to any of them. We are sure this quarrel will end only like this. The Government and the English merchants will stand together and throw every obstacle in the way of the improvement of *Swadesi* industries. Our only weapon, and a weapon of sufficient strength too, is boycott.

Lala Lajpat Rai and the Anglo-Indian papers.

INDIA,
Madras,
April 25th, 1908.

27. The ***India***, of the 25th April, says:—It seems Lala Lajpat Rai has filed a suit against the ***Englishman*** and the ***Civil and Military Gazette*** for defamation, in that these papers published that he was actively disseminating sedition and causing riots. We think this procedure is not quite in keeping with our Lala's dignity; for, what is the use of blaming the arrow, ignoring the man who actually discharged it? Mr. Morley and even the Viceroy have openly said that he was deported because of his attempt to undermine the loyalty of the troops. What is our Lala going to do with these people?

The Indians in the Colonies.

SWADESAMITRAN,
Madras,
April 25th, 1908.

28. The ***Swadesamitran***, of the 25th April, observes:—We have already written about the fact that the Government of Canada had sent Mr. Mackenzie King to England to confer with the Colonial Secretary and prevent the immigration of the Indians into Canada. The arguments brought forward by this Canadian representative are that the Indians, by offering cheaper labour, have reduced the scale of wages of the whites and also that the climate of Canada does not suit the Indians. Whether these arguments are sound or not, it is not necessary that the Indians should go to Canada for working for wages. But to prevent the Indians from even settling there permanently or acquiring property in that country is not compatible with our rights as British subjects. The present tendency to prevent the immigration of the Indians into the Colonies generally is not only against our natural rights but is also an insult to our national dignity. On this very subject, Mr. Richard Jep said before a society in London: "When it is possible for the whites to go to India and safely carry on their trade, it is unjust to prevent the Indians settling in the Colonies or even immigrating into them as coolies. It may be that the Indians brook this insult for the present, being afraid of the military strength of England; but this cannot continue long." In reply to this, Sir West Ridgeway stated that dangerous consequences would ensue if the Indians in the Colonies were treated on the same level as the Colonials. This argument is queer indeed! The Colonials number only about 2 crores while the Indians count nearly 30 crores. But still it is said that it is dangerous to compel the Colonies to act in a certain way, while it is considered safe enough to tease and insult the Indians. What will be the fate of England if India, not brooking the treatment of the Englishmen, comes forward to claim her rights and privileges? Perhaps Sir West Ridgeway does not think this to be possible.

Difference between *Swaraj* and foreign rule.

29. The same paper writes:—Though the Native States like Mysore and Travancore cannot be called Model States, yet their subjects enjoy better privileges and are treated better than the British subjects. Though the Government of Mysore is, in a way, subject to the British, the officials of that State, being natives of India, treat the people more sympathetically than the British officials do. To take an instance, some days back a petition was sent by the ryots of the Salem district against the reservation of a forest on the ground that it would deprive their cattle of their pasturage, and we do not know what reply has been given by the Government. A similar case occurred in Mysore. Some ryots there objected to a forest near their villages being

reserved, and the Mysore Government cancelled the order of the Conservator of Forests on the ground that the agriculturists of the locality would suffer by reserving the said forest. Will our British Government give such a speedy and sympathetic reply to the prayer of its subjects?

SWADESAMITRAN,
Madras,
April 27th, 1908.

The Whites and the Indians.

30. The *Swadesamitran*, of the 27th April, says:—In one of the stations on the S.P. Railway in the Punjab, a dog belonging to a European guard was trying to get out through the ticket gate with the passengers that arrived by that train. The ticket collector, a native, thinking it to be a Pariah dog, stamped his feet to frighten it away. Even this provoked its master who at once rushed forth and gave such severe slaps on the face of the poor native that the latter lost one of his teeth and was bleeding profusely. Shameful indeed has become our position! Till now we thought that an Indian is only below a European; but now we have been told that he is not equal even to the dog of a European! An Indian woman was done to death by a cheetah kept by the Collector of Salem and there has been neither a trial nor any punishment for it. But an Indian had to lose his tooth for having threatened the dog of a European! It seems as if one should consider himself more fortunate to be born of a dog of a European than to be born of mother Bharata!

ERRATUM.

On page 292 of the Report, in line 38, *for* "benefit" *read* "the benefit".

[Issued, 23rd May 1908.]

CONFIDENTIAL. No. 21 of 1908.

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 23rd May 1908.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

I.—FOREIGN POLITICS.

PAGE
The Anglo-Siamese Agreement 312
Japan's progress in Swadeshism .. .. *ib.*

VERNACULAR PAPERS.

II.—HOME ADMINISTRATION.

(*a*) *Police—*

PAGE
"Is there so much difference between a white and a black skin?" 314

(*b*) *Courts—*

The case against the Tuticorin vakils .. .. .. *ib.*
Justice under the British Government .. .. .. *ib.*
Mr. Robertson as a Judge .. .. *ib.*
"Administration of justice" 315
"Yet another judicial scandal" .. .. .. *ib.*
Suggesting the appointment of a Muhammadan as a Puisne Judge of the High Court of Madras .. *ib.*
High Court Judgeship—Mussalman claims 316

(*c*) *Jails—*

"The accused in Tinnevelly riots" .. .. .. *ib.*

(*k*) *General—*

Reduction of the powers of the District officials .. *ib.*
The Government and the Jains 317
The Europeans and the Indians in service .. .. *ib.*
The bomb outrages in Bengal 318
The work of the Liberal Government in India .. 319
Sanitation as a State concern .. .. *ib.*
Despotism—national calamity 320
"A national song" .. .. *ib.*
A dialogue between Vighnesvara (belly-god) and a Feringhee newspaper editor .. .. *ib.*
"Principles of nationalism" .. .. *ib.*

II.—HOME ADMINISTRATION—*cont.*

(*k*) *General—cont.*

PAGE
Englishmen's partiality to their own class 321
Remarks on the bomb outrage .. .. *ib.*
Translation of "Anandamath" in action .. .. *ib.*
Difference between Englishmen in India and Americans 322
Government to give concessions to avoid future troubles .. .. *ib.*
Fearlessness to dare and suffer gradually gaining ground in India .. .. *ib.*
Sedition cases the order of the day in India .. .. *ib.*

V.—PROSPECTS OF THE CROPS AND THE CONDITION OF THE PEOPLE.

"Indian famines" .. .. *ib.*

VI.—MISCELLANEOUS.

"Is the sympathy of the Europeans necessary for our progress?" 323
"The *Vande Mataram Namavali*" .. .. *ib.*
The Government and the legal profession .. .. .. *ib.*
"Never pocket the insult of a white" 324
Serving the Crown is as important as serving the country! *ib.*
"Keep up your old institutions" 325
Swadeshism—the root of *Swaraj* .. .. *ib.*
Sivaji celebrations at Madras .. .. *ib.*

ENGLISH PAPERS OWNED BY NATIVES.

I.—Foreign Politics.

The Hindu,
Madras,
May 19th, 1908.

The Anglo-Siamese Agreement.

1. The *Hindu*, of the 19th May, writes:—"Reuter informed us at the end of last month that the draft of the Anglo-Siamese Treaty agreed upon between Mr. Paget, the British Minister, and the Siamese Government had reached the Foreign Office, and that there was every reason to believe that the rights of British subjects in Siam will be found fully safeguarded. Whether the words 'rights of British subjects' includes those of British Asiatic or Indian subjects is not clear, nor has the Government yet chosen to give any distinct assurance in respect of the matter.

* * * *

"Whether Siamese Courts have so far progressed and civilised as to be permitted to exercise jurisdiction over aliens resident within the country, is a question which, it may be presumed, will be fully considered by the British Government in connection with the agreement. So far as British Indians and Asiatics are concerned, the question which more nearly concerns them is not the competency of the Siamese tribunals to exercise such jurisdiction, but the invidious distinction which is likely to be made with a view to obtain territorial acquisition. If the Siamese Courts have advanced to the level of those in modern States in the West and of Japan in the East, then those Courts will be as competent to exercise jurisdiction over the European aliens as over the Asiatic aliens. If they have not advanced to that extent, then they are as incompetent to exercise jurisdiction over the former as over the latter. . . . .

". . . . While it is true that the intensity of English feeling in regard to the exercise of jurisdiction over Europeans by Asiatics causes intense social animosity, it is also true that the racial distinction which will be caused by the cession of extra territoriality over Asiatic subjects will cause a bitterness of racial feeling, which will be much more intense and justifiable than the mere sentiment which actuates the former. The analogy of the French agreement in regard to this matter does not hold good, for the French Asiatic subjects were many of them Chinese, and for all practical purposes were Siamese who had never known any other Judicial system than that of Siam. As the *Times* points out: 'Our Asiatic subjects in Siamese territory stand in a very different position. There are 15,000 of them in Northern Siam, most of them are Burmese Shans and they possess in a high degree the pride which all the brightest and the most intelligent of our Asiatic fellow-subjects feel in their British nationality and in the rights and privileges which it bestows upon them.' Can the British then, as the *Times* asks, 'in a country which is on the borders of our Indian Empire demand one kind of justice for themselves and accept another kind, which is admittedly inferior, for their Asiatic fellow-subjects.' Indian opinion, the *Times* rightly says, is exceptionally sensitive upon the subject of the rights of the Indians out of India at the present time, and its existence is a fact which statesmen ought to take into account. It is, therefore, to be hoped that, before the treaty is finally concluded, an opportunity will be given for the discussion of the questions raised in the House of Commons especially as regards the right of this country to have equal treatment with all fellow-subjects of the Empire."

The Hindu,
Madras,
May 22nd, 1908.

Japan's progress in Swadeshism.

2. The *Hindu*, of the 22nd May, publishes the following in its leader:—". . . . In spite of the hysterical outcry raised against the protective policy of Japan, she has continued to follow the same State policy, and even if Japanese

resources take more time to develop, they will certainly have less chance of getting into foreign hands. The foreign merchants, therefore, have to swallow the pill and try to look as cheerful as ever. They cannot object to Japan 'playing her hand for all that it is worth,' because 'she does not use false cards or ask for anything beyond a fair field.' In this country, however, the foreigner is in a different position. He can enforce his will upon the country, and he can coerce the Government to follow a trade policy or to arrange administrative measures calculated solely to benefit himself and to cause loss to the children of the soil. The latter have asked for the State's protection all these years to no purpose, and when they organised to protect their commercial interests by their own efforts and in a perfectly lawful manner, the cry of political danger is raised and genuine Swadeshism is sought to be suppressed under the specious plea of putting down sedition."

VERNACULAR PAPERS.

II.—Home Administration.

(a) *Police.*

SWADESAMITRAN,
Madras,
May 2nd, 1908.

"Is there so much difference between a white and a black skin?".

3. The *Swadesamitran*, of the 2nd May, says:—It appears that a young European lady complained to the Superintendent of Police, Calcutta, one day that a Bengalee lad spit on her when she was passing along the Hospital Road. This enraged the Superintendent who at once ordered the constables to find out the native who was bold enough to spit on a divine white. Eventually these pounced upon the son of Rai Bahadur N. K. Sen as the culprit and produced him before the Superintendent. The aggrieved party was forthwith sent for and asked to identify the boy as the person who had spit on her; but she was not able to do it and this was a dead block in the way of the Police booking the boy. So they are making strenuous attempts to fix the offence on the lad and evidence is also being manufactured for this. The whites who assault our Indian women in a most merciless manner and spoil their chastity are not even touched by the hands of law; and yet so much fuss is being made for the simple offence of having spit at a white lady. Is there so much difference between a white and a black skin?

(b) *Courts.*

SWADESAMITRAN,
Madras,
April 29th, 1908

The case against the Tuticorin vakils.

4. The *Swadesamitran*, of the 29th April, in commenting on the security cases launched against six vakils of Tuticorin, remarks:—The evidence of Mr. Rangaswami Aiyangar has clearly established that he is almost a lunatic, and so the fact that the Magistrate has passed some strictures on respectable vakils like K. R. Venkatarama Aiyar on the strength of this lunatic's evidence only shows that, however able the English officials may be, even lunatics among us can dupe them at times.

INDIA,
Madras,
May 2nd, 1908.

Justice under the British Government.

5. The *India*, of the 2nd May, writes:—The stories of our ancient kings show us that they were afraid of the curses or the anger of even the meanest of their subjects. But how is justice administered now under the British Government? If a white kills an Indian subject, in no court of justice is he punished for it. Thus, recently an assistant editor of the *Civil and Military Gazette* shot an Indian to death and he was sentenced only to six months' rigorous imprisonment for it. Then again a Faringhee stationmaster in the Punjab committed rape on a native woman who was travelling alone in a train and was acquitted on the strength of his own statement that the lady was of a bad character. The victim in this case seeing that she could not have justice in this world has committed suicide. Is it not our duty to save the honour of our women? O! Sons of Bharata! Even the dogs of ancient times led a better life than what we do now!

SWADESAMITRAN,
Madras,
May 5th, 1908.

Mr. Robertson as a Judge.

6. With reference to the case in which Mr. Andrews, a planter, was charged with having killed a Muhammadan bandyman for having obstructed his motor-car, the *Swadesamitran*, of the 5th May, observes:—Mr. Robertson, by whom this case was tried, held that the death of the Muhammadan was caused by accident and not by the thrashing given him by Mr. Andrews, and that as the latter pleaded guilty to having assaulted the former, he was fined Rs. 15.

This decision was already expected from this Magistrate; for Mr. Robertson could never be expected to do impartial justice in a case where an Anglo-Indian was the accused! But why did the Magistrate fine Mr. Andrews Rs. 15, after holding that he did not cause the death of the Muhammadan? There is another surprising feature in this trial, and that is the fact that the Magistrate disbelieved the evidence of all the five bandymen and the lad who was driving the cart of the deceased when the accident happened, but relied on the testimony of another planter who was travelling by the same motor-car with the accused. This is nothing strange with a Magistrate who coolly allowed his cheetah, while at Salem, to kill a woman!

“Administration of justice.”

KISTNAPATRIKA,
Masulipatam,
May 17th, 1908.

7. Referring to the dying declaration of the cartman, Ali, who died of the consequences of the assault on him by the planter Mr. Andrews, the *Kistnapatrika*, of the 17th May, observes:—“Those who read the history of that unfortunate Ali can see, to some extent, how justice is administered in our country and how unsafe are the lives of the natives. How can our lives be safe if wicked persons, who commit murders boldly and without cause, are let off with light punishments? Lord Salisbury said somewhere that injustice would ruin one, however strong one might be. Injustice is clearly perceived in all the affairs between the natives and the foreigners. We may not have equal rights with the English. Duties may be imposed on our manufactures to disable us from competing with the English manufacturers. Our countrymen in South Africa may be treated as slaves. Many things more may be done. But if once murders are indulged in, the right of self-defence cannot but be exercised. Even the Indian who is an incarnation of mildness, cannot but adopt the manly measures of the English. What has become of the Faringhee papers who were clamorously stating that the native papers had not decried the affair that led to the murder of Mrs. Kennedy. What became of their provocation which demanded that the boys in the Alipore Jail should be beheaded? There is not a word in those papers regarding the death of this poor cartman Ali. When such injustice prevails, agitation cannot but be on the increase. What other thing could some provoked youths do than learn bomb-making in haste? The English Government would be resting, as it were, on a volcano, until uniform justice prevails between man and man, until racial hatred ceases, and until the same law and policy are impartially observed as regards all people.”

“Yet another judicial scandal.”

ANDHRAPRAKASIKA,
Madras,
May 16th, 1908.

8. Referring to the dying declaration of the cartman, Ali, who died of the consequences of Mr. Andrews’ assault, and to the evidence in the case, the *Andhraprakasika*, of the 16th May, observes:—“Mr. Andrews, who committed the offence, was punished with a fine of Rs. 15 only. Had this planter claimed to be tried by a jury of his own nationality, he would have escaped even this slight fine. The District Magistrate, while imposing the nominal fine, commended Mr. Andrews for having called in the aid of the Police and for having rendered help to the injured Ali. But it is a mistake that he should call him a sympathetic man, as he failed to make any provision for the wife and children of Ali. We request the Government to interfere now and institute a strict enquiry into this regrettable incident.”

Suggesting the appointment of a Muhammadan as a Puisne Judge of the High Court of Madras.

JARIDAH-E-ROZGAR,
Madras,
May 16th, 1908.

9. The *Jaridah-e-Rozgar*, of the 16th May, writes that a vacancy has occurred on the Bench of the High Court of Judicature at Madras by the untimely death of the Hon’ble Mr. Justice Boddam, which will in all probability be filled up by some Hindu, for the preponderance of the Hindu influence leads one to believe that they alone will carry the goal. The Small Cause Court, the City Court, and the High Courts have respectively got Hindu Judges. It is the Muhammadans alone who are left in the back ground and whose claims to higher appointments have often been ignored. It will be deemed a great favour done to the Muhammadan community, if Government were to appoint a qualified Muhammadan barrister to the vacant Judgeship, if no qualified

Muhammadans are available in Madras, then many experienced and able Muslim barristers can be obtained from Bombay, Calcutta or Allahabad who will do full justice to the appointment. It is strongly hoped that the Madras Government will be pleased to appoint a Muhammadan barrister to the vacant Judgeship.

QASIM-UL-AKHBAR,
Bangalore,
May 18th, 1907.

High Court Judgeship. Mussalman claims.

10. The *Qasim-ul-Akhbar*, of the 18th May, has the following in English:—The entire Muhammadan community of this Presidency was intensely grieved at the sad news of the demise of Mr. Boddam. His connection with the Muslims of this Presidency and benefactions and aid towards them were such that they always considered Mr. Boddam more than a Muslim. In fact, the Muslim were so confident of his support and help that they never thought it so far desirable to press upon the Government the necessity of a Muhammadan Judge for Madras High Court. Since we have lost this patron, the whole Muslim world is highly interested, and much concerned to most respectfully press upon His Excellency the Governor the necessity of appointing a Muslim Judge. We are compelled to say, though reluctantly, that in this Presidency the Muhammadans were not lucky enough to secure even one solitary prayer, out of those that were placed by the Muslim deputation before His Excellency the Viceroy. The Madras Court has a splendid opportunity of conceding this just right to a community the claims of which have so far been ruthlessly neglected. A demand has been raised for a Barrister-Judge. And though the Muslim community is not fortunate enough in possessing a Muslim barrister in this Presidency, there are lots of Muhammadan barristers in other presidencies. We are informed agitation is already going on in Bombay to secure one seat on the bench for a Muhammadan, and we hope the Muhammadans of this Presidency will also take steps to move the Local as well as Calcutta Governments to appoint a Muhammadan barrister here as an opportunity has occurred.

(c) *Jails.*

ANDHRAPRAKASIKA,
Madras,
May 20th, 1908.

"The accused in Tinnevelly riots."

11. Adverting to the treatment of the under-trial prisoners by the Superintendent of the Palamcottah Jail, the *Andhraprakasika*, of the 20th May, observes:—"All the accused in the riot cases were kept in the prisoners' ward. They were not allowed to get their own food for a long time. Some of the accused were made to work outside the wards and beaten like beasts. If these incidents had been reported, it seems they would have been punished with solitary confinement and kept in fetters. If the abovesaid incidents have really taken place, it is the duty of the Government to investigate them."

(k) *General.*

SWADESAMITRAN,
Madras,
April 29th, 1908.

Reduction of the powers of the District officials.

12. The *Swadesamitran*, of the 29th April, writes:—The Anglo-Indian papers like the *Madras Mail* criticise the suggestion made by Mr. Karunakara Menon in his address as President of the North Arcot District Conference, that the powers of the District Collector must be reduced, by delegating a portion of them to the District Boards. They say that this is not a desirable step to be taken, in that it will materially affect the position and influence of the Collector of a district, and it is no wonder that they take this view, for, their opinion is that the Indians will keep the peace in the land only if all authority is vested in the hands of the Englishmen. Unless it is so, the trade of the whites cannot thrive and the Englishmen cannot have the monopoly of all the higher posts in service which they now enjoy. But viewing Mr. Menon's suggestion impartially, we clearly see that it has been made on the wise principle that the Indians can gain experience and ability in administering their country, only by being allowed to have a control of the administration of a district at the outset. It is only by training people in this

way that they can be made fit to have *Swaraj*. On the other hand, if all authority is sought to be vested in the hands of the officials, it will only mean that the Government is trending towards tyranny. But the tendency of every nation in the world is to replace a tyrannical by a democratic Government and that is also the aim of the Indians now.

The Government and the Jains.

SWADESAMITRAN,
Madras,
May 1st, 1908.

13. The ***Swadesamitran***, of the 1st May, says:—Parasanath is a hill which is held sacred by the Jains. It is at the same time a sanitarium coveted by the whites, who have therefore begun to acquire property in it and build houses thereon. This was felt an inconvenience by the Jains who always want their religious sanctuaries to be in secluded places, and so they petitioned the Viceroy protesting against the intrusion of the whites. But the Government has replied that it saw no reason to prevent the Europeans building houses on the hill, and this has naturally enraged the Jains. Eight thousand of them assembled in the Bombay Lalbagh and passed a resolution that this reply of the Government has cast to the winds the vaunting of the British that religious tolerance was one of the main principles of their Government and that this reply will only intensify the already disturbed state of the country. It is not strange that the feelings of the Jains have been roused thus; for, even under the rule of the Muhammadans, who are never known to be tolerant towards other religions, the Jains were unmolested in the religious worship. But the British Government, though it ostensibly avers religious tolerance, has, in practice, conferred many benefits on the Christians at the expense of the other religionists in India. So the Hindus and the Muhammadans, who have had to share the same fate more than once, are actively sympathising with the Jains in their present predicament and the Jains are determined to fight for justice even to the very doors of the Privy Council. If this event had occurred some years back, perhaps the Jains would have kept quiet after this petition; but now the time has changed and the people no longer quietly tolerate all the evil ways of the Government.

The Europeans and the Indians in service.

SWADESAMITRAN,
Madras,
May 2nd, 1908.

14. The ***Swadesamitran***, of the 2nd May, observes:—One of our main grievances, about which we have been discussing for a long time, is the fact that the majority of the higher appointments in India are conferred on Europeans and not on the children of the soil. No doubt, from the time India came under British rule, it has been proclaimed at every stage by responsible persons that no difference would be observed between the Europeans and the Indians in the matter of the appointments under the Government of India. Thus, in 1833, an Act was passed by Parliament, declaring this policy, and this was repeated again in the Royal Proclamation of 1858. But still the Europeans and not the Indians were given the higher appointments and there was an outcry in the country. So, the Public Service Commission was appointed in 1888 to enquire and report on the feasibility of appointing the Indians to higher posts, and this Commission recommended that some of the higher appointments might be conferred on the Indians. Though the recommendation of this Commission has been acted upon, to some extent, the appointments that have actually been conferred on the Indians are of a lower status than those given to the Europeans, and even among these appointments only very few have been reserved for the Indians. This question has been threshed out by the congress and brought to the notice of the Parliament; but still matters have not improved in any way. Beyond the fact that two vacancies in the Council of India have been filled up by natives, no further advance has been made in the direction of equalising the number of appointments held by the Europeans and the Indians. Can our grievances be redressed by appointing two Indians to the Council of India? Every day Mr. Morley is appointing hosts of Europeans on fat salaries. It cannot be that qualified Indians cannot be had to fill up these vacancies, and so it is only the greediness of the whites that has been a block in the way of this grievance of the Indians being redressed.

On the same subject, the *Swadesamitran*, of the 7th May, writes:—It is an undisputed fact that for doing the same work, an Indian gets a lower salary than that of a European and that there is a difference even in the designation of their appointments. Thus an Indian in charge of a division is styled only a Deputy Collector and paid Rs. 500, while a European in charge of the same division is styled a Sub-Collector and paid Rs. 1,000. The same is the case even in the Educational department. Here a European Professor of a college is taken in the Indian Educational Service and paid from Rs. 500 to Rs. 1,500, while an Indian Professor, doing the same work, is shoved into the Provincial Educational Service and paid only from Rs. 200 to Rs. 700! We can find no other reason for this glaring difference than the difference in skin—the fact of one man being born a European and another being born an Indian. The injustice of Government does not stop here. If a vacancy occurs in the Provincial Educational Service it very readily brings in a European to fill it. But at the same time the Indians are never allowed to fill a vacancy in the Indian Educational Service! At the most these can only act for a man and even that only for a short period! We thought that this will be the utmost limit to which the partiality of the English towards their kith and kin will be carried. But now the *Pioneer* has made a statement which is calculated to create an impression that the members of the Provincial Educational Service are inferior even in ability and efficiency to those of the Indian Educational Service. This is strange indeed, considering the fact that the *Pioneer* has had no opportunities of gauging the capabilities of the members of the Provincial Educational Service. Perhaps it has forgotten the statement made by Mr. Bilderbeck during the debate on the Indian Universities Act that it is only the second-rate and third-rate men that are now sent out for the Indian Educational Service!

SWADESAMITRAN,
Madras,
May 4th, 1908.

The bomb outrages in Bengal.

15. With reference to the recent bomb outrages in Bengal, the *Swadesamitran*, of the 4th May, remarks:—About 25 years back, a famous Anglo-Indian official, by name Dr. Hunter, said: "If the Indians are not granted their privileges and appeased thereby, India is sure to become another Ireland—not one Ireland alone, but fifty Irelands, put together." It seems as if these events are a part of what he predicted, and if that is so—but we hope not—it speaks volumes about his foresight indeed.

On the same subject, the *Swadesamitran*, of the 5th May, says:—Some mischievous people have committed these outrages, and no Indian will object to these people being punished for their offence. Such outrages are an everyday occurrence in Western countries, and in all such cases it is only the real offenders that are tried and punished; but never have all the people of a locality been punished for the vagaries of a few among them. It is only in India that the Government officials, who are mostly foreigners, are unnecessarily alarmed at these occurrences and tease the popular leaders and the public at large for the crimes of a few unprincipled men among them. If some irresponsible and mischievous persons of a locality commit a crime, how can the public be liable for it? There is always a set of mischief-makers in every society and if an opportunity is given for these people to play their game boldly, it is the Government officials and not the popular leaders that are responsible for it. We do not know how many are to suffer for the recent outrages in Bengal; for, events like these are usually exaggerated by certain Englishmen, who always din into the ears of Government that the respectable higher classes among the Indians have also a hand in them and thus inflame the Government against the Indians in general. Even the Government believes every word uttered by the Anglo-Indian papers and acts on it most precipitately. It is, perhaps, natural that the Government should be provoked when the lives of the English officials are endangered; but it will not add to the strength of the Government to take advantage of these events and wreak its vengeance upon the people at large. The Indians are a quiet, loyal and god-fearing people and will never take pleasure in wantonly killing another person or shedding his blood. Though it is true that we are suffering all sorts of hardships under the British Government and though it has also recently begun, at times, to adopt Russian methods of administration, it has not yet become a complete prototype of the Russian Government and the people do not expect it to become so. If at all it happens, it must only be owing to the atrocities committed by the rulers, listening to the words of the English papers, and not owing to the serious acts of the people. Therefore, Lord Minto or Lord Morley must patiently gauge the present situation and take steps to meet it after mature consideration. They must confide in and co-operate with the popular leaders and try to create a feeling of sympathy between the rulers and the ruled.

The *Veekesari*, of the 15th May, gives a long account of the bomb outrages in Muzaferpore and the subsequent searches and arrests and, in the course of it, says that the Bengalee Extremists being convinced that without somebody having betrayed the whole conspiracy the police would, by themselves, never have been able to arrest the perpetrators of the outrage or to watch and take away to the tannah a large number of the conspirators at night, have now made a vow that if the betrayer should ever be found out they would cut him to pieces. The paper also says that even the female relatives of the conspirators are so far from being overawed by the arrests that they show extraordinary calmness and are rather proud that their sons and grandsons are sacrificing their lives for the sake of their motherland.

The *Mysore Star*, of the 18th May, in a leading article, strongly denounces the conspiracy, and says that *Swaraj* can never be attained by such means, and that such inhuman deeds are foreign and revolting to the nature and religion of the Indians.

SWADESAMITRAN,
Madras,
May 6th, 1908.

The work of the Liberal Government in India.

16. The *Swadesamitran*, of the 6th May, writes:—A London correspondent of a Calcutta daily, while recounting the various reforms introduced by the present Liberal Government, concludes by saying that the only Minister, who cannot lay claim to any important measure within his regime, is Mr. Morley. The only reason for this is, in our opinion, that there are people to question the conduct of the other Ministers, if they are lethargic, while there is no one to question Mr. Morley on his apathy. His so-called responsibility to the House of Commons was a mere farce; for, he was able to browbeat and silence even the few members that took an interest in India. While this was actually the case, it was news to us to be told by Mr. Winston Churchill that the one great feat the Liberal Government had performed in India was to have restored order and quiet in the country. This is just what the country has not at present. On the other hand, the discontent of the people has increased after the advent of the Liberal Government. Perhaps the confirmation of the partition of Bengal tended to restore order in the country! Perhaps the deportation of Lala Lajpat Rai and Ajit Singh was a step towards preserving the peace of the land! Perhaps the passing of the Seditious Meetings Act was a measure calculated to allay the discontent of the people! We need not continue this list, for thousands are the instances we can bring forward to prove that what Mr. Winston Churchill stated was just the reverse of truth.

INDIA,
Madras,
May 9th, 1908.

Sanitation as a State concern.

17. The *India*, of the 9th May, says:—No doubt we are grateful to the Government for having sanctioned 30 lakhs this year for sanitation alone, and we hope this beginning made in considering sanitation as a State concern will be continued in the years to come. But the question is, whether this amount is sufficient for the purpose for which it is intended. Twenty-six crores of rupees have been additionally sanctioned to meet the military expenditure of the realm and is the health of the people such an unimportant item, when compared with this, that it deserves only thirty lakhs? Then, again, the Government has till now spent sixty crores on railways. All this only shows that the Government has not the same interest in the health of its subjects that it has in other material affairs. Is Government justified in neglecting sanitation

like this, even after it has been proved statistically that the death-rate among the people has increased from 28 for every 1,000 to 36 for every 1,000 within the short space of 20 years? Are the Municipalities, who have now been entrusted with the sanitation of the country, capable enough to do full justice to their trust and even if they are capable, have they funds enough to do it? Is it not patent that the country gains in no way from the so-called Sanitary department?

ANDHRAKESARI,
Rajahmundry,
May 15th, 1908.

Despotism—national calamity.

18. The *Andhrakesari*, of the 15th May, observes:—"It cannot but be admitted by one who has read European history well, that cruel despotisms suppressing the aspirations of the people by cruel measures, and the obstinate monarchs who had not introduced measures agreeable to their subjects, but behaved arrogantly towards them, have ruined kingdoms and hastened the advent of democracies. The Sovereign, who overrides the people's rights and subjects them to difficulties, is a traitor to his people. It is true that when the Sovereign proves a traitor to his subjects, they cannot but become traitors to him."

NAVAYUGA,
Masulipatam,
May 21st, 1908.

"A national song."

19. The *Navayuga*, of the 21st May, contains a song which means:—"Let us sing in praise of our country. Let us fight for the liberation of our country. Let us renounce all desires. Let us break the bonds of attachment. Let us raise our voice and sing the history of patriots. Let us publish the vulgar history of the enemies of the country. Let us call the people with hands raised to patronise *Swadeshi* articles. Let us drive the foreign articles into foreign countries, clapping our hands. Let us, waving our hands, drive out the enemies. Let us extend our hands to welcome the natives of the soil. Let us sing in praise of the mother country, saying *Vande Mataram.* Let us break the hearts of the enemies, saying *Vande Mataram.*"

A dialogue between Vighnesvara (belly-god) and a Feringhee newspaper editor.

20. The same paper contains a comical dialogue between Vighneswara and a Feringhee newspaper editor.

F.—Would any calamity happen to us if Bhārata and Rāmāyana are again read with interest and Hindu religion is fully propagated?

V.—What doubt is there? If the Hindus read Bhagavat-gīta, they will not fear you and even if all the races of the west unitedly attack them, they will not fear to destroy them.

F.—In that case, our rule might be overthrown. Then what must be done in order that we may be benefited?

V.—You must preach to the people the Christian tenet—"Whosoever shall smite thee on the right cheek, turn to him the other also."

F.—It is only preached so in our religion. Are we observing it in practice. Of course, when we are smitten on one cheek, the other will not be turned. But we are prepared to attack even before any blow is dealt to us.

KISTNAPATRIKA,
Masulipatam,
May 17th, 1908.

"Principles of nationalism".

21. The *Kistnapatrika*, of the 17th May, writes:—"Lord Minto: Oh, master! The responsibility of the administration of India has been now entrusted to me. Discontent has spread throughout the country owing to the acts of my predecessor in office. Even after I arrived here, it has not ceased but is growing daily. From this, we must not only infer that changes are taking place in the methods of political agitation in India, and that new and proper ideas are dawning upon the people, but also render necessary help to them under the present circumstances."

"Mr. Morley: In my opinion, Lord George Hamilton and Mr. Brodrick seem to be very good persons. They interfered in the Indian affairs only when their interference was necessary and left everything else to local authorities. I am sometimes tired of answering questions put in the House of Commons. While this is my plight here day and night, the Indians there are saying that they have not had any benefit from me. This is exceedingly strange. They are ridiculing me calling me a philosopher and a wise man.

What do they know of the depths and shallows of the ocean of political administration? Many an expert swimmer is drowned in it. He who is in it cannot reach the shore, unless he move his legs and arms in many and varied ways. I shall be very glad to work in consonance with the views of the Indians and improve their country. But the words of Lord Minto create fear in me. So, I am hesitating to grant them the privileges they do not yet deserve".

BHARATA BANDHU,
Calicut,
May 9th, 1908.

Englishmen's partiality to their own class.

22. A correspondent in the *Bharata Bandhu*, of the 9th May, referring to the partiality alleged to be shown to their class by Englishmen, reports in detail a recent case in Lower Burma in which a European named William Jhonson was tried by a European jury for killing a native Christian. The article sets forth the impatience exhibited during the course of the trial by the jury who wished to acquit the accused at the very onset without any regard to the due formalities of law in spite of the Judge persistently reminding them of their duty, and concludes by saying that with such a jury in a country it is not surprising that there should be unrest and discontent and it would be strange if it did not exist.

Remarks on the bomb outrage.

23. An article in the same paper, referring to the bomb outrage in Bengal, says that even like the adage that one "coming to beg weds the daughter" if all the products and the prosperity of the land are unjustly enjoyed solely by foreigners exposing the sons of the soil to perennial starvation it is not an extraordinary issue that discontent should exist in the land nor is it surprising to see the people out of despondency and regardless of future consequences resorting to atrocities when their persistent prayers to have the causes of their discontent mitigated or removed are not heeded by the authorities. This is the true explanation of the present state of affairs in India. Intense love when violated developes into hatred corresponding in intensity, and so the Bengalis once the devoted admirers of the British are now in accordance with the law of nature beginning to show their disapprobation in a remarkably marked manner. It is not Bengalis alone who are adopting manœuvres against the English though all have not this same telling effect. Some of the highly educated but impatient young Indians--Bengalis in particular—have begun in accordance with the "blow for blow" principle to commit certain atrocities against the English Government. The article then refers to the anarchist society and the revelations brought to light by the police investigation and concludes by observing that the secret activities courageously manipulated by Bengali youths with the idea of teaching a good lesson to Government on the principle of "a whisking stick for a hissing serpent" are too astounding to be easily credited.

BHARATA BANDHU,
Calicut,
May 16th, 1908.

Translation of "Anandamath" in action.

24. A leader in the *Bharata Bandhu*, of the 16th May, compares the recent events in Bengal to the state of affairs depicted in the novel "Anandamath," and identifies the chief conspirators of the anarchist society with the leaders of the "Santana" Sannyasi rebellion of 1771. The deplorable condition of Bengal under the dual system of Government at the earliest period of British advent in India when the imbecile Nabobs were nominally ruling Bengal, the military powers being vested in the hands of the company, prompted a set of pious Hindus to organise themselves into a society of Sannyasis styling themselves as Santanas (offsprings of the goddess Kali) renouncing every worldly tie and devoting themselves entirely to the cause of mother India, by relieving distress and alleviating the horror-inspiring agonies of the famine-stricken Hindus, who in their last resort had to feed upon human flesh to appease their hunger, on the East India Company in Bengal preventing, in their inhumanity, the landing of rice. In the same manner, the deplorable state of affairs in Bengal after the partition and the repressive policy inaugurated by Government induced a set of high-spirited Bengali youths to band themselves into a secret society to wreak vengeance on the Government, regardless of consequences to themselves. The article then compares the leaders of the present society to the principal characters in

the Sannyasi rebellion, and says that thus far the comparison holds good and facts tally even in the method adopted by both societies, but only the results are in a slight degree different. We can only feel sorry that the Government of Lord Minto, which goaded the people to the conviction that they have no hope of relief other than by translating themselves even in this 1908 to the events of 1771 as described in the novel "Anandamath".

The paper gives a detailed description of the search for bombs and the separate confessions of some of the arrested anarchists.

BHARATA BANDHU,
Calicut,
May 16th, 1908.

Difference between Englishmen in India and Americans.

25. A paragraph in the *Bharata Bandu*, of the 16th May, says that it is a well-known fact in India that when whitemen murder the black, they usually get off scotfree. But. in America things are different. One Indian was killed last November by two whites at Origun and the culprits were duly prosecuted and one of them was punished with penal servitude for life and the other with seven years' transportation. One can know from this the difference between the Englishmen in India and the Americans.

Government to give concessions to avoid future troubles.

26. A paragraph in the same paper, referring to Mr. R. C. Dutt's opinion regarding the recent revelations in Bengal, states that unless Government follow the advice contained in Mr. Dutt's remarks that Indians should be reconciled by giving them tangible concessions towards self-government, in order to avoid further serious complications, it is not possible to hope that the future will be anything but dark and gloomy.

Fearlessness to dare and suffer gradually gaining ground in India.

27. A correspondent in the same paper says that some persons whom the Government wished to deport last year, may be deported this year, and that the key of the fort at Mandalay should be in the pocket of the Viceroy for some time to come. Let new jail buildings be constructed. What is the disgrace in going to jail? It is built on our soil and with our money. Have we no right to make it our permanent habitation? The state of affairs has now come to such a pass; every man talks and feels that when persons like Pal, Vivekanandaswami's brother Bannerji Jeswantrai and Tilak go to jail, why not I? Punishment has ceased to be regarded by the people as a source of disgrace. It is really frightful. Will not Government adopt measures to change this opinion of the people?

Sedition cases the order of the day in India.

28. A correspondent in the same paper says that everywhere in India sedition cases seem to be the order of the day. There was an apparent lull in the prosecution of papers owing to the activities of Government being all directed towards the prosecution for sedition of prominent public speakers. Once again the spell is broken and the ghosts of sedition are showing their "grinning teeth." Another sedition prosecution is being launched against the *Bande Mataram* of Calcutta for publishing an article called the "new conditions". According to the adage "necessity is the mother of invention;" it seems possible for the British Government to discover sedition as long as they find it necessary to punish popular representatives. But what will be the result of all this? These are simply pranks exhibiting the cowardice of Government. In the world's history no country appears to have been subdued by repression. Quite the reverse appears to be the case. The entertainment of a hope in the very teeth of experiences afforded by the world's history of subjugating everything by repression appears to be futile even in the ages to come (*Yugantar* used in a pun).

V.—PROSPECTS OF THE CROPS AND THE CONDITION OF THE PEOPLE.

ANDHRAPRAKASIKA,
Madras,
May 20th, 1908.

"Indian famines".

29. The *Andhraprakasika*, of the 20th May, observes:—"The present miserable condition of India whose enormous wealth is being annually taken away to foreign countries and which is administered without any attention to its progress,

while its agriculture and trade are ruined in order to improve the English articles and trade, is beyond all description. It is to be inferred that the commercial high-handedness to which the Indians are subjected, is the real cause of the heavy expenditure of the Government and the decay of agriculture and trade. It may rain, the seasons may be favourable, and the crops may yield good harvests, still we are sure to be affected with famines. Perhaps there might have been famines in India during the reign of the Muhammadans, but they were mostly due to terrible wars, and failure of monsoons. Alas! the distress of people from famines does not in the least appeal to the Government. The Indians, who are wading through indescribable difficulties, being subject to unending poverty, are governed as though they are immersed in wealth".

VI.—MISCELLANEOUS.

SWADESAMITRAN,
Madras,
April 28th, 1908.

"Is the sympathy of the Europeans necessary for our progress?"

30. The *Swadesamitran*, of the 28th April, remarks:—Mr. Karunakara Menon, in the course of his address as President of the North Arcot District Conference, said that we must have the sympathy, not only of the British Government, but also of the Europeans, if we want to better our condition. We can understand, and we quite concur with him in realising, the necessity for a subject nation to have the sympathy of its rulers, to achieve its objects; but we cannot make out his statement that we must have the sympathy of the Europeans generally. Even this can be true if he meant by this that, with regard to trade and political relations, we must have their sympathy, and in this sense we must have, not their sympathy alone, but that of all nations and each of them must have our sympathy too. But, if, on the other hand, he meant by it that we, being subject to a foreign Government, must have the sympathy of the members of the ruling race to help us in improving our condition, we cannot at all agree with him. Because, he should only be deluding himself, if he thinks that the sympathy of the Europeans will avail us in any way to raise ourselves. It is futile to expect one nation to help another to better its condition; for, one of the main principles of European international law is that one nation can come up only at the expense of others. Thus what is the nature of the feelings between Britain and America to-day? The latter will gloat over it, if to-morrow England goes down all on a sudden and the whole English trade comes into her hands. The same is the case with every other European or Asiatic Power, and how, then, is it possible for the Europeans to show sympathy towards the Indians? When it is not possible, what is the meaning of our asking for it? It only shows that we have lost all manliness in us. So what we now require is union among ourselves and a spirit of manliness and self-sacrifice and not the sympathy of the Europeans.

"The *Vande Mataram Namavali.*"

31. The same paper reports the following to have been sung in a poetic form by a band of devotees during the recent festival at Triplicane:—" . . . . . *Vande Mataram* mantra is the only means that will give us strength. The respective functions of the triad—Brahma, Vishnu and Rudra—are creation, destruction and governance . . . . That which is fit to be revived is industry and that which is fit to be destroyed is everything foreign; that which is fit to be had is *Swaraj* and that which is fit to be blessed is our own native land. It is Mr. Bal who sowed the seed and Mr. Pal who explained its meaning. It is Mr. Dada who preached about it and Mr. Lala who vouchsafed its stability. So Mr. Bal represents Brahma; Mr. Pal, Vishnu; Mr. Lala, Rudra, and Mr. Dada, the godhead."

SWADESAMITRAN,
Madras,
April 30th, 1908.

The Government and the legal profession.

32. With reference to the appointment of Sir V. C. Desikachariar, as a Third Judge of the Court of Small Causes, the *Swadesamitran*, of the 30th April, remarks:—The rise of the extremists in the country has become a source of profit to the alleged moderates; for, by villifying the

former in season and out of season, the latter have got into the good graces of the Government, which confers the highest appointments only on those who have been playing to its tunes,—Sir V. C. Desikachariar has been a model instance of this class—and not on those who honestly criticise its action. Till now, the public believed that the members of the legal profession had not come under this influence and so could be expected to work boldly for the popular cause. But recent events have shown that even this class have begun to cringe for official patronage. First of all, there is the chance of a vakil becoming a District Munsiff and thence a Sub-Judge and a District Judge too eventually. This is a tempting advantage, indeed, for so many of the profession who are not successful as vakils, and naturally they lose all independence in awaiting at the doors of Government for its bits. Then, again, the easiest path for a senior vakil is to jump into the Legislative Council and thence into a Judgeship or similar high post, and once he is appointed to a post under the Government, he becomes its creature and loses all independence. Thus, the official patronage has spoilt the only class that stood by the people, and the best way to reclaim this class is for the Government to withdraw its patronage from it.

SWADESAMITRAN,
Madras,
May 1st, 1908.

"Never pocket the insult of a white".

33. The *Swadesamitran*, of the 1st May, says:—One day a Bengalee gentleman, Jotindra Nath Mukerjee, while passing along the platform of the Siligiri Railway station in Bengal, happened to rub against a soldier and this provoked the latter; for he could not brook the pollution of being touched by an Indian! So he at once struck Jotindra with his cane. But Jotindra was not a timid fool to pocket this coolly and so gave the soldier a severe slap on his cheek, and we learn that both of them have filed complaints before the Magistrate. We do not care how the case ends; but one good lesson can be learnt from this, and that is that if a European or any other man raise his arm against us, actuated by his racial arrogance, we must at once pay him in his own coin, and that patience and fairplay should never guide us in returning the insult of a white.

Serving the Crown is as important as serving the country!

34. With reference to the reply given by Sir V. C. Desikaracharia r to the address of the vakils on the day he took his seat on the Bench of the Small Cause Court, that serving the Crown was as much the duty of a citizen as serving his country, the same paper remarks:—It is regrettable that he should have made this statement without really understanding what service to the country means. This only shows that his official position has already blinded his learning and erudition. We do not know where he learnt that service to the Crown was equal to service to the country. Even in countries which have representative Governments, serving the Government for money is not held to be compatible with genuine patriotism, and in autocracies like Russia, the Government officials are actually detested as being enemies of the public good. In India the rulers are foreigners and the masters of Sir V. C. Desikachariar are also foreigners. To act according to the wishes of these foreigners will, on many occasions, be against the interests of the people, and this must necessarily be so, with regard to the lower officials. Thus it is simply a hoax to say that by being in service, people can become instruments of doing good to the public. Then, again, the knight said that in India serving the Crown was no less important than serving the country. So, he wants us to believe that a man like Lala Lajpat Rai who, not caring for his income, comfort or convenience, has devoted his life to the cause of his country is on the same level with an officer who, caring only for the thousands he is paid by Government, teases the people and enforces the law enacted by the foreigners! Who will assent to this? No doubt, the knight may, from his safe position on the Bench of the Court of Small Causes, say to the patriots of the country, "You and I are on the same level; perhaps I am even better than you". But this will show only his audacity and not his intelligence.

INDIA,
Madras,
May 2nd, 1908.

"Keep up your old institutions".

35. The *India*, of the 2nd May, writes:—By the grace of God, our country has woke up from its lethargy and strenuous efforts are now being made to bring her back to her old level. The resolve not to be slaves hereafter has caught the minds of the people. Even our enemies know this; but still they persist in treating us most cruelly. This is, in a way, our fortune, for our efforts at improvement grow stronger in proportion to the repressive measures of our enemies. In this struggle for liberty we must not go headlong and we must not lose sight of our ancient institutions and ape after modern ones. The destruction of the ancient village institutions has been the bane of Europe, and until and unless these are revived, no European Power can hope to live for a long time. Thus, for example, England, by improving her industries and manufactures, has driven out of existence her agriculture, and the result is that she has now to depend on us for raw products. The natural consequence of this is that the moment another Power competes with her in the manufacture of articles, her fate is doomed. For, if her industries are affected, the people have no other means of sustenance. Thus the moment we began our boycott, some mills have been closed in England. So we must take a lesson from all this and should not neglect our agriculture in our anxiety to improve the industries. Agriculture is our mainstay and as long as we have it, our country can never be completely ruined. We do not care how many times the Europeans have robbed it; even now it is being robbed in various ways. But if our boycott is carried to its utmost limits, this robbery must naturally stop and then we can ourselves see what the position of England is.

THE HINDU NESAN,
Madras,
May 4th, 1908.

Swadeshism—the root of *Swaraj.*

36. The *Hindu Nesan*, of the 4th May, writes:—The fast-spreading *Swadeshi* spirit has fallen like a thunderbolt upon our officials. It seems as if these saints cannot calmly look upon our people living peaceably and well. They will look kindly on us, perhaps, if we leave all our property in their hands, always play to their tunes and wait in their doorways like dogs. But are these justified in treating us like this? The recent *Swadeshi* spirit has taught us that they are not. We are always accustomed to treat our guests most hospitably and these are at present only our guests. So it is our duty to help them in every way. But if they begin to take advantage of our kindly disposition and begin to insult us in our own homes, we cannot brook it. In seeking a remedy for this, we have tried a suppliant attitude through our congress for the last twenty-three years but to no purpose. So we have perforce to seek other ways to acquire *Swaraj* and the most efficacious means to do it is boycott. With that we can force the British peacock to grant us every one of our requests. On this subject Mr. Tilak has said: "We have no arms to fight with; but we have a stronger weapon still, to wrest our privileges from our rulers and that is *Swadeshi*. The Government is conducted by a handful of whites only because we stoop to take up even very low appointments under it. So if we unite, the Government is bound to grant our requests."

INDIA,
Madras,
May 9th, 1908.

Sivaji celebrations at Madras.

37. The *India*, of the 9th May, reports the following to be the purport of the speeches delivered in the meeting at the Beach on the day of the Sivaji celebrations:—As the history of India has been written by foreigners, Maharaja Sivaji has been styled a mountain rat and otherwise called names. He has also been called a robber. If the acts of Sivaji are to be counted as robbery, every man who conquers another country must be called a robber, and on this argument every nation in the world must be considered a nation of robbers. Will the whites who call Sivaji a robber think over how they obtained possession of India? Aurangazeb began to distrust his people and so lost his dominions. The British also have begun to distrust their subjects.

[Issued, 30th May 1908.]

The Acts of the 2nd May, writes.—By the arrest of Gul [illegible]

[illegible]

CONFIDENTIAL. **No. 22 of 1908.**

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 30th May 1908.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

Nil.

VERNACULAR PAPERS.

II.—Home Administration. PAGE

(i) *General*—

The futility of repression 328
The bomb outrages at Calcutta .. .. *ib.*
"Sedition in Kistna district" 329
"Method of administration" .. .. *ib.*
"The unrest of the people" 330
"Ship of despotism" .. .. *ib.*
"Financial enquiry" .. .. *ib.*

IV.—Native States.

The inefficiency of the Police in Mysore 331

VI.—Miscellaneous. PAGE

Difference between a democratic and an autocratic Government 331
A conversation between a bomb outragist and a press representative .. .. *ib.*
Capability for self-protection is a *sine quâ non* now 332
"Revolutionary methods—the *Pioneer*" .. .. .. *ib.*
The prosecution of newspapers in Bengal and Bombay .. 333
The unrest in Bengal .. .. *ib.*
The partiality of the English Judges towards European offenders .. .. *ib.*

ENGLISH PAPERS OWNED BY NATIVES.

Nil.

VERNACULAR PAPERS.

II.—HOME ADMINISTRATION.

(*k*) *General.*

SWADESAMITRAN,
Madras,
May 8th, 1908.

The futility of repression.

1. The *Swadesamitran*, of the 8th May, observes:—One Mr. S. B. Mitra, now living in England, has written to a London paper that the vernacular newspapers must be completely gagged. We need not dilate much upon the respectability of this gentleman beyond stating the fact that he has not yet paid Rs. 400 which he owes to this office in connection with an English paper he was printing in our press while he was in Hyderabad. Then, again, it is not his respectability or experience of India, but his having said something against the Indians, that has made Reuter give such prominence to his assertion. But whether he is respectable or not, the statement made by this traitor to his country is nothing but what is daily repeated by 75 per cent of the Englishmen in India. These Englishmen recommend the gag not only for the vernacular newspapers, but also for the English papers owned by natives; and the English officials like Lord Minto and Lord Morley will at once act upon this suggestion, but for the fact that the Parliament will not allow the passing of such retrograde measures. History has taught that a feeling of disloyalty which arises as a result of a despotic rule will only increase in intensity if it is tried to suppress it by making the Government more despotic. If the British people forget this lesson taught by history and make the Government more oppressive, we cannot say what will happen. But we do not believe that they will entirely turn a deaf ear to the suggestion of the English papers. Lord Morley may act upon the words of Lord Minto and advise the Parliament that Britain will lose India if repressive measures are not passed at once. But if the Parliament also blindly acts on the words of its Secretary of State and traitors like S. B. Mitra, it is beyond doubt that India will have to face unforeseen disasters in the near future.

SWADESAMITRAN,
Madras,
May 9th, 1908.

The bomb outrages at Calcutta.

2. With reference to the recent bomb outrages at Calcutta, the *Swadesamitran*, of the 9th May, says:—The Police are always people who work upon imaginary data and they are notorious for unnecessarily exaggerating facts. The Calcutta Police, especially, have become known for their ability in concocting cases and their wits have been sharpened, of late, by the oft-recurring *Swadeshi* and sedition cases. With such noted qualities, will they now keep quiet when the very stability of the Government appears to be endangered? They will use all their intelligence and fish out facts which may or may not be true. Then again these events are sure to strike terror into the minds of the officials of the foreign Government, and even if these hesitate to raise a hue and cry against the Indians, the foreigners in the land who have no connection with the Government will not let lose this opportunity to villify the Indians wholesale; and these will naturally advise the Government to become more oppressive. But if the Government is moved, by the unnecessary alarm raised by the whites, to pass more

repressive measures, more serious consequences than what have already occurred are sure to follow. On the other hand, if it takes a lesson from these occurrences and not only grants all privileges to the people, but also begins to treat them with a greater amount of sympathy, it can effectively uproot the present discontent and hatred towards the Government. We hope Lord Minto will not be led away by the outcry of the planters and other whites who have no permanent stake in the country and will use his own sense in averting the recurrence of the events of last week.

Swadesamitran,
Madras,
May 11th, 1908.

With reference to the attempt of the various newspapers to find out a motive for the recent bomb outrages, a correspondent of the *Swadesamitran*, of the 11th May, remarks:—The *Statesman* attributes it to the present unrest in India caused by the partition of Bengal. But this was not the only thing that gave umbrage to the feelings of the Indians. Did not Mr. Morley subsequently state that this partition was made in the teeth of the popular opposition? And yet he called it a settled fact and refused to cancel it! Does this not show that it is more the prestige of the rulers than the wishes and convenience of the ruled that is cared for by the present Government? Thus Mr. Morley has, by his conduct, only raked up the wound caused by Lord Curzon, instead of trying to heal it. Then again the treatment of the Indians in the Transvaal is too well known for us to detail. Next, who is responsible for the fact that justice in courts of law has now-a-days become dependent on the colour of the man who seeks it? And then, who is the cause of the lower status of the Indians among the officials, and again why should the British Government always look with a jealous eye on the trade of the Indians? Is it strange, then, that all these things have created a feeling of discontent and despair in the Indians? As the Indians advance in education and experience, they begin to realise their fallen position more clearly. How long can the rulers expect the Indians to be children unable to understand their position? The best policy for the rulers at this juncture will be to change the form of the Government suitably to the aspirations of the people. But such far-seeing statesmen have become a rarity now and until such appear India must continue to be what she is.

Kistnapatrika,
Masulipatam,
May 24th, 1908.

“Sedition in Kistna district.”

3. Referring to sedition in India, the *Kistnapatrika*, of the 24th May, writes:—“The *Pioneer*, a Faringhee newspaper, published at Allahabad, is perplexed at sedition spreading even in Southern India, especially in the Kistna district, where the message of Bipin Chandra Pal is delivered to every village. It complains that Telugu papers are chiefly responsible for the spread of sedition and that the Government should be careful. O *Pioneer*, king of newspapers! Vilify not the natives. Banish your race-hatred. Accord respect and liberty to the natives uniformly with Englishmen. Until you do so, your attempts will prove futile and your threats empty. Honour others and be honoured yourself.”

Sasilekha,
Madras,
May 26th, 1908.

“Method of administration.”

4. Referring to the bomb outrages in Bengal, the *Sasilekha*, of the 26th May, observes:—It is true that in every country, there are some mischievous and foolish persons. Are there not anarchists in the highly civilised Europe and America? Do they not attempt to kill Sovereigns and Ministers? Will anybody therefore venture to suggest that the freedom of the Press and the liberty of the people in Europe and America should be curbed? Since this calamity happened in Bengal, the *Pioneer* and other newspapers are recommending that laws must be enacted to restrict the liberty of the people. During the Sepoy Mutiny in Bengal in 1858, it was only the mutineers that were punished, and Lord Canning did not attempt to curtail the liberty of the others. The anarchists can be traced by the police and punished. The Government must consider these things and follow the advice of the representatives of the Indian people. The advice of the *Pioneer* must not be listened to. On the whole, the reforms the people desire should be introduced into the administration. As Mr. Frederick Harrison said, one-third of the higher appointments should be conferred on the natives. There is no doubt that it is untrue that sedition is spreading in India.”

KISTNAPATRIKA,
Masulipatam,
May 24th, 1908.

"The unrest of the people."

5. Referring to the new spirit which dawned on the Indians, the *Kistnapatrika*, of the 24th May, observes:— Afraid of the bomb outrages in Calcutta, the Anglo-Indian politicians are attempting to frame new Acts of repression. The police, as though they have been affected by delirium, mistake every house in Bengal for a manufactory of bombs and proceed to search it. Every Bengalee appears to them an anarchist. The discontent of the people increases in proportion to the occurrence of these strange deeds. Not only in Asia but in Europe also indications of revolution did not manifest themselves in a short time. The Government themselves should determine whether the unrest is likely to aid the progress of the people or check it. The English were never subject to such a calamity. The English politicians never had to solve such a problem. The future of the English depends on this unrest. May the English politicians, at least in the interests of themselves, behave with caution?

NAVAYUGA,
Masulipatam,
May 28th, 1908.

"Ship of despotism."

6. The *Navayuga*, of the 28th May, compares the Government to a ship cast on troublous waters, and observes:— "The sails of this ship have worn out to some extent, damaged by the series of arrows discharged by the *Swadeshi* preachers. This ship is encircled with the flames of discontent caused on account of severe punishments imposed on the editors of newspapers. It is not possible to determine the future course of this ship because of the black clouds formed by administering one kind of justice to the Faringhee and another to the Indian. God only knows how to conduct the ship under the circumstances.

"What is to be done?

"The adoption of 'punishment policy' by the Government at the very outset is the cause of the present situation. They deported the sons of the country without any trial, etc. Mark the extreme boldness of the young men prepared to contend with the ruling power with the help of bombs. They are not at all afraid. They are prepared to joyfully sacrifice their lives for the liberation of their country. There may be forthcoming many thousands more of such people. It is clear that there is no use of repressive measures of the Government. The Government must see that their measures are approved of by the people. It must be understood that laws which are a thorn on the side of the people cannot last long and that Governments exist for the benefit of the ruled and not for the rulers. Though the Government is aware of this natural law, they are immersed in delusion. If they do not follow this law, they are sure to meet with a calamity."

BHAVANI,
Nellore,
May 15th, 1908.

"Financial enquiry."

7. Referring to investments in Government promissory notes, the *Bhavani*, of the 15th May, writes:—"It appears that there is an Act in England prohibiting a trustee from buying Indian Government promissory notes. It is well known to us that there is much English capital lying idle for want of investments even at 3 per cent. Such being the case, why do the English people not buy the Indian Government notes at 3½ per cent.? The Home Government is not liable for the debts incurred by the Indian Government, whereas they stand responsible for the debts contracted by the Governments of Australia, Canada, etc. Intelligent people can see why there should be this difference. Why should the English invest money on the railways in a foreign country like ours? Have we no manliness? Do not the various useful ways in which to invest our money suggest themselves to adventurous minds? Is it possible to have an idea of the many industries that might have been undertaken? Is it not because of the ruin of our handicrafts that our people die, falling a prey to famines? Know that this is the time for investing our money in this noble land of ours. There is no chance of losing money when it is advanced to our own people as loan. To give loans on lands is desirable and there is no evil in it. We have a generous Government to punish the unruly and wicked debtors and get our money back to us. On an average, there is a loss of Rs. 10,50,00,000 annually by way of interest. There is no chance of realising

the capital when money is invested in Government notes. Therefore he who has a desire to take care of his money, must utilise it for the improvement of our country getting rid of the Government notes—hallucination."

IV.—NATIVE STATES.

The inefficiency of the Police in Mysore.

NADEGANNADI,
Mysore,
May 23rd, 1908.

8. The ***Nadegannadi***, of the 23rd May, blames the Government of Mysore for giving promotion to the policemen who took part in the detection of the notorious murder cases in Bangalore in spite of the fact that those very murder cases have clearly shown the inefficiency and culpable neglect of the Police in taking early measures to detect them. They show want of efficient supervision in the department. The paper hopes that the Government would punish the supine officers and res tore the confidence of the people in the Police.

VI.—MISCELLANEOUS.

Difference between a democratic and an autocratic Government.

SWADESAMITRAN,
Madras,
May 9th, 1908.

9. With reference to the announcement of Mr. Asquith in the House of Commons that the Government has decided to give an old age pension of five shillings per mensem for every Englishman above 70 years of age, the *Swadesamitran*, of the 9th May, writes :—The estimated expenditure under this head nearly comes to nine crores of rupees and yet this has been sanctioned by the Government because it is representative in character and so has to be a fraid of popular displeasure. This clearly brings out the difference between England which is under a democratic Government and India which is under foreign rulers who drain away all her wealth. For, in India, the Government does not extend its helping hand even to those who actually die of starvation during a famine!

A conversation between a bomb outragist and a press representative.

SWADESAMITRAN,
Madras,
May 11th, 1908.

10. The *Swadesamitran*, of the 11th May, reports the following conversation to have taken place between a press representative and Mr. U. K. Dutt, one of the accused in the bomb outrage case :—

Question.—What is the reason of your acting like this?

Answer.—To safeguard the interests of our motherland.

Q.—Why should you commit such horrible acts to protect the interests of your motherland?

A.—Our aim is to root out the British altogether.

Q.—Had you been thinking about this from a long time?

A.—Yes. Our idea was to revolutionize the Government.

Q.—When do you expect the revolution to take place?

A.—It must happen very soon. It may happen within five years, or it may take fifty years to come about.

Q.—Do you now feel sorry for your present lot?

A.—Not at all. Why should I feel sorry? If an opportunity occurs even now, I will act in the same way.

Q.—If you are let out now, will you repeat your acts?

A.—Yes. What doubt is there?

Q.—Are you not afraid in the least?

A.—No, not in the least.

Q.—What work were you doing?

A.—I manufactured bombs.

Q.—Had you any hand in the offence against the Lieutenant-Governor at Midnapur?

A.—Yes. It was I who made that bomb.

Q.—Did you throw the bomb?

A.—No. Other people did it.

Q.—Why did you not throw it?

A.—I was not ordered to do so.

Q.—Who is it that orders you?

A.—I cannot say that.

Q.—What grudge had you against the Lieutenant-Governor? What harm did he do you?

A.—Why should there be any special grudge? Is he not also a white?

Q.—Will the bomb outragists continue their avocation?

A.—Wait and see. You will understand it yourself.

Q.—Have not the Police dispersed your gang? What can you do hereafter?

A.—You should not think so. I do not know what all would have happened in our gang after I was arrested.

Q.—Was it you who shot the Magistrate of Dacca?

A.—No. It is some one else.

Q.—Why did you shoot him instead of throwing a bomb on him?

A.—We thought a revolver was enough.

SWADESAMITRAN,
Madras,
May 11th, 1908.

Capability for self-protection is a *sine quâ non* now.

11. The *Swadesamitran*, of the 11th May, writes:—President Roosvelt, in addressing the Congress, once said that the essential quality of every nation must be the capability to protect itself, and this can be well applied to India in its present condition. What will be the position of the Indians if, to-day, Britain withdraws its suzerainty over them? Surely being unable to protect themselves, they must become subject to the first foreign invader. After the advent of the British Raj, the Indians have been completely disarmed, so that they cannot now have any weapon even for their self-protection. The Indian sepoys are maintained only to bear the brunt of an attack under the leadership of the white, but never to lead an army themselves. Even the number of these sepoys is only one and-a-half lakhs, and what is this for a population of thirty crores? Thus, the British Raj has made the Indians a set of effeminate people who must ever depend upon a foreign nation to protect their homes. Not only this, the ruling whites have drained away all manliness from us by reducing us to an abject slavery. Otherwise, will a Mappilla bandyman in the Nilgiris suffer himself to be murdered by a planter? Thus, many are the instances in which the Indians have become the victims of the rage of the whites, and not even in one case has any Indian standing by the side had the courage to help his countrymen. But this helpless condition of ours may prove harmful to our rulers themselves. For they have too many enemies in the world, and any moment they will have to face an invasion by any one of them. Though England may be strong in her navy, she cannot cope with an equally strong foreign invader. Now if the Indians have become effeminate as they are at present, it is the British Government that is the cause of this. But one thing is certain, and that is that if India acquire *Swaraj* her people will naturally acquire manliness and a capability for self-protection.

ANDHRAKESARI,
Rajahmundry,
May 22nd, 1908.

"Revolutionary methods—the *Pioneer*."

12. Referring to the attitude of the *Pioneer*, the *Andhrakesari*, of the 22nd May, observes:—"This paper has been untiringly denouncing the founders and workers of the Congress ever since 1885. Unfortunately, as some revolutionary methods are now revealed, it takes advantage of the occasion to give vent to 'fiery' remarks. In connection with the disturbances of 1906 in Russia, it wrote that the Government would foment revolution all the more if it should try to wreak vengeance on the people. See how bold this paper is! Since Russia is an enemy, it approved of the opposition of its people against their sovereign. Further, as the *Pioneer* and other English papers have been commending and publishing accounts of outrages that take place in Europe, some of our youths mistakenly believe that they might be perpetrated and get themselves into difficulties. As regards India, the *Pioneer* prompts the Government to enact the most cruel law, the like of which has not been passed anywhere else in the world. It should be enacted, it says, that for every white man killed by the revolutionists, the Government should execute ten black men. Ah! The kindness of this paper towards us is indescribable. Probably if the entire power were in

the hands of this paper, it would break the skulls of the Indians as though they were so many cocoanuts. However cruel the proposed Act may be, we may accept it if it can be applied to white men as well, when they kill natives. Then, the white men will not treat the lives of their native servants as mercilessly and indifferently as they are now doing with impunity."

NADEGANNADI,
Mysore,
May 23rd, 1908.

The prosecution of newspapers in Bengal and Bombay.

13. The *Nadegannadi*, of the 23rd May, says:—The Government of Bengal has again commenced its campaign against the newspapers. Whenever there is any trouble in the country the newspapers are made the victims (of the wrath of Government). The conductors of three Calcutta papers—the *Sandhya*, the *Yugantar* and the *Bande Mataram*—are under trial. This new epidemic has spread to Bombay also, where the editors of the *Hindu Swaraj* is being prosecuted for seditious writings a second time, no sooner he came out of gaol after suffering imprisonment for the first offence. The editor of the *Vihari* is also under trial.

The unrest in Bengal.

14. The same paper says that the Government is under the impression that the anarchist plot is a widespread one and that some of the influential men in Bengal have been helping the anarchists with money. But it appears that the mother of Birendra Kumar Ghose, who claims to be the leader of the gang, is a lunatic. Anyhow there can be no doubt that one who thinks he can drive the British out of India by killing a few Europeans is a lunatic.

A feeling of insecurity has been created in the minds of the people of Bengal by the indiscriminate searches and arrests made by the police. In some cases these searches are made openly, in others they are made clandestinely. It appears that the match factory established by Rash Behari Ghose, one of the most respected citizens of Calcutta, was searched for bombs under the pretence of inspecting the factory under the Factories Regulations The panic-stricken men are afraid of their own shadows.

There is a rumour that several men of the anarchist gang have taken refuge in Chandernagore.

All kinds of arbitrary orders are made in Rangpur owing to the panic that prevails among the authorities. No Indians, it appears, are allowed to walk with sticks in their hands after 9 P.M. or to walk in the streets inhabited by Europeans after that hour, and whoever is found so walking is to be kept in custody till the next morning.

The *Vrittanta Chintamony*, of the 23rd May, in a leading article, strongly condemns the anarchist plot and says that India has derived numerous benefits from the British rule and therefore the Government is entitled to all the support which the Indians can give. The present unrest is attributable to the wicked deeds of a few European officers. The present anarchist doings should not be taken as an indication that the Indians as a whole are disloyal. The Indians should remember that they cannot at present get on without the help of the British, and the authorities should on their part be forbearing and while showing no mercy to the actual offenders ought to bear no illwill against the whole race.

MYSORE STAR,
Mysore,
May 1908.

The partiality of the English Judges towards European offenders.

15. The *Mysore Star* has a leading article under this heading, in which it says that one of the chief causes which have brought about a dislike for the British Government in the minds of the Indians is the partiality shown to the European offenders. When a European and an Indian are accused of one and the same kind of crime, the European is invariably acquitted or let off with a nominal punishment while the Indian is punished severely. The article then refers to three recent cases in which such partiality is unmistakeably evident, viz., the assault on Rangiah Gounden of Ootacamund, the assault on an Indian lady by an Inspector on the railway, and the assault and consequent death of the Mappilla bandy-driver in Gudalur, and then comments at great length on the last case.

[Issued, 2nd June 1908.]

[illegible] of this paper, it would break the [illegible] of the Indians as though [illegible] many [illegible]. However [illegible] people [illegible] If it can be supplied to [illegible] Then the native men will not [illegible] and indifferently as they are [illegible]

The [illegible] of the [illegible] Government of Bengal [illegible] against the [illegible] and Bombay.

[illegible] of the [illegible] papers—the [illegible] new epidemic has spread [illegible] being prosecuted [illegible] came out of jail after suffering [illegible]

The same paper says that the Government [illegible] That the [illegible]

[illegible] the [illegible] Kumar [illegible] there can be [illegible] a few Europeans [illegible] the indifferent [illegible] these [illegible] It appears that the [illegible]

CONFIDENTIAL.

No. 23 of 1908.

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 6th June 1908.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

VI.—MISCELLANEOUS.

PAGE

Official blunders 336

VERNACULAR PAPERS.

II.—HOME ADMINISTRATION.

PAGE

(*a*) *Police—*

High-handedness of the Police Inspector of Máyavaram. 337
The Police and the Car festival at Conjeeveram .. *ib.*
The Police high-handedness .. .. *ib.*
Prohibition of *Swadeshi* preaching .. .. .. *ib.*

(*d*) *Education—*

The Government Agricultural College at Saidapet .. 338
The Government and education for the masses .. *ib.*

(*k*) *General—*

The treatment of Chidambaram Pillai in jail .. *ib.*
The bomb outrages at Calcutta 339
The futility of repression 340
The Press—English and Indian—and the Government. *ib.*
The students and the *Swadeshi* movement .. .. *ib.*
The Englishmen and the Indians .. .. .. *ib.*
Whipping for the Indian agitators 341
The British robbery of the wealth of India 342
Press prosecutions in Bombay .. .. *ib.*
"What is the cause of so much boldness?" .. .. *ib.*
Presidential address of the 17th Kistna-Guntúr Conference at Tenali 343
The Kistna-Guntúr District Conference 344
"My interview (imaginary) with the British King". 345
The office of the Persian and Hindustani Translator to Government .. .. *ib.*

III.—LEGISLATION.

PAGE

"Irrigation Bill" 346

IV.—NATIVE STATES.

Native States and British policy 347

VI.—MISCELLANEOUS.

Capability for self-protection is a *sine quâ non* now .. .. *ib.*
Revival of the Panchayat system 348
"The Indian youngsters are not anarchists" .. .. *ib.*
Patriotism in South India .. .. *ib.*
The Maharaja of Durbhanga on the bomb outrages .. *ib.*
The Extremists' way of attaining *Swaraj* is the easiest one.. 349
The *Times* on the present situation .. .. *ib.*
Messrs. Gokhale and Dutt in England .. .. .. *ib.*
Relations between the Englishmen and the Indians .. 350
Russian methods adopted in India .. .. *ib.*
The opposition of the authorities to the improvement of the Indian industries 351
Religious education in Soudan .. .. *ib.*
"The apprehended revolution" .. .. *ib.*
The bomb outrages in Bengal .. .. *ib.*
The Tinnevelly disturbances 352
Remarks on the recent events in Bengal .. .. .. *ib.*
Remarks on the measure of retaliation suggested by the *Pioneer* .. .. *ib.*
Repressive measures will only increase hatred and discontent *ib.*
Freedom of the Vernacular Press not to be curtailed .. 353

ENGLISH PAPERS OWNED BY NATIVES.

VI.—MISCELLANEOUS.

THE HINDU,
Madras,
June 2nd, 1908.

Official blunders.

1. The *Hindu*, of the 2nd June, contains the following:—"The *Spectator* (London) in the course of an article on the Policy of Assassination, which we have reproduced in full on another page, remarks: 'A Magistrate who provokes insurrection or assassination is a bad Magistrate, and is as little likely to be promoted as an English official who is always provoking questions in Parliament.' It will perhaps be edifying to the writer in the *Spectator* to learn what has actually occurred in this Presidency in the case of officials whose blunders have led to breaches of the peace. Mr. Wynch, the District Magistrate of Tinnevelly, and Mr. Ashe till recently his lieutenant had, it is now notorious, not a little to do with provoking the recent disturbances in Tinnevelly. And yet the latter has been raised to a Collectorship, and the former has been publicly hailed as a model District Magistrate. The English official of Cocanada who, by his ungovernable temper, provoked serious rioting has certainly not suffered on that account. The quondam District Magistrate of Salem who, by playing with a cheetah played also with the life of an innocent old woman, and who has raised serious doubts as to his methods of dispensing justice between Europeans and Indians, is surely not going to be debarred of his chances of promotion. We may also cite in this connection the case of the Principal of a Government educational institution who, by his deplorable want of tact, wrecked the career of scores of his students and thereby earned the plaudits of Government."

VERNACULAR PAPERS.

II.—Home Administration.

(a) *Police.*

High-handedness of the Police Inspector of Máyavaram.

Swadesamitran, *Madras,* May 13th, 1908.

2. The *Swadesamitran*, of the 13th May, writes :—Our readers might have already known about the confusion caused by the Police Inspector of Máyavaram during the lectures of Srijut Muthia Doss. He appears to have used his cane freely among the people and called Mr. S. Subramania Aiyar of Salem a beggar. Is it not enough that these Police officers have, owing to poverty, sold themselves to the Government and become its slaves? Could not these Police slaves be content with discharging their legitimate duties, and should they tease the people unnecessarily, regarding them as their enemies? Perhaps they think they can get promotion only if they misuse their powers like this. If to-morrow these loose their appointments or retire from service, it is not the Deputy Superintendent of Police, but his own neighbours, that will be useful to them in emergencies!

The Police and the Car festival at Conjeeveram.

Swadesamitran, *Madras,* May 23rd, 1908.

3. The *Swadesamitran*, of the 23rd May, remarks :—We learn that during the car festival at Conjeeveram this year, there were serious casualties among the people and that this could not have happened if the Police officers and the Magistrates had been with the car and discharged their duties properly. It is regrettable that the higher authorities were quietly enjoying the band even after coming to know of the occurrence, and that the Police used their canes freely among the people instead of peaceably dispersing the crowd.

The Police high-handedness.

Swadesamitran, *Madras,* May 25th, 1908.

4. The *Swadesamitran*, of the 25th May, writes :—Last Friday a serious riot occurred at Calcutta between the Pôlice officers and the tramway officials, in the course of which the driver and an inspector of a tram-car were beaten almost to death by the Police. All this arose out of the inspector refusing to allow two constables to travel by the car without tickets at the same time, as only one constable can travel at a time without a ticket. Taking advantage of the existing want of sympathy between the officials and the people in connection with the *Swadeshi* spirit which is now prevalent, the Police are going headlong. They feel sure that whatever atrocities they may commit, the higher authorities will not check them in the least. Even without such confidence, they usually go beyond their powers and it is no wonder that they go to the extent of openly assaulting the people when they know that the authorities will wink at their conduct.

Prohibition of *Swadeshi* preaching.

Swadesamitran, *Madras,* May 28th, 1908.

5. The *Swadesamitran*, of the 28th May, observes :—Recently Mr. Govind Dave, a *Swadeshi* preacher from Poona, was prohibited by the Police from preaching at Palamcottah. What harm can be done to the Government by preaching about *Swadeshi* matters? Perhaps the Magistrate issued the order in view of the recent riots at Tinnevelly. But, then, can peace be maintained only by prohibiting public meetings? Have not the people been sufficiently punished for the riots and are they not paying for an additional Police force also? Even after all this, if the people are not to have the right to meet in public places, the order of the Magistrate must only be considered to be autocratic in its tendency. In every country which has a representative Government, the Police and the Magistracy are intended to protect the rights of the people and it is only in absolute monarchies like

Russia that these are allowed to tease the people. It has come to be the order of the day for the Police in India to interfere with every *Swadeshi* preacher and tease him unnecessarily. But the *Swadeshi* spirit will not wane in the least by the unnecessary teasing of the Government, the Magistracy and the Police. On the other hand, it is only growing stronger in proportion to the oppression of the officials.

(*d*) *Education.*

SWADESAMITRAN,
Madras,
May 12th, 1908.

The Government Agricultural College at Saidapet.

6. The *Swadesamitran*, of the 12th May, says:—Our readers may remember that an Agricultural College was maintained by the Government at Saidapet, for the last 50 years, and that students were trained in it at an enormous expense. Considering the amount of money spent upon this college, it must be said that there has been no corresponding improvement in the agriculture of the country. The Government also seems to have realised it and therefore it has now closed this college and has arranged to open another at Coimbatore to work on different lines. But still there does not appear to be any material difference between the Saidapet College and the Coimbatore College, unless it be that the former was under the Director of Public Instruction while the latter is now under the Director of Agriculture. Perhaps the only rule that may eventually prove beneficial to the agriculture of India is that which allows free admission to the college of genuine agriculturists. These have an opportunity of using the knowledge they acquire in this college and thereby improving their lands. Another rule which may in the long run help agriculture in a way is that which guarantees to some students trained in this college employments in the Revenue Department. Even this will prove beneficial only if the higher appointments like that of Revenue Inspectors and Tahsildars are given to these students, for they will be in a position to assist the agriculturists materially.

SWADESAMITRAN,
Madras,
May 13th, 1908.

The Government and education for the masses.

7. The *Swadesamitran*, of the 13th May, writes:—It has now become patent that the Englishmen are not for the education of the Indians and the Government also appears to be of the same view. The fact that Earl Percy and Lord Hobhouse openly expressed in Parliament that much need not be spent on education in India, and the fact that no mention at all was made of this subject during the budget debate in the Viceroy's Legislative Council, only confirm this view. Some years back the Indians who had higher education never cared about the education of the masses, and so the Government looks with suspicion on the pertinacity with which these very people demand it now. Perhaps the Government is afraid that, if the lower classes are also educated, it will enable the present *Swadeshi* preachers to disseminate sedition among the masses. But we should think that, though it will surely help the lower classes to realise their present condition and ask for a redress of their grievances, it will help them more to improve their own industries and thereby prevent the foreigners draining all their wealth. So it is very necessary that the masses should be educated. It is strange that the British Government should hesitate to spend money on this head, while every other Government regards the education of its subjects as a first charge upon its treasury. But we must not sleep over the affair ourselves, though the Government does not take any interest in it; for, unless the masses among us are educated, it is not possible for our country to improve and for us to have *Swaraj*. So, it behoves us to make strenuous attempts to give free education to the lower classes without depending on the Government.

(*k*) *General.*

SWADESAMITRAN,
Madras,
May 13th, 1908.

The treatment of Chidambaram Pillai in jail.

8. The *Swadesamitran*, of the 13th May, observes:—The Magistrate seems to have ordered Mr. Chidambaram Pillai to be brought before the Court to examine him as to the necessity of his calling such a large number of witnesses; and when this order was duly communicated to him,

he pleaded inability to obey it on the ground that he was suffering from dysentery and that the doctor had advised him not to move. But the Superintendent of the jail would not listen to this and appears to have told him that, if he did not at once go he would have him dragged to the Court. On this Mr. Chidambaram seems to have walked to the Court with the greatest difficulty and complained to the Magistrate about the way in which he was treated by the Superintendent of the jail, and we do not know what action was taken upon this. But anyhow this appears hard indeed in view of the fact that the trial of Mr. Chidambaram Pillai is not yet over and that he has not yet been adjudged an offender. Who is to be responsible for all these hardships caused to him now, if he is acquitted eventually?

SWADESAMITRAN,
Madras,
May 15th, 1908.

The bomb outrages at Calcutta.

9. The *Swadesamitran*, of the 15th May, while commenting on the recent bomb outrages at Calcutta, says:—The English wild animals are crying for the blood of the Indians and the Police and the Government are also adopting unnecessarily hard measures to root out the alleged conspiracy among the Indians. But whatever may be the hardships we now suffer, we can relieve ourselves from them without having any necessity to commit horrible acts. When we have intelligence and are strong in numbers, we can achieve our objects by the use of our estimable qualities of patriotism and self-sacrifice. We will be committing a serious error if, without doing this, we foolishly take to shorter but more harmful ways of attaining our object. So manliness, strength of will and union are the only qualities that will now lead us to a fruition of our aspirations.

The *Swadesamitran*, of the 16th May, writes:—The English papers in London and the Anglo-Indian papers in India are unanimous in stating that the recent horrible events are the immediate result of the seditious preachings of the Extremists, and therefore recommend that not only all members of this class, but also every paper conducted by them, must be completely gagged. But when these say that the Extremists are the cause of the present state of the country, they do not care to go deeper to find out that which gave room to the rise of the Extremists. Thus, granting that the theory of the English papers is true, how can the present state of the country be improved unless the evil which caused it is cut at the root? How long is it possible to continue the Government with no public meetings and no criticism of the press? The best way to remove the present discontent of the people is, as Mr. Dutt remarked, to grant them the privileges they ask for and to rule them with sympathy. After 1893, when the Legislative Councils were reformed, the policy of the Government has become more and more oppressive. During the Viceroyalty of Lord Elgin, the English officials had their own time of it, thereby causing the greatest inconvenience to the people and curtailing their liberties almost to a vanishing point. This liberty given to the English officials to tease the Indians as so many worms continues to this day, and the result is a feeling of distrust has begun to grow in the minds of the people. Thus the causes of the present unrest are deeper than the preaching of the Extremists and it is regrettable that none of the Anglo-Indian papers have taken the trouble to point this out to the Government.

The *India*, of the 16th May, remarks:—Mr. Romesh Chunder Dutt is reported to have said as follows with reference to the recent bomb outrages at Calcutta: "I anticipated these things already. The conviction that the Government is not going to reform the administration of India grew strong in the minds of the Indians who were already discontented, and this is the result. The present condition of the country will only get worse unless substantial reforms are carried out on the principles of self-government." This gentleman is one of the leaders of the Moderates and, as such, well disposed towards the present Government. That this gentleman should have made the above remark clearly disproves the theory that the preachings of the Extremists are the cause of the present state of affairs. When absolutism goes beyond certain limits, a certain section of the population naturally takes to cruel ways like bomb-throwing. So, what is the use of blaming for this the leaders of the New Party whose motto is "Endurance is our best means"?

With reference to the recent bomb outrages, the ***India***, of the 16th May, observes:—We regret to note that some of our countrymen in Bengal have taken to these barbarous acts. But it is rank stupidity to say that these are an outcome of the spirit of ***Swadeshi***, the system of boycott and the preachings of the New Party. The bomb has no connection with the ***Swadeshi*** spirit. It is entirely a foreign innovation and originated only in foreign countries like Russia. From the evidence of the outragists themselves, we see that all this is the result of the atrocities of the officials. Even Mr. Gokhale, a Moderate as he is, stated before the Viceroy that the Government is becoming more and more Russian in its tendency. If, on account of this, some hot-headed men also take to Russian methods of retaliation, how can the leaders of the New Party be held responsible for it? Though we do not wish to have anything to do with this Government, we have to agree with it in opining that these fatal instruments ought not to be allowed to be used in the country. This cannot be done by merely punishing the accused in the present case. The whole system of Government must be changed. Have our Government the strength of will to do it?

INDIA,
Madras,
May 16th, 1908.

The futility of repression.

10. The *India*, of the 16th May, says:—The ***Pioneer*** recommends the extension of the Seditious Meetings Act to Madras also, and we do not know how the Government will view this suggestion. But, the more despotic the measures of Government become, the more clearly will it open the eyes of the people to the fact that the Government is a foreign and irresponsible one, and we hope the Madras Government will bear this in mind.

The Press--English and Indian —and the Government.

11. With reference to the prosecution launched against the *Vande Mataram* for sedition, the same paper writes:—The Government has scented sedition in an article entitled "The New Spirit" published by this paper. But it must have known that the *Asian*, an Anglo-Indian paper, has been blaspheming our popular leaders most insolently and advocating the infliction of beastly punishments on them. What action is it going to take upon this paper for having tried to create illfeeling between two classes of His Majesty's subjects? It is shameful that it should act on the principle: "If broken by the mother-in-law, it is a mere earthen pot; but if it is done by the daughter-in-law, it is a golden vessel". Such being the case, what is the use of the Government's crying that our people are growing disloyal? Perhaps it is not aware that every one of its evil acts is sure to redound upon it.

SWADESAMITRAN,
Madras,
May 19th, 1908.

The students and the *Swadeshi* movement.

12. A Karur correspondent of the *Swadesamitran*, of the 19th May, says:—A young man by name Krishna Aiyar has been preaching here about the *Swadeshi* movement and the boycott of foreign articles for the last few days. We now learn that the local teachers have prohibited their students from attending these meetings and working for the spread of the *Swadeshi* movement, having received strict orders to that effect from the higher authorities. But what if such orders have been received? If only our students act with courage and union, these orders cannot affect them in any way. If there is union among us, such orders must be a dead letter in practice.

SWADESAMITRAN,
Madras,
May 20th, 1908.

The Englishmen and the Indians.

13. The *Swadesamitran*, of the 20th May, observes:—Mr. Keir-Hardie, while speaking at Arbroath, stated that many of the poor people in India have a meal only once in two days. If this is true, is it not the duty of the Government to inquire into this? But somehow the Government does not admit that the Indians are suffering, though it recognises the poverty of the country. Even with regard to this poverty, the Government does not admit that it is the

British rule which is the cause of it, but says that it is the result of the people unnecessarily wasting their money on occasions and refraining from taking to new ways of earning. It is not strange that the Government expresses itself thus; for, it has wantonly despoiled our people of all their means of living, and will it now admit its own misdeeds? The annual income of an agriculturist in India is only Rs. 20, while the amount spent by each man in England on wine alone is Rs. 60 a year! That is, the Indian ryot does not earn even one anna a day and with this how can he have two meals a day? Even granting that he has, is eating the only item of expenditure for a poor labourer? Has he not to provide cloths for himself and his people? Has he not to educate his children and does he not require money for occasional expenditure? So, practically with this one anna, he can have only one meal for two days, and if he is to fast like this, how can he work long to earn his living? But how can the foreigners who are rolling in wealth realise the poverty and sufferings of the Indians? Their only aim is to be robbing India of her wealth till she has lost her last pie and the British Government is also conducted only on this principle. Mr. Keir Hardie said that India is maintaining 8,000 Englishmen. But the fact is that she is practically maintaining all the 5 crores of men in England; for, beyond those in the service of Government, many are those that take away lakhs of money from the country by means of trade, and they do not stop with thus taking away all the wealth of the country. They beat us, kill us, treat us most insolently and even prejudice the Government against us.

SWADESAMITRAN,
Madras,
May 21st, 1908.

Whipping for the Indian agitators.

14. The *Swadesamitran*, of the 21st May, remarks:—In ancient times, the king and his officers were men of the same race as the people, and therefore always acted with due deference to the comforts of the people. But now, as we are under a foreign Government and are groaning under many hardships caused thereby, it is necessary that some persons should come forward to advise the people on their present condition and exhort them to stand together and try to better themselves, and it is only these few that are now called agitators. In this view, every congressman, whether he belongs to the old or the new party, becomes an agitator. Even the Swami Sankaracharya, who is also preaching unity and even Muttiya Das, a boy preacher, become agitators. These agitators are working in the interests of our country and so deserve our sincere admiration and respect. But still the very mention of the names of these agitators provokes the Englishmen. When this is the feeling of the Englishmen towards persons whose only fault, if fault it be, is that they preach to the people about the ways of bettering the state of the country, how can they tolerate the conduct of persons who actually threaten the lives of the whites with dangerous instruments like bombs? Naturally, they impress on the Government the necessity of at once passing such laws as will sweep down the whole gang of these agitators in one stroke. Among the many suggestions made in this direction, that of the *Englishman*, an Anglo-Indian paper, deserves the attention of every Indian. This paper suggests that all persons who are regarded as agitators by the Government, should be summarily punished by the English Magistrates without any trial, by being tied to a tree in the public road and whipped openly by the street sweeper, and that such punishment will remove all possibility of the common people having a good opinion of the agitators. A very intelligent suggestion indeed! Perhaps the whites expect the Indians to be coolly fanning the white Magistrate when their leaders are being whipped! What can we say to these rash people if they think so? Perhaps they have forgotten that once the heads of the whites rolled like cocoanuts in Northern India. Perhaps these papers who advise like this do not come under section 124-A, as creating bad blood between two classes of His Majesty's subjects! Perhaps the Government and the Magistrates who punished the editor of the *Punjabee* do not think that the *Englishman* is, by its remarks, unnecessarily creating ill-feeling between the English people and the Indians! According to the present view, men like Cobden, Bright, Gladstone and Chamberlain in

England should also be considered agitators and yet bronze statues have been erected in honour of their memory, while the Indian agitators are to be whipped by the street sweepers. What impartial justice!

INDIA,
Madras,
May 23rd, 1908.

The British robbery of the wealth of India.

15. The *India*, of the 23rd May, writes:—The moment we resigned our Government into the hands of the foreigners, we also resigned all our means of living and the result is that we are gradually getting poorer every day and dying in crores owing to plague and famine. As for the benefits that have accrued to the people after the advent of the British Government, we cannot lay our finger even upon one, and it is no wonder this is the case, for no one, who knows the avaricious and hard-hearted nature of the whites, will expect that they will disinterestedly help the people of any country which has come under their control. Some fools may regard the railways, the post and the telegraph as some of the benefits of the British rule. Of these things, let us first take the railways and see how far it is a benefit conferred on the people. Really this must be considered to be a drain by means of which the whites draw away all our sources of living from here to England, and this is evidenced by the following facts:—

First of all, three-fourths of the capital invested on the railways belongs to the Englishmen, and so every year nearly 15 crores of rupees are taken away by these people in the shape of interest on their money and not a pie comes to us.

Secondly, every material required for working the railways is bought in England and thus it is the iron merchants of England that gain by this. The only money that goes into the hands of the Indians is the wages paid to the poor labourers.

Thirdly, even with regard to the construction of, and the establishment maintained on the Railways, the major portion of the money spent goes into the pockets of Europeans and Eurasians who receive fat salaries while the Indians are never paid more than Rs. 20 or Rs. 30 at the most. Thus, many are the ways in which the railways have proved a source of profit to the whites, while they despoil our people of all their wealth. This would surely not happen in a country which has *Swaraj*; for, every pie spent on and earned by a railway will be enjoyed by the people of the country. So, the only thing that can save us now is *Swaraj*.

Press prosecutions in Bombay.

16. The same paper remarks:—The idea that the misdeeds of the Government will not become known to the people if the native newspapers, and especially the vernacular ones, are completely ruined, has now caught hold of the Bombay Government also. This *modus operandi* of the Government only resembles the idea of a mother that she can remove the stomach-ache of a child which is crying on account of it, by throttling it and thus preventing its crying! It is ludicrous that the Bombay Government should meet the statement that the administration is getting more cruel than the Russian rule, by the words of an old husband to his fifth wife, "I know you do not love me now; but anyhow you must begin to love me." But the acts of the Government are such as to provoke us wantonly. What can be done?

ANDHRAKESARI,
Rajahmundry,
May 29th, 1908.

"What is the cause of so much boldness?"

17. Adverting to the daring confessions of the accused in the bomb outrage cases and their utter indifference to their lives, the *Andhrakesari*, of the 29th May, observes:—"We must now find out the reason why they do not care for their lives. Even those who are well versed in the Vedanta philosophy cannot be so indifferent to their 'bodies' as they. The causes which led to their recklessness are two: the Government's disregard for the people is one, and the consequent despair of the people is the other. Such despair as this would not have seized the hearts of the people if the Government had respected the words of the people instead of disregarding them. Despair is a bad thing. So long as there is hope, man cares for life, does not act wickedly, communicates his grievances to the proper authorities

out of love of life, and obeys the regulations of society and Government. When a man comes to know that he is helpless and that there is none to listen to his grievances in spite of his many prayers and memorials, he is seized with the 'devil of despair.' When once he is influenced by it, he is no longer sane. Despair prompts him to commit suicide and goads him to take others' lives. If the Government, therefore, conduct the administration more liberally, having the welfare of the people at heart and without resorting to repressive measures, both the rulers and the ruled will be happy."

DESABHIMANI,
Guntúr,
June 2nd, 1908.

Presidential address of the 17th Kistna-Guntúr Conference at Tenali.

18. The *Desabhimani*, of the 2nd June, contains the presidential address of the 17th Kistna-Guntúr District Conference, in which the President emphasised the necessity of reviving the old congress and commended its ideals to the acceptance of his audience. He said that though we must not depend upon others, we could not always get on without help from the Government. He remarked that the only practicable ideal is the self-government under the protection of the British Government, and suggested that the people must be well educated and that progress must be gradual. He pointed out that it is English education that made us what we are for which we must feel thankful to the English Government, and added that great caution must be exercised in preaching new ideals and that much respect must be shown to the leaders in spite of the dictates of conscience which are not always reliable. He praised the nationalists for the work done by them, and took the Moderates to task for their inaction and indifference. In conclusion, he remarked that the disregard of the Government for the welfare of the people has been the cause of the present calamitous state of affairs and that the Government could secure a firm basis only if they paid greater attention to public opinion.

The *Desabhimani*, of the 4th June, reproduces the presidential address delivered at the Kistna-Guntúr District Conference in continuation of what was published in a previous issue :—The President said that the people were actuated by an eager desire for such privileges as are enjoyed in England and other countries, but as there were still defects in the nation, he added they must make necessary efforts to remedy them. He suggested that national union was the remedy for all such defects and stated that the people could not hope to improve themselves unless they worked unitedly though there might be many differences among them. He emphasised the necessity of education, particularly technical education. It was pointed out that the efforts of the Government towards the advancement of technical education were meagre and that the people must therefore supplement the work of the Government. He remarked that the new Universities Act does not afford as much facility as before to poor people to prosecute higher studies, and that as the policy of the Government seems to be to restrict higher education, the people must make independent efforts for its advancement. He commended the efforts to start a National College at Masulipatam and suggested the formation of national schools in important towns in all districts after the model of the one at Rajahmundry, though it might not be easy to follow the model of the one intended to be started at Masulipatam. These must be affiliated to the National College that might be established hereafter. Further, he recommended to start small schools and libraries in every village also. Next, he remarked that the people must be made to take interest in sanitation, water-supply, arbitration through respectable people without incurring litigation charges, and management of their affairs without offering bribes to Public Works Department officers but by unitedly representing their grievances to higher authorities. He added that Government officers join agricultural associations and help them with their advice and suggestions, but the Government do not help them with enough of money. The Government must freely spend money and exhibit agricultural machines, etc., and instruct people through officers of the Agricultural department in an interesting manner.

The *Desabhimani*, of the 5th June 1908, reproduces the presidential address delivered at the Kistna-Guntúr District Conference, in continuation of what was published in the issues of the 2nd and 4th instant. Referring to petty quarrels that often arise among Indian merchants, the President remarked that they lack honesty and gratitude which characterize the Western merchants and enable them to carry on profitable trade. He said that unless *Swadeshi* articles were patronised, *Swadeshi* industries could not thrive. It was pointed out that *Swadeshism* means the encouragement of native artizans and the supply of all possible wants with *Swadeshi* articles, but does not imply hatred for foreign artizans and articles. He explained the reasonableness of encouraging the available *Swadeshi* articles to the exclusion of foreign ones and said that the people must improve their manufacturing skill and utilise their raw products in the manufacture of cotton goods, soaps, etc. He complained that the export trade of the country is mostly in the hands of the foreigners here and advised the Indian merchants to deal directly with foreign merchants in the matter of exports, and added that even though the Government might wish to encourage *Swadeshi* industries, it is but natural they would not do so for fear of opposition from English merchants. Remarking that the Government spend very little on education, he suggested that the grants and pay of teachers in primary schools should be increased and primary education made free and compulsory. Referring to the Irrigation Bill now under the consideration of the Government, he pointed out that it entirely overlooks the rights of the people regarding water-courses. As regards fuel, he added that it was within the power of the Government to reduce its price, which is enormously high now, but they are bent upon making money, undertaking even petty trades though it is quite derogatory to them.

DESABHIMANI,
Guntúr,
June 4th, 1908.

The Kistna-Guntúr District Conference.

19. In a leading article, the *Desabhimani*, of the 4th June, observes:— "During the third day (30th May) of the Kistna-Guntúr Conference held at Tenali, one of the resolutions passed is: 'As our people have no voice in the administration of our country, as the resolutions at the meetings of our people are disregarded by the Government, and as the Government do not give proper encouragement to the development of our industries, the English-made goods should be boycotted by our Indians as far as possible.' Before passing this resolution there was another resolution: 'This conference firmly believes that boycott of foreign goods is the chief means for the improvement of the *Swadeshi* industries and is of opinion that foreign cloths and foreign imports, such as sugar, soaps, candles, porcelain vessels and wines should be boycotted for the present.' This was passed unanimously. But when the first-mentioned resolution was proposed advocating the boycott of English-made goods, some of the leaders were 'perplexed' and tried to drop it advancing various reasons, but when it was put to vote, there were 174 delegates for, and 19 delegates against, the resolution.

"It is, therefore, clear that those who have any respect for the resolutions of the District Conference must not buy English goods. Some might think it to be a mad resolution, which it is not. Though we have a nominal Emperor, yet we are governed by the English people who are traders, that is, we are governed by the Parliament consisting of the representatives elected by such people. The English merchants live by the wealth acquired by carrying on trade with Indian merchants. When the source of their maintenance is affected, they may seek for the reason thereof, and finding that the Indians have made use of the weapon of boycott, to check the oppression of the English authorities, they will see some reforms introduced into the Government of India, if they realise that Indian money is necessary for their existence. Even if they keep quiet, the Indian industries can surely develop and India will grow prosperous."

NAVAYUGA,
Masulipatam,
June 4th, 1908.

"My interview (imaginary) with the British King".

20. The *Navayuga*, of the 4th June, published an imaginary conversation between Vighneswara (belly-god) and His Majesty, King of Britain :—

K.—Well, Vighneswara, why are your countrymen throwing bombs on our countrymen ?

V.—What can I do ? It is like the war of the Mahabharata brought about by your own people. Sanjaya's embassy is finished. Krishna's embassy is finished.

K.—Do you mean to cause us still more sorrow by praising your wicked actions ?

V. (in verse).—As Bengal was partitioned perversely in spite of the remonstrances of the people, a great fire has raged. I can only say that your affectionate children (people ?), who are personifications of arrogance, will fall a prey to it, but I am not saying (it) out of pride to proclaim my strength. You will be witnessing all the rude actions your children and grand-children do.

K.—What, you are frightening us still more with your hard expressions.

(Aside) Ah ! who will listen to my words here ? My people long ago set at nought my power. They respect me only so long as I do not interfere with their affairs and freedom. Otherwise they might, I fear, become more seditious than these.

V.—" Sir, our country is not a place to harbour sedition ? What exists there now is not sedition. If the King does not disturb the happiness of the people, but protects them from difficulties though enjoying his own comforts, not only will sedition disappear from the land, but he will also be worshipped as if he were an incarnation of God.

K.—In that case, will it be of any advantage if one of my sons were to govern you directly.

V.—We cannot say what the state of affairs may be if your son governs India after its connection with England has severed. Even in that case, if he governs with the advice of the people and in accordance with their wishes, without giving room to partiality, but lightening the burden of taxation, peace will then reign in the country.

K.—What is the good of our princes going there if you have no intention of continuing your connection with England ? Are there not in your country princes competent to reign ? Are there not princes who can win your allegiance ? Is it your opinion that princes like the Maharajas of Mysore and Baroda are not competent to govern you ?

V.—I suspect that the differences among ourselves may not be adjusted. Everybody is competent to rule. There is no distinction of black and white in that matter. However, if the kingdoms of these native princes are extirpated and if all people are placed on the same level in point of poverty, skill and power, then they may perhaps become devoid of pride and be influenced by a feeling of common nationality, to work for the same ideal, and be qualified for *Swaraj*.

A mutiny took place in the year 1857 because many native kingdoms were annexed. Then the people helped the Government against those princes. Now the native princes will stand by the Government against the people.

K.—If you do one thing now, you will be benefited. Compromise with the native princes and assure them that their kingdoms will be restored to them if you attain *Swaraj*.

MUKHBIR-E-DAKHAN,
Madras,
May 27th, 1908.

The office of the Persian and Hindustani Translator to Government.

21. The *Mukhbir-e-Dakhan*, of the 27th May, in a leader on "The office of the Persian and Hindustani Translator to Government" makes the following observations. As regards Muhammadans it is said that they are low-spirited, that they do not represent their grievances to Government, that they do not exert themselves in acquiring necessary qualifications when an opportunity offers itself. Hence it was that in an article in our issue of the 7th November 1895 we impressed on the Government the necessity of appointing a Muhammadan as Persian and

Hindustani Translator to Government. But instead of viewing our representations favourably, Mr. J. D. Rees reduced the pay of the Assistant Translator. The retired Assistant Translator Munshi Raza Hussain Sahib was drawing a salary of Rs. 155 per mensem, but in Mr. Rees' time the pay of the Assistant was reduced to Rs. 100. It is not known why Government does not pay any attention to the state of the Mussalmans. They are neither anarchists nor Extremists. They are neither incapable nor undeserving. Moreover they have not incurred the displeasure of the Sirkar. Then why should they not be encouraged by Government? The Muhammadans are really very sorry for their depressed state, but they are not in the habit of making their representations in disrespectful way. They hate any refractory procedure. They know that there is a line of distinction between the ruler and the ruled and that the Government is just and cherishes its subjects. The Provincial Muhammadan Educational Conference of Madras has in their last sitting passed a resolution requesting Government to appoint a qualified Mussalman as Persian and Hindustani Translator to Government. This question has often been discussed in our previous issues. When the other Translators (*i.e.*, Tamil, Telugu, Malayalam and Canarese) are all natives, what sins have Mussalmans committed that they remain excluded from the Persian Translatorship? The Urdu language is full of idioms and these are used in different ways in different places and when it is difficult for Mussalmans themselves to understand the idioms, how can European officers be expected to understand them? This is not intended to show that Europeans are not required in these offices. What we mean is this that they should not overlook the claims of their subjects. The Assistant Translator Maulavi Ahmad Kabir Sahib, besides being a linguist, is an experienced translator and a great penman. He is fully capable of becoming the Government Translator. He has several times acted as such in the absence of European Translators. He has put in nearly 25 years' service and during that time his claims had often been ignored. To add to this he is paid at a reduced scale, viz., Rs. 100 only. The Muslim Press of the Madras Presidency unanimously suggest to Government that if he is not for the present appointed as Translator his salary should be increased according to the scale of his predecessor, that his claims may not be ignored when a next vacancy occurs. The present Translator Colonel Lowry is not only the Translator to Government but also Examiner in Hindustani. On the whole it is quite necessary that a European should be placed at the head of all these departments (*i.e.*, of Tamil, Telugu, Malayalam, Canarese, Persian and Urdu) with the designation of Government Translator and Examiner, and the Head Translators of each of the above languages should be styled as Deputy Translators. If this is done it will afford satisfaction to all. It is hoped that Government, especially His Excellency Sir Arthur Lawley, will kindly pay attention to the above. The state of Muhammadans is growing pitiable day by day and there is no one to attend to their grievances and wants.

III.—LEGISLATION.

BHAVANI,
Nellore,
May 22nd, 1908.

22. The *Bhavani*, of the 22nd May, observes:—"The Government published recently an Irrigation Bill for ascertaining public opinion. It does not make mention of the responsibility incurred by the Government by collecting water-cess from the people for supplying water to them. In the second part of the Bill, too much power is taken by the Government in the matter of water-supply. Much discretion is given to the Government even in the matter of storage and distribution of water. It is clearly declared that the owners of ryotwari or inam lands have no right over natural water-courses though they might reside on the banks of those streams. This Bill deprives the owners of land of their rights relating to irrigation accrued to them by virtue of long enjoyment and established custom and by decrees of court. Ryots can do nothing if there is no water-supply owing to the negligence of the Government in carrying out necessary repairs to sources of irrigation.

"Irrigation Bill."

The Commissions of 1870—80 and 1901—03 recorded that the responsibility of supplying water to the ryots rested on the Government, and suggested some improvements in connection therewith, but none of them finds a place in the present Bill. This is an important matter to every ryot. Nothing can be done without water. Many memorials were submitted to the Government complaining of the troubles caused by the Engineering department. The Government are aware of the troubles of the ryots through the memorials submitted to them from the Gódávari and Kistna districts. We suggest to the people that it is necessary to study the Bill and inform the Government of their views on the Bill."

IV.—NATIVE STATES.

KERALACHINTAMONY,
May 23rd, 1908.

Native States and British policy.

23. A leader in the *Keralachintamony*, of the 23rd May, observes that before detailing the misery and misfortune to which the small State of Cochin is exposed owing to the importation of officials from British service and to unnecessary British interference there, it will be necessary to set forth the manner in which the British administration has been carried on since 1858, the date of its firm establishment in India. The poor natives were deluded ever since into a belief that the Government was settled (limited) and was intended for the benefit of the people. The establishment of the Legislative Councils consisting of popular representatives, the Local and Taluk Boards and Municipal Councils were calculated to inspire them with hope. The people were under the impression that their reasonable wants and aspirations could be fearlessly represented to the rulers and that even if they failed to obtain redress from that source they might bring the matter before the British public and Parliament from whom they expected a just and impartial hearing. But Lord Morley remarked in a speech delivered last year that Government of India should ever remain personal. This pronouncement has disillusioned all the intelligent men and shaken their confidence in the British administration. The administration of a country cannot be deemed constitutional and limited by the mere fact of the establishment of Legislative Councils to enact certain law to compass the object of the foreign administrators and to become obnoxious and harmful to the people at large and the administration as it obtains in India is virtually tantamount to that obtaining in Russia. The article remarks that the imposition of heavy assessments, the enactment of laws unnecessarily militating against the liberty of the people and the partiality to their own race which is the cause of the above measures; in other words the compulsory importation of foreigners to fill all high offices in the land, each in itself powerful enough to bring about all possible abnormal disturbances, have conjointly contributed to shake the confidence of the people in the hope-inspiring promises held out by the rulers from time to time. The British administration itself being in such a deplorably low state it is no wonder that the representatives of the British Government do not attempt and withhold their consent to improve the administration of the Native States under them. As the native rulers with the exception of but one or two have all lost their sense in their excessive admiration for the whitemen they do not initiate any reforms in the administration of their States neither do their Diwans, who are deputed from British service, on the principle that they cannot by any reform effect improvement superior to that existing in British India, attempt to improve matters.

VI.—MISCELLANEOUS.

INDIA,
Madras,
May 16th, 1908.

Capability for self-protection is a *sine quâ non* now.

24. The *India*, of the 16th May, remarks:—One of the maxims of the *Upanishad* is that, though one may have justice and truth on his side, they will not avail one in any way unless one has physical strength too. Even so, in our present struggle with the Englishmen, we have—even the

English officials admit it—both justice and truth on our side; but we lack the essential thing, and that is strength. Therefore if we want to acquire *Swaraj*, we must improve our strength, and unless we do it, we must be prepared to be trampled under the feet of every foreign nation.

SWADESAMITRAN,
Madras,
May 19th, 1908.

Revival of the Panchayat system.

25. The *Swadesamitran*, of the 19th May, writes:—If India is to have *Swaraj* in the near future, the foundation laid for it must be strong, and so the village people who form the lowermost stratum of the population and the artisans, merchants and officials who form the middle class must acquire the noble quality of patriotism and an administrative capacity if the *Swaraj* we are aiming at is to last long. The middle class people have an opportunity of acquiring these qualities from the Municipalities and District Boards with which they are connected. But how are the village people to get it? The only way in which they can gain experience in this respect is by managing their own affairs through village panchayats. In ancient times every village was self-supporting and looked after its own affairs. Even the ancient kings never interfered in the village administration of the country as long as the village people paid their taxes regularly. Every village had its own Police to guard it and its own court to decide the disputes of its people. But one of the evil results of the British rule is the extinction of these village institutions. In every village which has come under British control, its people have lost all sense of unity and have allowed their ancient institutions to go to rack and ruin. So our present aim must be to revive all these old institutions. If our Government is prepared to assist us, in the least, in this direction, we need not grudge to avail ourselves of the help. But this should not prevent us from making strenuous efforts to revive the ancient Panchayat system and, as far as possible, to settle all our affairs among ourselves.

SWADESAMITRAN,
Madras,
May 23rd, 1908.

"The Indian youngsters are not anarchists."

26. With reference to the recent bomb outrages at Calcutta, the *Swadesamitran*, of the 23rd May, remarks:—Though the majority of those who recently committed the horrible outrages at Calcutta are only youngsters, it must be admitted that all the Indian youths are not always rash in their acts. So, the Englishmen are not justified in saying that Khudiram Bose and the other accused in the Calcutta case are a set of nihilists and socialists. The anarchists and socialists of Europe are not only hostile to Government, but also insist on the extinction of all distinctions in society. But Khudiram and others, for aught we know, do not seem to have any such feeling. Their acts have been actuated chiefly by the unnecessarily cruel punishments recently inflicted on the Extremists by the European Magistrates. So, this is only a particular feeling created by certain occurrences and does not at all warrant the conclusion that these men are completely actuated by anarchist sentiments.

INDIA,
Madras,
May 23rd, 1908.

Patriotism in South India.

27. The *India*, of the 23rd May, reports its London correspondent to have written to it as follows:—Some days back, patriotism was at a very low ebb in the south of India. But now it has taken a deep root there, as is evinced by the fact that the people have been able to work successfully a *Swadeshi* Steam Navigation Company. In other countries patriotism and the capacity to work up big enterprises form a passport for securing the respect and good graces of the Government. But unfortunately our Government views such qualities in its subjects with jealousy and hatred.

The Maharaja of Durbhanga on the bomb outrages.

28. The same paper says:—The Maharaja of Durbhanga, when giving his opinion to a Press representative about the recent bomb outrages at Calcutta, said: "I am ready to uphold any measure passed by the Government to root out disloyalty, disaffection and anarchism. In my opinion, all those writings which tend to create a feeling of hostility to Government in the minds of the people, must be strictly suppressed." It

may be that as a member of the Viceroy's Legislative Council, the Maharaja feels it his duty to uphold every act of the Government; but we are only surprised to see the Maharaja recommend a fresh law to suppress the seditionists when the existing laws are more than enough for the purpose! Then again it makes one laugh to hear the Maharaja say that he will uphold such a measure if it is inaugurated. Perhaps he thinks this law will not be passed, if he does not support it! It is a known fact that persons like the Maharaja of Durbhanga are only so many puppets in the Viceroy's Legislative Council and that, even though these oppose a measure with all their might, the European officials will not care a jot for it and will carry their proposal through successfully. Perhaps our Maharaja has forgotten all this!

INDIA,
Madras,
May 23rd, 1908.

The Extremists' way of attaining *Swaraj* is the easiest one.

29. The *India*, of the 23rd May, publishes a cartoon which describes *Swaraj* as a thing held high up by a rope by the officials which the Moderates have been trying for the last 23 years to reach with no success and which the Extremists are now attempting to have by wresting the rope itself directly from the hands of the officials, and says that the means adopted by the latter is an easy one indeed.

SWADESAMITRAN,
Madras,
May 26th, 1908.

The *Times* on the present situation.

30. The *Swadesamitran*, of the 26th May, writes:—The *Times* says: "We are sure the Government of India will not in any way be affected by the present unrest and get frightened by the bomb outrages into granting privileges which ought not to be given. The English officials in India are even now helping the people most disinterestedly to get over the effects of the famine, not even caring for the hot sun or the abuse of the Indians." What solicitude and what self-sacrifice! Are not these people paid thousands of rupees every month for doing their duty, and is it not Indian money that is spent towards mitigating the effects of the famine? When these people are paid amply to do their work, how is it possible for them to refrain from helping the people in times of distress? If the people die of famine, who will then work for these officials? If India loses all her people and becomes a deserted place, how are the 8,000 Englishmen, that now find employment in India, to live, and where will the Englishmen find a market for their goods which are now imported into India? Thus the statement of the *Times* that the English officials in India do their duty disinterestedly without any motive is not at all true. Even granting that it is correct, perhaps the *Times* does not see that famines have begun to occur in the country only after the advent of the British Government, as a result of its heavy taxation, wasteful expenditure, and destruction of the local industries. Thus, it is not very laudable that the English officials should work strenuously to relieve the distress caused by famine, which, in its turn, was caused by themselves. Then again the *Times* says: "The responsibility of the officials is increasing daily; but yet they have to bear it." Who asked them to bear it? The people are crying out that they are prepared to share the responsibility with them, and why should they not grant their request and lighten their own burden?

SWADESAMITRAN,
Madras,
May 28th, 1908.

Messrs. Gokhale and Dutt in England.

31. With reference to the visit of Messrs. Gokhale and Dutt to England, the *Swadesamitran*, of the 28th May, remarks:—It is now two years and six months since Lord Morley became the Secretary of State for India, and yet he has all along been trying to make the Government more and more autocratic and not democratic. When the Prince of Wales stated, after his return from tour through India, that the administration of India could be conducted on smoother lines if the authorities ruled the country with a greater amount of sympathy, Lord Morley expressed his complete concurrence with the views of the Prince. But still, it is only after this that so many disasters have occurred in India. We were warning the Government at every stage that its headlong career would lead to such disasters; but it never heeded our note of warning. Even now the Government is continuing

in the same course and the sufferings of the people at the hands of the Police are only increasing every day. Did persons like Sir Charles Schwan, who pose as friends of India, take any trouble to impede Lord Morley's tendency towards absolutism? Messrs. Nevinson, Hooper and Keir-Hardie, who visited India, when questioned as to why they could not intercede with Lord Morley and advise him to change his methods of Government, said that they had not the courage to oppose him openly as their party had already received many benefits from him. How are these going to do anything for India now and what help can Messrs. Gokhale and Dutt expect from them in representing to Lord Morley the present state of affairs here? It still remains to be seen what all this will come to, and so let us pray to the Almighty that everything will end well.

VEERAKESARI,
Madras,
May, 31st 1908.

Relations between the Englishmen and the Indians.

32. The *Veerakesari*, of the 31st May, commenting on an article in a Missionary paper, says:—The Missionary organ says that the people of India can never get the freedom they want without the goodwill and consent of the English. This is ridiculous. Freedom can be obtained only by self-help, self-reliance, self-denial and hard work and not by dependence on others. It is sheer impertinence in the foreigners to occupy the land of the people and say to them that they would not grant them any liberty. Again the Missionary organ says that the Englishmen have no other object in view than that of making the country happy. To occupy our land, to deprive us of our means of livelihood, to make us destitute, and to carry away our wealth in large quantities to their own native land—is this to make our country happy? To beat and drag us, to give evil advice to Government, to trample us down, and to dig a grave for us—is this making our country happy? Which country benefits by such acts? Whose country is impoverished and reduced to a cemetery? How different it would have been if the advice which the Missionaries give us *gratis* had been impressed again and again upon their own white brethren and had themselves acted up to it. There would have been no bomb outrages which have so profoundly stirred not only the handful of Englishmen in India but even those at home. There would have been no disturbances whatever. Why is there this disorder, injustice, inequity, wrong, trouble, oppression of the subjects which send a cry of woe to the heavens? All Englishmen are not Hyndmans, or Sir Henry Cottons, or Nevinsons, or Keir-Hardies or Ripons, to follow in their actions the principles which the Missionary organ attributes to the Englishmen in general.

The same paper gives translations of the following:—

(1) An article headed "God's gift" from the *Yugantar* as reproduced by the *Madras Times*.

(2) A part of the speeches of Subramanya Siva, the accused in the Tinnevelly sedition case, entitled, "The Standard of *Swaraj* on the Himalayas" and "The Bleeding of the People."

(3) Two letters said to have been received by the *Englishman* signed by one Virendra Krishna Ghosh.

(4) A handbill entitled "Cash Your Notes" said to have been distributed in Bombay.

NADEGANNADI,
Bangalore,
May 30th, 1908.

Russian methods adopted in India.

33. The *Nadegannadi*, of the 30th May, has a paragraph which runs thus:—The enemies of the Government in Russia have very cunning ways of accomplishing their object. They enlist a number of women as spies and by their means deceive the Government. In Bengal also it appears that the police are employing women to defeat the attempts of the people against Government officials. The condition of India is gradually approaching that of Russia and the ill-will between the Government and the subjects is increasing. It behoves the Government to stop this and inspire confidence in the people.

NADEGANNADI,
Bangalore,
May 30th, 1908.

The opposition of the authorities to the improvement of the Indian industries.

34. The *Nadegannadi*, of the 30th May, in another paragraph, says:—Every official, from the Viceroy downwards, says that it is the duty of the Government to encourage the industries of India. But nevertheless in practice they oppress the preachers of *Swadeshism*. Every one now is convinced that the disturbances in Tinnevelly were due to the spread of *Swadeshism*. Last week the Police arrested and prosecuted a *Swadeshi* preacher of 16 years of age. Such acts of interference in the exercise of the people's rights are not calculated to inspire respect for Government but will surely bring evil upon the country.

Another paragraph in the same paper says:—As the Police in Bengal are indiscriminately arresting people on suspicion and subjecting them to all kinds of annoyance, a certain person who found the Police watching him committed suicide by throwing himself on the railway line. Innocent men look upon the oppression by the Police as worse than death. The bomb outrages and other crimes in Bengal, which were hitherto unknown in India, are due to this lawlessness of the Police. We do not know why the Government looks on with indifference on such acts.

Religious education in Soudan.

35. The same paper, in a long article, observes that although every one from the Viceroy downwards thinks that it is necessary to give religious education to the boys and girls in India, it is strange that no attempt has been made in that direction. Without violating the principle of neutrality in religious matters it is quite possible for Government to appoint teachers of all religions in schools and leaving it to the option of the pupils to attend the teachings of any one of them as they or their parents please.

VEERAKESARI,
Madras,
May 31st, 1908.

"The apprehended revolution."

36. The *Veerakesari*, of the 31st May, has a long article headed:—"The Apprehended Revolution," in which it expresses great surprise at the murderous doings of the Bengalis and says that such doings are opposed to the very nature of the Indian people. It then goes on to describe various ridiculous acts expressive of profound fear which the Police and the Europeans (Faringhis as the article styles them) are doing from panic, and winds up with an exhortation to Government to keep their heads cool and not to be vindictive, but on the other hand to enquire into the causes which must have driven a peaceful and timid nation to acts of violence. It further says that in the reign of Queen Victoria when anarchists attempted the life of Her Majesty the tact and forbearance of Lord Beaconsfield, who refused to punish the offenders, saved the country from disorder. The article then says that the whole trouble in Bengal is due to the partition to which is also attributed the rise of the national spirit which is destined to save India in the future.

SWADESHABHIMANI,
Mangalore,
June 1st, 1908.

The bomb outrages in Bengal.

37. The *Swadeshabhimani*, of the 1st June, after expressing horror and indignation at the attempts made to assassinate the Lieutenant-Governor and others by means of bombs, says that crime can never be the means to achieve *Swaraj*, and that people's rights should be established only by unity, mutual helpfulness, generosity and ability. Continuing, it says we are not yet fit for *Swaraj* and in order to become capable of self-government we want the help of the British Government. We ought not to forget that our present advancement is due to that Government. In spite of the anarchism showing itself in a corner of the country the people as a whole are still loyal at heart.

When the Seditious Meetings Act was being discussed in Council, statesmen like Mr. Gokhale warned the Government against such secret sedition. It was not wise on the part of Government to have given pain to a whole nation by such acts as the partition of Bengal and such enactments as the Seditious Meetings Act.

The real criminals should be surely dealt with, but to up root disaffection there is only one means, and that is sympathy. As long as the Government listen kindly to the grievances of the people, the people will be contented and give no room to seditionists. An opportunity is now open to Lord Morley to bind the Indian nation to the British Government in bonds of love. The settlement of the question of decentralisation is in his hands. The scheme for reforming the Legislative Council is awaiting his consideration, and he is in possession of Indian opinion on both these questions, and Mr. Gokhale than whom there is no greater Indian patriot or more loyal subject of the Government, has gone to England to represent that Indian opinion. We hope that Lord Morley will take his representation as the voice of the people and arrive at a decision which will be worthy of his statesmanlike qualities, his liberal principles and his sense of justice What the future India is to be entirely depends upon his action at this juncture. Even the recently conquered country of Transvaal has been granted self-government and has been indissolubly bound to the empire by bonds of gratitude, which are stronger than millions of troops. It is for the British Government to show by action that they are in sympathy with the newly-awakened aspirations of the Indians.

SRI KRISHNA SUKTI,
South Canara,
March, 1908.

The Tinnevelly disturbances.

38. The *Sri Krishna Sukti*, for March last in writing on the Tinnevelly disturbances, attributes them to the doings of the local officers at the instigations of the opponents of the *Swadeshi* Steam Navigation Company and to the prohibition of the celebration of Bipin Pal's release. It then goes on to say that the present strained relations between the rulers and the ruled are due to the acts of the Anglo-Indians who come like a step-mother between the father and the children and tries to alienate the affection of the former from the latter. It is the haughtiness, jealousy and rudeness of these (Anglo-Indians) that is the cause of the whole trouble. The editor prays that the Government will give up the policy of punishing the people in every possible case and enquire calmly into the causes of the prevailing discontent and try to remove them.

BHARATA BANDHU,
Calicut,
May 23rd, 1908.

Remarks on the recent events in Bengal.

39. A paragraph in the *Bharata Bandhu*, of the 23rd May, observes that in accordance with the saying "Out of evil cometh good" the recent events in Bengal vehemently denounced and declaimed by many in no measured terms will be productive of some good results. They have at least been instrumental in attracting the waning attention of the British public to India and Indian affairs. It must be conceded that the Bengali youths have misunderstood the state of certain things and that the hand of the clock of administration will be set back in consequence of their folly. But if we consider the insults heaped upon the Bengalis by Anglo-Indian writers from Macaulay downwards, we need not wonder that some hyper-sensitive spirits among them have set their heart upon removing the national stigma unwarrantedly cast upon them. The Bengalis who were characterised as effeminate and cowardly are now being likened to Zakka Khels by the *Pioneer*. What has happened in so short a time as two years to turn these docile Bengalis into a veritable terror to Europeans—fit to be extirminated by wholesale shooting as the *Asian* would have it. There is evidently an awakening and a regeneration in India, and it would be well for Indian and English alike if the latter would gauge the true state of affairs and act accordingly.

Remarks on the measure of retaliation suggested by the *Pioneer*.

40. A paragraph in the same paper says that the suggestion of the *Pioneer* to shoot ten natives for every European life destroyed merits consideration, if the same principle will be applied to natives when Europeans inhumanly murder natives. Indians will have no objection to sacrifice ten lives for one in that case.

Repressive measures will only increase hatred and discontent.

41. A paragraph in the same paper observes that the rulers are under the mistaken impression that there is no valid ground for discontent and unrest in India, but it is all fostered by certain seditious preachers and writers. They seem to forget the fact that unless the fuel

is dry it cannot catch fire, and so if there is no real ground for disaffection no amount of preaching and writing can create discontent. Would any Indian believe us if we were to say that the *Madras Mail* and the *Madras Times* are papers sympathetically disposed towards Indian aspirations? Repetition of an untruth will never make it true. Obnoxions laws are abundant in India. Are we to keep quiet without agitating for their removal? Will not the danger become graver if we assume silence, fearing an increase of rigour. Actions follow principles and if persons are arrested for such actions the best place of abode for honest men under such a Government is the jail. The new conditions will not be satisfied with the old administrative machinery, the maintenance of which at present affords justification for unrest. The real secret of the success of the agitator is the autocracy of the ruler. As Macaulay said, "A good Government will always produce only moderate politicians."

KERALA PATRIKA,
Calicut,
May 30th, 1908.

Freedom of the Vernacular Press not to be curtailed.

42. A leader in the *Kerala Patrika*, of the 30th May, referring to the uncompromising attitude assumed by Anglo-Indian publicists and others who are urging stern repressive measures to curtail the freedom of the Vernacular Press, which is characterised as an agency for disseminating sedition in the land, remarks that in view of the past conduct of the Government, which have always allowed themselves to be led blindly by the Anglo-Indian papers, it is to be feared that gagging measures are in contemplation. Repressive measures only tend to engender and increase hatred towards Government. Cowards alone will be silenced by repression. There are certain vernacular organs that indulge in unlicensed language towards Government and they are being persecuted and made to pay the penalty according to law. But if on this account the whole Vernacular Press is going to be subjected to repression by gagging measures, the ranks of the few Extremists will be swelled. It is almost evident that most of the Indian patriots are not afraid of the horrors of the jail. The rumour that Indian anarchism was engineered from Vancouver is indeed a European invention in consonance with their clamour that Indians should be excluded from that country. The coolies and others who go to that place cannot be credited with so much intelligence and skill. The European officials in the land do not understand the true nature of the Indians and they are ever prone to believe that the Indians are a bad lot disaffected and dissatisfied with the British Government. If Indian administration is to be carried on smoothly and efficiently, a better understanding between the rulers and the ruled is very essential. Every endeavour should be directed towards the attainment of this end. Government should take the people into their confidence and show greater sympathy, in order to root out the existing discontent and unrest. It is not possible to repress by cruel punishment the patriots who are actuated by the noble desire of improving their motherland.

[Issued, 9th June 1908.]

CONFIDENTIAL.

No. 24 of 1908.

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 13th June 1908.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

III.—Legislation.

PAGE

The new laws 357
Explosives and the Press 358

V.—Prospects of the Crops and the Condition of the People.

A terrible picture 359

VI.—Miscellaneous.

European railway behaviour 360

VERNACULAR PAPERS.

II.—Home Administration.

PAGE

(a) *Police—*

The misdeeds of the Police will have their effect .. 364
Every patriot is shadowed by the Police .. .. *ib.*
The illegal procedure of the Police .. .. .. *ib.*
Why reward the Police for doing their duty? 365
The Police can detect as well as concoct .. .. *ib.*
Secret emissaries or secret thieves? .. .. .. *ib.*
"A spy caught in a trap" .. .. *ib.*

(b) *Courts—*

An Indian Barrister in the place of Justice Boddam .. 366
Justice and the Indians 367
Difference between Bengal and Madras .. .. *ib.*

(d) *Education—*

The condition of the teachers in village schools .. *ib.*

(e) *Local and Municipal—*

The Madras Corporation and its work .. .. .. *ib.*
The need of a building for the daily fair in Mangalore. 368

(h) *Railways—*

The vagaries of railway officials .. .. .. *ib.*

(k) *General—*

The Whites and the Indians .. .. *ib.*
The *Spectator* on the recent outrages 369

II.—Home Administration—*cont.*

PAGE

(k) *General—cont.*

It is not the English education but famine that is the cause of the present unrest 369
The treatment of the prisoners in the Tinnevelly riot case .. .. *ib.*
The present state of the country 370
The Industrial Conference at Ootacamund .. .. *ib.*
The prohibition of the emigration of coolies to Canada. *ib.*
A vacancy in the Council in India 371
It is not justice alone, but equality and liberty too, that the people require .. .. *ib.*
Mr. Hobhouse on the present situation .. .. .. *ib.*
Difference between French and English India .. 372
The mischief of certain Divisional officers .. .. *ib.*
"Lord Morley" .. .. *ib.*
"Expression of sympathy" 373
Kistna-Guntúr District Conference .. .. .. *ib.*
"Who are these?" .. .. *ib.*
"Acts of the Police" .. .. *ib.*
"*Swadeshi* movement" 374
"Unrest" .. .. *ib.*
"Failure of passive resistance" .. .. *ib.*
"Interview with mother India. Plan of the coming conflict" .. .. *ib.*
"The voice of the Kistna district" 376
About the futility of attempting to gain the sympathy of the rulers .. .. *ib.*

VERNACULAR PAPERS—*cont.*

III.—Legislation.

PAGE
The Explosives Act and the Press Act 377
The Press Act .. .. ib.
"Laws annihilating freedom" .. .. ib.
Bills have been actually passed 378
"New weapons" .. .. ib.
"The New Press Act" .. .. ib.
"New laws" .. .. ib.

IV.—Native States.

Disaffection even in Travancore .. .. ib.
The condition of Mysore 379
Creation of a Sanitary department in Mysore .. .. ib.
Why the Diwans of Native States are imported from British service .. .. ib.
The state of affairs in the Huzūr office at Ernakulam .. 380

V.—Prospects of the Crops and the Condition of the People.

What is the cause of the famine? .. .. ib.
"Famine in Ganjám" .. .. ib.

V.—Prospects of the Crops and the Condition of the People—*cont.*

PAGE
"Famines in India" 381

VI.—Miscellaneous.

India and her natural products .. .. ib.
"The Indians cannot be slaves for ever" 382
The Colonies can, but India cannot, aspire for *Swaraj* .. ib.
America's sympathy for India .. .. ib.
The new party and the bomb outrages 383
What if India is sold to Russia? .. .. ib.
"It is a Cromwell or a Napoleon that must now rule over India" 384
"Be straight and true to promises and treaties" .. .. ib.
Without political liberty there can be no reform .. .. ib.
The grand Cauvery river project in Mysore .. .. ib.
Prosecutions of Indians for sedition 385
Power and wealth are not lasting .. .. ib.
Callousness of the rulers and the duty of the Malayalis .. ib.
Want of bold editors in Malabar 386
Review of the book called "Modern War Tactics" published in Bengalee .. .. ib.

ENGLISH PAPERS OWNED BY NATIVES.

III.—Legislation.

THE HINDU,
Madras,
June 9th, 1908.

The new laws.

1. The *Hindu*, of the 9th June, contains the following leader:—"The proceedings of the Imperial Legislative Council of yesterday, as narrated to us by our Simla correspondent, yesterday and to-day, form much unpleasant reading and contain bitter food for reflection by all Englishmen and Indians alike who are interested in the welfare of this country. It was on Saturday last that the public throughout the Empire knew as vaguely as could be managed, what the nature of the business was which called forth the members of the Imperial Council to an urgent meeting on the heights of Simla. Only three representatives of the people found it convenient to attend and they had barely 24 hours' notice of the projected measures of legislation. The public has practically had knowledge of these Bills only after they have been finally passed into law. His Excellency the Viceroy has assented to the Bill immediately on its being passed and before the public could even state their objections to such drastic legislation—which is what the law and the rules aim at in providing for such assent to validate the law. But all the rules of business were suspended and the utmost extent to which this provision can be used became manifest in yesterday's proceedings. It is also understood that the Act will be immediately put in force against the *Yugantar*. Such is the haste and secrecy of bureaucratic methods. In the excellent speech with which His Excellency Lord Minto wound up the debate, he observed: 'For us, the purdah of the east unfortunately hides much from public view. It would be better for us and for the many races of this country if we knew how to lift it. At present, we have failed to do so. We cannot but speculate as to much that it conceals. Yet it is important that our guesswork should not be hasty or unjust.' Is it not deplorable in the extreme, then, that the Government should not have taken the least trouble to ascertain what the public affected by this legislation have to say, but content itself with making most hazardous guesses in regard to the needs of the situation? That the guesswork has been most hasty is indeed a mild way of describing the extraordinary celerity with which the two Bills have been made into law. Has the guesswork also has been unjust? Only a careful consideration of the provisions of the two Acts can show this. But this we might venture to assert—that, anxious as His Excellency is to see that the 'danger should not be misunderstood, that the canker that we have discovered should be localised, and that we should not jump to the conclusion that it has spread beyond the control of legitimate remedies,' he has not escaped the effects of the advice of the panic-mongers, who, he himself said, were 'making hysterical demands in the hour of danger.' Even if the situation demanded instant remedies, and even if, as was rightly contended, the procedure by way of Ordinance deprived the Government of the opportunity, which it says it is anxious to have, of explaining the objects and reasons which necessitated the action—there is no reason whatever why the legislation should not have been of a temporary nature, so as to allow the Government to judge of its effects and the public an opportunity of showing cause against it. The principle of the Hon'ble the Tikka Saheb of Nabha's protest in this respect, has not been answered by Lord Minto, nor by Sir Harvey Adamson.

"Of the two Bills which have passed into law yesterday, the Explosive Substances Bill is one to which little exception will be taken by the public, and it had the cordial support of the three non-official members. Though, as Nawab Syed Mahomed pointed out, the punishments in the Indian Act have been made severer than in the corresponding English Act, the Act is, as Sir Harvey stated, practically identical with the English Act and the circumstances which have necessitated this additional legislation are also similar in kind. But as regards the Press Act, we fail to perceive that any case has been made out to warrant the very wide and dangerous provisions which the Act embodies. The Indian Press, we admit with the Nawab Syed Mahomed, is by no means perfect or near it. But is the objectionable conduct of a stray journal like the *Yugantar* sufficient reason for imposing on the entire Press in India, the bulk of whom are respectable, loyal and law-abiding a law which arms the executive with the widest discretionary powers, liable to grossest abuses in the actual working? Let us realise exactly what this law implies. It was stated by Sir Harvey that the objects the Government have in view in making this law were the prevention of the manufacture of dangerous explosives and of writings inciting to such dangerous acts. If this is so, the Press Act should have been strictly limited in its scope to the incitement to acts which the Explosives Act contemplates. This, however, is not the case. Section 3 of the Act lays down that if any newspaper, in the opinion of a Magistrate, who is applied to by the local Government for the purpose, 'contains any incitement to murder, to any offence under the Explosives Substances Act, 1908, or *to any act of violence*,' he can proceed to inquire into the same and to seize and forfeit the press and printing materials by which the article was published. The words, 'any act of violence,' are not only extremely vague, but put a dangerous and hitherto unheardof power in the hands of the executive, and its by no means scrupulous agents, the Police, to harass and to ruin newspapers and printers whenever they become obnoxious to them. The Government will usually make applications at the instance of the Police and when the application is made on the allegation that a newspaper has published an 'incitement to violence'—violence varying from a threat, or assault, or use of force for purposes of self-defence, to murder and bomb-throwing—'on the authority of the Local Government,' very few Magistrates could be found to decline to proceed on information laid at the instance of the Government. When we add to this the power of summary attachment without inquiry and the power to authorise searches and seizures by the Police in printing offices, it is obvious that newspapers and presses are virtually placed at the mercy of the executive on whose good sense alone will depend the maintenance of the liberty, and the primary rights of property, of those connected with the press. . . . .

* * * * *

What the Act provides for is immediate confiscation, followed by a complete suppression of the offending paper. It is difficult to believe under the circumstances, that His Excellency has not yielded to the clamour of those around who have made 'hysterical demands' and has not succumbed to the taunts of weakness and fear which unscrupulous Anglo-Indians are freely flinging at him."

THE INDIAN PATRIOT,
Madras,
June 9th, 1908.

Explosives and the Press.

2. The *Indian Patriot*, of the 9th June, writes as follows:—"If the two Bills which were passed into law yesterday at Simla are exceptional measures of legislation, the circumstances which led to their passing are both exceptional and surprising. The whole country from one end to the other was startled one day by the news of a fatal bomb explosion at Muzafferpur, which was followed by the still more startling discovery, made at Calcutta, of a bomb manufactory equipped with all the substances and implements required for the infernal purpose. It was impossible that the authors and instruments of this diabolical plan of outrage and murder roused any other feeling than that of horror in the mind of any civilized Indian, who had not gone off his head altogether. It appeared to cast a stain on the hoary civilization of India, and to introduce into the country a method of barbarism and violence repugnant to the instincts of the entire Indian race. If it once found favour even among the most fanatic section of the population, a new terror would have been permanently established in the country—a terror to all who may have enemies—to

the politician no less than to the official. The Explosive Substances Act which became law yesterday is the direct and logical result of the new species of infamous crime which its authors probably did not expect so soon to be discovered and dealt with. The Government of India have the entire support of the country in this legislation notwithstanding every possible defect incidental to all hasty legislations of the kind; and we hope that, in appreciation of this fact, the Government will take steps to remedy any real defect that may be a source of mischief in the hands of unscrupulous agents. The Bill has become law before the public had time to consider its provisions; before the members of the Legislative Council themselves could examine it in all its aspects. There is evident danger in such hasty legislation of overlooking unwelcome possibilities in the attempt to arrest an immediate evil. This is the only caution which we feel it necessary to urge at the present moment; and this we do in view of the indiscriminate operations of the Police in Calcutta, and the alarm and panic which they seem to have needlessly caused.

"The other measures they passed yesterday, though justified to a certain extent by circumstances in Calcutta, is of less urgent necessity, and could have well waited for another week or two without any immediate danger. No doubt certain newspapers, notably the *Yugantar*, to which Sir Harvey Adamson gave a very profuse advertisement yesterday, have deliberately defied the law, without realising that the Government has at its disposal a machinery which it can swiftly employ to turn out any law it likes to circumvent those who would not obey any existing law. It was a most insane attempt from which they could expect nothing more than temporary satisfaction—a temporary sense of triumph . . . .

* * * * *"

V.—PROSPECTS OF THE CROPS AND THE CONDITION OF THE PEOPLE.

A terrible picture.

THE INDIAN PATRIOT,
Madras,
June 11th, 1908.

3. The *Indian Patriot*, of the 11th June, writes as follows:—"The famine has been creeping in and with all the spring crops and test works, has been spreading, and among the many touching tales that come up from the famine-stricken areas, perhaps the most terrible one comes from Kangra. The sufferings of the people there are such as to strike horror into the human heart. It is shocking to imagine that hundreds of people have been living upon roots and barks of trees, and that for two long years the majority of them have never known what it is to have two meals a day. Kangra had a severe earthquake nearly three years ago, which sent devastation throughout. And before the inhabitants could raise their heads, timely rains were held off, and the years 1906 and 1907 saw a waterless sky and a grainless land. Kangra has no local industry at all, and the people depend entirely upon agriculture. For two years they had not much to get from agriculture, and now it is all one desert of want and misery. Three crops of unirrigated lands within the last two years were total and successive failures, and a furious hail storm destroyed the crops completely last year. The result is there is neither food, fodder nor water in the country. The cattle are starving; the men are starving; there is not maize, the staple food of the people, to be had, and selling at 6 seers a rupee the majority of the people could never purchase it. The irrigated area, which is proportionately very small in Kangra, has also failed partially, and the whole country presents a picture of woe; streets are deserted and have a mysterious silence which is apt to strike a coldness into the heart. The people move about gaunt skeletons, fierce to look at and moving about like ghosts, silent and staring, gaping at every morsel of food with greedy eyes, and rushing away to the nearest tree to tear away the bark and try to satiate the life-killing hunger, or digging the earth with feverish excitement, and sitting amidst the sod, pick up the first root and eat it before commencing the work of digging in search of more roots. They act not like human beings, but beasts, and have no other passion or ambition on earth than finding food, and once their hunger is satisfied, which never is the

case, they throw themselves on the ground. They have no houses because there is nothing in the houses to protect, and in search of food they leave their houses and never return again. For two years on one meal a day and now on no meal the people ask what they have done to deserve it of God and whether tho old days would ever come again.

"That question, whether the old days would ever come back again, is asked with greater frequency and warmer feeling than ever. The ryot who finds that he has got to go on one meal a day asks it; the clerks who find it difficult to make both ends meet ask it. Slowly and steadily have the prices been rising, and to-day it seems as if human beings are either fated to die or keep up deadly struggle. As yet the Government have never thought it worth while to take the famines in a more serious way. They have not yet realised that their responsibility is more than mere putting up of relief works or test works, and in spite of all that has been said are still going on in the same way. The drain is still there; the exploitation is still there; and with all this terrible famines and suffering the prosperity budget is still there. The hand of the Revenue collector is on the ryot, and this moiety goes to swell up the prosperity budget. The situation is fast growing serious, and it is to the interests of the Government that they should cope with the situation promptly. Every year there is famine; every year it is growing more virulent. It is disgraceful that after years of British rule the story should go that people are living on roots and barks of trees, but the story comes from Kangra that it is the actual fact, and the Government have ample reason to be ashamed of it."

VI.—MISCELLANEOUS.

THE LIBERAL,
Madras,
June 7th, 1908.

European railway behaviour.

4. The *Liberal*, of the 7th June, publishes the following:—"It seems the Bishop of Birmingham has traced the unrest in India to the unsympathetic behaviour of some under-paid officials towards the Indians, the majority of officials being very sympathetic, generous, courteous and generally gentlemanly. Well, fortunately, the Bishop wants to look at the bright side of things and tries to congratulate the officials on their deserved position. But the Indians on the spot have to look both on the seamy side, as well as the other and have got their opinions. So long as the European is living by himself, nobody knows whether he is a gentleman by birth or not. But when once he comes into contact with the Indians, his white feather is easily found out in all true colours. He is seen to be a boor with a veneer of culture about him. The railway train is the only place the Englishman and the Indian come into personal contact. The European eagerly and anxiously expects some rupture with Indians and premeditates his course of action. The Europeans' brain is itching for adventures wanting to show his purposes as much as possible. Natural outcomes of temper can well be excused. But the Europeans put up effrontery, the Indian can easily see through. The following incidents can be vouched for as to accuracy and truth.

"*Scene.*—A railway train standing in a wayside platform.

"*Time.*—10 A.M.

"Found seated in a second-class compartment Mr. and Mrs. Upstart. Enter an Indian gentleman with his luggage, as no other second-class compartment was attached to the train.

"*Mr. Upstart.*—(Addressing vacant air.) Whose luggage is this being brought into this carriage?

"*Porter.*—Native gentleman coming, buying ticket, sorr, he going as far as Bezwada.

"*Mr. U.*—Damn your native gentleman. Here is no place for him. Take away the luggage. Be off.

"*Enter native gentlemen.* (Dressed like a European and with a good swagger.) This is my luggage. Please allow me to enter, as there is no other second-class accommodation available. I am going to get down by 12 noon.

" *Mr. Upstart.*—(To Mrs. Upstart.) What damned cheeky nigger fellows now-a-days masquerading in our clothes and talking English in high style. Fellows who ought to be doing some labour playing the official, ah!

" *Mr. Indian.*—Sir, if you mean to make any remarks on me, I am sorry I will have to ask the lady to be a witness and you do so at your risk.

" *Mr. Upstart.*—You rascal and humbug. You know the law, is it? Now if you talk any further to me I am going to kick you to pieces. The train is at a high speed and nobody is going to hear your damned throat.

" *Mr. Indian.*—If you dare touch me, I know how to use my fists. At least, I can return two kicks out of your five. Mind what you say. Every word will be used against you in a Court of law and there is the lady who will not utter falsehood.

" *Mr. Upstart.*—Who is this scoundrel who is mouthing the lady so freely. Here, take this and show your bloody native carrion. (Mr. Upstart gives a thumping blow on the chest of Mr. Indian.)

" *Mr. Indian.*—Well lady, you are a witness to this. He has actually assaulted me for nothing. I dare say he will even kill me. I keep quiet. But at the next station—.

" *Mr. Upstart.*—Keep quiet, you black nigger and hold your tongue. Shut up those jaws of yours or else I break your bones. You idiot, dare to talk to a man like me.

" Just at this time, the train reached a somewhat respectable station and drew up on the platform. The Stationmaster was known to Mr. Indian who was a frequent traveller. Mr. Indian called him, told him the circumstances of the assault and the abusive language. The stationmaster asked him his name, but the European refused. The stationmaster will not allow the train to proceed, until and unless his name was entered by the Police constable travelling with the train. Mr. Indian meanwhile changed his carriage. The European gave his name:

" Mr. Upstart, Forest Department, Dustipur district.

" When the train reached Bezwada, Mrs. Upstart came running from her carriage, begged Mr. Indian not to report the matter and detain Mr. Upstart, as he was sorry for the language he used and the assault he caused. She requested him to forget the whole matter. Mr. Indian asked her to bring her husband to the Refreshment Room where he should make an apology verbally. Mr. and Mrs. Upstart then came to the Refreshment Room, gave Mr. Indian a treat of coffee and bread and shook hands with him, learning he was a landed proprietor of the place.

* * * * *

" *Scene.*—The Beach Railway station.

" *Time.*—5 P.M. The Calcutta mail about to start.

" Found in the first-class carriage a Judge of a district with servants. Enter the servant of an Indian High Court Vakil of a long standing, bearing the luggage of the vakil.

" The Judge kicked the whole of the luggage on to the platform and wished the Indian at the devil.

" Enter the Indian gentleman who came near the door of the carriage.

" *Mr. Judge.*—I don't want any native brute to keep company with me here.

" *Mr. Vakil.*—Here, peon, change all the luggage to the second class. I will not travel with an animal like that. Evidently, there is a drop too much in him. However, you shall keep company with your own equal. Here, peon, take this first-class ticket and sit in the same compartment. If the animal touches you or abuses you let me know. I will hand him over to the Police by telegram.

" The peon got in and sat opposite to the Judge and stretched his legs to his seat. The Judge kept both ends of his alimentary canal securely shut.

* * * * *

" *Scene.*—The Judge's Court, Brutepett.

" *Time.*—11 A.M.

" Enter Judge at one door and the vakil of the previous day's railway journey at the other door.

" *Vakil.*—(Finding the Judge was the animal of yesterday.) I wish to transfer my case to the file of the next District Judge, for reasons known to the Judge. Otherwise I will have to move the High Court.

" *Mr. Judge.*—You are the man who travelled in the same train as myself yesterday. There is cause for this case to be struck off my file. Your case is transferred to the next Court, according to application.

* * * * *

" *Scene.*—An important junction.

" *Time.*—Midnight.

" Found three Europeans fully stretched on all the available seats and pretending to be fast asleep, one European standing at the door preventing ingress of anybody. The servant of a Raja's relative brings in a bed and wants to enter carriage. The European gave a tap on the head of the servant with a cane. Servant reported the matter to the Raja's relative who was speaking to a few friends before getting into the train. The Raja's relative was highly incensed and went to the door of the carriage and gave a tremendous kick at the door by which it flew open and the European thrown backwards with considerable force. All the other three pretending bosses, got up and sat bolt upright.

" *The Raja's relative.*—(Getting inside.) Come on, any son of his mother, I will kick any brute who stands against my luggage being brought in. I will teach any fool a lesson he deserves.

" *All the four Europeans.*—Oh, please excuse us. We did not mean any harm. We played a joke thinking the servant made a mistake of the first-class for a third-class compartment. Pray, sit down and let us have a friendly chat.

" *The Raja's relative.*—Oh, is that you Mr. Competition-wallah. I met you in jamabundy work the other day. How did you get on with that zamindar?

" *Mr. I.C.S.*—Oh! Capitally. He regaled me with a fine dinner and a capital supper. I had a good shooting on his estate.

* * * * *

" *Scene.*—The Central Station platform.

" *Time.*—6-45 P.M. Bangalore mail.

" Found two Lieutenants of the army in the first-class compartment. An Indian gentleman in Indian costume came near the door and shoved his own bedding inside and got in himself. The irate sons of war were suddenly confronted by a native whom they thought was a railway servant or clerk.

" *Lieut.*—Get out of this, you son of a ———. This is no place for you.

" *Indian.*—Please allow me to inform you beforehand that I am a Judge and cannot take words from you for nothing.

" *Lieut.*—Judge or jury, you shall pack out immediately, otherwise we kick out the luggage and the Judge's carcas into the bargain on the platform.

" *Indian* (Putting his head out through a window.)—Here, stationmaster or guard, please remove these two men to the second-class compartment and free me from their company.

" *Stationmaster* (whispering into their ears that he was a Judge.) Please, gentlemen, come out into the next carriage, I shall refund the difference as there is no time to attach another first-class carriage. The mail is already late.

" *Lieuts.*—Alright, it will save us some money, which we want badly. Please show us the second-class immediately.

* * * * *

"*Scene.*—A wayside platform.

"*Time.*—8 A.M.

"A lady and a gentleman bought six mangoes and threw two annas towards the basket. The vendor demanded previously four annas and six pies. Meanwhile the train was in motion. The European gave a knock to the vendor and upset his basket and went away admidst the abuses of the whole by-standing vendors without paying the extra amount.

"The above scenes indicate all the Europeans to be of the superior official class. But their manners will not be creditable even to a restaurant waiter. Scratch their skins and you find the savage within. These are the men who are supposed to dispense justice and teach self-government. If such persons were not in Government service, they will be loafers mostly. The Bishop is utterly off the point."

VERNACULAR PAPERS.

II.—HOME ADMINISTRATION.

(a) *Police.*

INDIA,
Madras,
May 30th, 1908.

The misdeeds of the Police will have their effect.

5. The *India*, of the 30th May, says:—It appears the Police arrested Srijut Aravinda Ghose when he was abed with his wife. Perhaps the authorities have decided not to care for even the sanctity of the zenana. Can the dangers to the Government be reduced by thus wounding the feelings of chaste women? The sons of Bharata are now reaping the fruits of their previous *karma* in the shape of the atrocities of the officials. These officials will, in their turn, have to reap the fruits of their present misdeeds in the future.

SWADESAMITRAN,
Madras,
May 29th, 1908.

Every patriot is shadowed by the Police.

6. The *Swadesamitran*, of the 29th May, says:—The whole world now knows how gentlemen like Mr. Lala Lajpat Rai and Mr. Nevinson were shadowed and worried by the Police. It now seems as if the Government has vowed to let loose the Police upon every man whom it suspects to be a patriot or to be an acquaintance of or to have anything to do with a patriot. Thus the leading vakil of Muzaffarpur has become an object of suspicion to the Police by reason of his having appeared for the defence of the accused in the bomb outrage case, and a Sub-Inspector of Police and some constables are watching his house day and night. Then, again, Mr. Babu Satya Charan, who accommodated Mr. Aravinda Ghose during the Midnapur District Conference, appears to have been subsequently worried by a Police Inspector with a number of questions. Does not all this show the state of mind of our rulers? Surely the words of Solomon that faith breeds faith and that distrust breeds distrust will never prove false.

DESABHIMANI,
Cuddalore,
May 6th, 1908.

The illegal procedure of the Police.

7. The *Desabhimani*, of the 6th May, writes in English:—"It has become a fashion with the Police to obtain the signatures of the persons they examine in the course of an investigation, to the statements made by or obtained from them. As we have come across a large number of such instances, we feel it our duty to draw the attention of the authorities to the evils of such a procedure. It seems to us that the practice of obtaining signatures is not only not sanctioned by section 162 of the Code of Criminal Procedure, but that it also tends to thwart the administration of justice. It is not difficult to understand the motive of the Police officer that acts in this manner, contrary to the express provision of the Code. The Police officer thinks, not unnaturally, that by getting the signature of the deponent, he has tied him down to a statement, which will prevent him from ever afterwards retracting it and that he has thereby improved his position with reference to the case. The turn thus given to a case at its inception is faithfully worked up till the final stage and is persistently sought to be maintained, regardless of the truth of the case. Very often a Police officer, who managed to get a certain statement from the deponent in a moment of weakness or helplessness due to a variety of causes, is emboldened to resort to various devices in order to compel a person, on a threat of prosecution, to adhere to his former statement. He is confronted with his previous statement signed by him and warned, in all seriousness, of the risk he will be running by resiling from it. The witness is thus placed between two crossfires and he naturally prefers to stick to his statement to the Police, however untrue it may be, to avoid the displeasure of the Police and to avert, as he is

made to fear, the possibility of a prosecution. The Police officer thus scores a point upon which he may, if he likes, congratulate himself. But the effect upon the administration of justice is disastrous, as truth is often suppressed and the Police officer gains a position of advantage over the accused. In our opinion, it is the overweening desire to secure conviction at all cost that impels the Police to have recourse to a practice which is rightly condemned by the Legislature. It is high time that the authorities take notice of the conduct of these erring officers and enforce a strict adherence to the provisions of the Code. We fervently hope that steps will be taken to put a stop to a practice which is threatening to become a scandal."

AGNICULADITTAN,
Madras,
May 16th, 1908.

Why reward the Police for doing their duty?

8. With reference to the presents made to the Police officers who were instrumental in detecting the bomb outragists in Calcutta, the *Agniculadittan*, of the 16th May, remarks:—What for are the Police intended if not for detecting offenders, and what is the meaning of the Government specially rewarding some of them for doing their duty? Even if they had showed any special knack in detecting the case, the usual course is to promote them and give them nominal presents. But then why should Rs. 500 and Rs. 1,000 be wasted upon these people? The Government is not as liberal to its subjects as it is to these Police officers, and if it had been so, matters would not have come to this pass.

DRAVIDA DEEPAM,
Madras,
May 22nd, 1908.

The Police can detect as well as concoct.

9. The *Dravida Deepam*, of the 22nd May, says:—The Anglo-Indian newspapers have been praising the Police to the skies for the energy and ability with which they have detected the bomb outragists. No doubt these Police people are as able in detecting cases as in manufacturing them, and this latter capacity of theirs was illustrated only recently when some persons were convicted for having caused a derailment of the train by which the Lieutenant-Governor of East Bengal was travelling; because it has now been proved, as a matter of fact, that this crime was committed by the present bomb outragists. Surely this tact of the Police in concocting cases and victimising innocent persons requires laudation!

NAVAYUGA,
Masulipatam,
June 11th, 1908.

Secret emissaries or secret thieves?

10. The *Navayuga*, of the 11th June, writes as follows:—"It appears that in the Kistna-Guntúr District Conference held at Tenali, spies were moving about freely. It is said that some spies went there as delegates, and moved about in the dining-rooms and at other places without restriction. One individual, in the disguise of a member of Kamma caste, wore coarse clothes, posed himself as a newspaper representative, adorned the platform, and noted down all the proceedings. This traitor to the country seems to have declared on the last day that he was a Police Sub-Inspector. Why should we not call him a 'secret thief'? It does not appear how far the Government are going to be benefited by the help of these traitors to the country."

"A spy caught in a trap."

11. The same paper has the following imaginary dialogue:—"Four Police officers were taking with them a Southern Brahman whom they arrested. Among the Police there was also a big official. The Brahman young man was complaining to that big sirdar as follows:—

"*Brahman*. Sir, I have not got any bombs with me. On account of defective intellect, I could not find any means of livelihood in these famine days and so agreed to be a spy on behalf of the Government. As a spy I earned approbation in furnishing information to them, in deluding the newspaper editors and in making them liable to punishment by the Sircar. I brought about my own ruin in endeavouring to establish the arbitrary Government of the English on a permanent basis.

"*Police*. What did you do?

"*Brahman*. I am an inhabitant of Tinnevelly. It is four months since I came here. I had some correspondence with the manufacturers of bombs at Calcutta. I gathered some information about this matter. With the object of cunningly spreading this bomb mania even here, I wrote the following letter to the editor of a native-owned English paper, which advocates the cause of nationalism:—

"'Sir, I am an expert in the manufacture of bombs. I should be very glad to work in the office of your newspaper. I shall always abide by your orders in all other matters. Expecting your kind reply,'" I am,

Your humble servant,
DESOPAKARI (A BENEFACTOR
TO THE COUNTRY) AIYANGAR.

In reply to this letter, the newspaper editor wrote to me asking me to pay a visit to him at once. Being doubtful as to how the editor understood my letter, I hesitated to pay him an immediate visit.

Police. What would the editor have thought of you?

Brahman. He must have thought of me thus: "He says he knows how to manufacture bombs. Why does he seek service under me? Why should he have informed me of this? Should he not have acquainted me with his qualifications to write articles if he would work in my newspaper office? From what he has written, I infer that he means to entrap me cunningly." So thinking, he must have written to me as described above. In the beginning, I did not consider so much. Having subsequently made enquiry about this matter confidentially, all this has suggested itself to me. With the object of punishing me for my cunning, the editor sent my letter to the Commissioner of Police requesting him to institute proper enquiries about me. Thereupon this calamity has befallen me.

Vighnesvara. (Under the heading of "Vighnéswara" some imaginary conversation is published periodically.) Ah! Spy! All your story is known. The Government have appointed you a spy. When you were prepared to act most skilfully, the newspaper editor immediately recognised your weak intellect and handed you over to your co-workers that go about publicly. Can the Government now declare that you are the very spy they appointed and that you are not guilty? No. To do so will be derogatory to their honour. The conduct of the spy and the attachment for him should be confidential. If you, who appear by your own record, to have really used your intellect and energy in the manufacture of bombs, have to be punished, the Government hesitate to punish you as they have instigated you to do what you have done. If they do not think of punishing you, it is derogatory to their honour. Since it is essential that the Government should maintain their honour, they have to punish you heavily or nominally.

O spies! Protect your lives carefully. You are thus becoming foes to the people. If times are against you, you become enemies to the rulers too. Why do you endanger your own lives by accepting the office of a spy, like this insane Brahman, to injure the people of this country?

(*b*) *Courts.*

SWADESAMITRAN,
Madras,
June 1st, 1908.

An Indian Barrister in the place of Justice Boddam.

12. The *Swadesamitran*, of the 1st June, writes:—In reply to a question by Dr. Rutherford in the House of Commons as to why an Indian Barrister should not be appointed to the vacancy caused on the High Court Bench by the death of Justice Boddam, Mr. Buchanan stated that it was offered to an Indian Barrister but was refused by him. We now learn that the Indian Barrister, referred to in the above reply, is Mr. Chuckerbutty of Calcutta. This gentleman is a leading Barrister of the Calcutta Bar and he will not care to give up his present large income for the place of a High Court Judge and that in Madras. But herein is evinced the tact of the Government; for, it offered the post to one who would not care to accept it. No one cared for this gentleman, when a vacancy occurred in the Calcutta

High Court itself, because there was a chance of his accepting it! When there is Mr. Krishnan on the Bench of the Small Cause Court here who is in every way fitted to take up the place of Justice Boddam, we cannot understand why our Government should offer it to one in Calcutta, who, it must have known, will not accept it and then cry out "No Indian is available for the place."

SWADESAMITRAN,
Madras,
June 3rd, 1908.

Justice and the Indians.

13. The *Swadesamitran*, of the 3rd June, observes:—Recently a soldier belonging to the regiment stationed at Allahabad, beat an Indian carriage driver to death in his inebrious moments and when this case came on for trial before the Allahabad High Court, it was decided that the white had not committed any offence since he killed the Indian when he was in a drunken state. What injustice! Are the lives of the Indians so valueless as to be at the mercy of the soldiers in their drunken state? Is there no man born who can teach these veritable drunkards a salutary lesson? When justice is so glaringly cast to the winds, how can the Indians be expected to be loyal towards the British?

SWADESAMITRAN,
Madras,
May 29th, 1908.

Difference between Bengal and Madras.

14. The *Swadesamitran*, of the 29th May, writes:—As Messrs. Chidambaram Pillai and Subramania Siva stand charged with sedition in our own Presidency, certain persons have been charged with conspiracy and murder in connection with the bomb outrage case in Bengal. But still the accused in Tinnevelly are treated more harshly than those in Bengal and other Provinces. Thus the Sessions Judge of Muzaffarpur released on bail Mr. Kishori Mohun Banerjea, one of the accused in the bomb outrage case and again in Allahabad Srijut Badriprasad, charged with murder, has also been released on bail. But yet the Magistrate of Tinnevelly refused to grant bail to Chidambaram and Siva, even when the offence they have been charged with is not so heinous as that with which the accused in Bengal and Allahabad have been charged. May we know why there has been this difference in the treatment of the prisoners between the North and the South.

(d) *Education.*

YADARTHA VACHANI,
Kumbakônam,
May 16th, 1908.

The condition of the teachers in village schools.

15. The *Yadurtha Vachani*, of the 16th May, says:—The three officers who have control of the village schools are the Supervisor, the Sub-Assistant Inspector and the Assistant Inspector. Of these the only officer under the Taluk Board is the Supervisor, and so it is only he that can send the pay bills of the village schoolmasters to the Local Board direct. Even if he sends them as early as the fifth of every month, the teachers can receive their pay only about the 18th. But this officer usually sends them up only once in three months, and we wonder how these poor teachers are expected to pull on for three months together without any money, and especially so in these hard times. The Supervisor does not content himself with this. If any teacher grumbles to supply him with what he wants during his inspection tour, he vows revenge on him by delaying his pay for six months at times. Thus the village school teachers are practically at the mercy of these Supervisors, and even the Local Boards do not care to look into this matter. So it behoves the Educational authorities to see that these poor teachers get their pay regularly.

(e) *Local and Municipal.*

SWADESAMITRAN,
Madras,
June 10th, 1908.

The Madras Corporation and its work.

16. The *Swadesamitran*, of the 10th June, writes:—We learn that at the inquest held recently on the bodies of the three persons who died from the poisonous gas emanating from the drain on the Ellis Road, a rider to the verdict was added by the coroners that the Corporation of Madras should take steps to prevent such occurrences in the future by warning the people not to step into the drain the moment it is opened.

Our labourers are prepared to do even the most dangerous works owing to their poverty; but it is the duty of the masters to take care that their lives are not endangered in the execution of these works. If, owing to their carelessness, the servants happen to lose their lives, it is the duty of the Courts to punish the masters for their negligence. We think there is a provision in law for such mishaps, but it is not acted upon. Besides, what can we say of the Superintendent who allowed the deceased to go into the drain without understanding that the pent up poisonous gas emanating from it would cause danger to life. It is still more strange that, even after two lives were lost, the Superintendent by not posting a man on the spot to warn the people, should have given room to a wayfarer also sharing the same fate.

Leaving this particular mishap alone, how has the new system of drainage added in any way to the convenience of the people? According to the opinion of many house-owners, the present system seems to be less convenient than the previous one. Moreover, the old drains, which have not been closed though they have now become useless, form receptacles of every kind of dirty and filthy matter, the accumulation of which poisons the whole atmosphere of the locality, thus endangering its sanitation. Next, the condition of the roads in Madras is too well known for us to comment upon and the light given by the Municipal lanterns is just enough to prevent a man from tumbling down. All the new schemes and the new appointments made under them which swallow up so much of money, seem more to create inconveniences than comforts to the people.

SATYADEEPIKA,
Mangalore,
June 12th, 1908.

The need of a building for the daily fair in Mangalore.

17. A correspondent to the *Satyadeepika*, of the 12th June, draws the attention of the Government to the need of a building for the fair which is daily held near the Pipeclay Hill in Mangalore, to protect the women who are the chief sellers at the fair from the sun and rain, and says that police constables should be posted at the place to prevent the sellers from being molested by the Mappilla buyers and the articles exposed for sale from being contaminated by the touch of lepers who also frequent the fair.

(*h*) *Railways.*

VIKATA DUTAN,
Madras,
March 28th, 1908.

The vagaries of railway officials.

18. The *Vikata Dutan*, of the 28th March, writes:—It is to be regretted that in spite of repeated remonstrances from the press and the public, the railway authorities have not taken any trouble to improve the morale of their corps. When one is appointed on a railway it is only the security that he pays that is cared for and no enquiry is made into his respectability and antecedents. The result is that the lower starta of these officials do not scruple to tease the passengers to any extent and at times even to outrage the modesty of the female passengers. As if this is not enough, the fleecy Police come in the middle, as if to arbitrate, and pocket whatever they can. Now going a little higher up, the stationmasters have a settled arrangement with the merchants by which they are paid a certain sum at a certain rate, and this is called *mamool*, and none ever thinks of questioning them on the legality of their collections this way. Then coming to the booking clerks, they begin to issue tickets only a few minutes before the train steams in, so that in the rush of the passengers to purchase their tickets, they scrape up whatever change an unwary passenger may leave behind forgetfully. Besides all this, there is the swindling in the articles sent by the goods trains; for it is a known fact that the articles booked at one station never reach their destination intact. Considering all this, it is high time the higher authorities make a thorough enquiry into the vagaries of these officials.

(*k*) *General.*

SWADESAMITRAN,
Madras,
May 30th, 1908.

The Whites and the Indians.

19. The *Swadesamitran*, of the 30th May, says:—The Whites and the Anglo-Indian newspapers get provoked if we point out that the former think that the Easterns are intended only to work for them, that they at times treat them

like beasts and that the soldiers and the planters do not hesitate to do any harm to them. But still our harping on the same string has not made the Whites improve. On the other hand, the more we criticise their conduct, the worse becomes their cruelty towards the Indians, and an event which occurred at the Kandy Railway station in Ceylon goes to confirm this view. There, a Military officer appears to have used his cane freely on the native booking clerk of the station for not having addressed him as "Sir", and also beat a native porter for having refused to call a constable to arrest the booking clerk for his heinous crime! What a daring injustice!

The *Spectator* on the recent outrages.

SWADESAMITRAN,
Madras,
June 3rd, 1908.

20. The *Swadesamitran*, of the 3rd June, writes:—In commenting on the recent horrible outrages at Calcutta, the *Spectator* remarks: "He is a bad Magistrate who discharges his duty in a way which tends to cause riots and murders even as he is a bad minister who always allows himself to be questioned in Parliament." Thus, it was because the Magistrates of Tinnevelly were bad officers, they not only caused riots but also ordered the Police to shoot down people. It was again the same incapacity of the Magistrate at Cocanada that led to his taking the side of a white and making much of the pranks of a schoolboy; and it was also the incapacity of the Magistrate of Salem that led to a woman being killed by his cheetah. But our responsible Government, instead of punishing these Magistrates for their incapacity, has in every instance applauded their conduct. It would not have done like this if it had cared for the welfare of the people and the real strength of the Government, so it is clear that it is only a partiality for their own race that actuates the British in their government of India and therefore it is no wonder that the Indians no longer regard the whites as beings of a superior order.

It is not the English education but famine that is the cause of the present unrest.

INDIA,
Madras,
May 30th, 1908.

21. The *India*, of the 30th May, writes:—The other day, a Yogi, while addressing an audience near the Moore Market, said, "some persons opine that the education given to us by the whites is the cause of the present unrest. It is not so; for it is the famine in the land that is the cause of the present feeling of discontent." This is quite true, because the education that is imparted to our countrymen by the whites only tends to bring the links of our fetters more closely and is not such as will inspire a desire in us for liberty. Moreover the lessons taught in the schools are only such as tend to create an affection for and loyalty towards our Government and not discontent and disaffection. So, it is wrong to think that the education imparted in these schools is the cause of the present disturbed state of the country. On the other hand, we think the state of the country will have been worse but for these schools. Thus, the real cause of the discontent of the people is famine. It is the feeling that the Government has reduced the people to abject poverty that is working on their minds and making them discontented.

The treatment of the prisoners in the Tinnevelly riot case.

HINDU NÉSAN,
Madras,
May 21st, 1908.

22. The *Hindu Nésan*, of the 21st May, observes:—It appears the prisoners who have been remanded to custody in the Tinnevelly riot case are treated in the worst manner by the Jail authorities. The jail rules require a prisoner to take the permission of the Superintendent only for sending a letter out of the jail and not on every occasion when he may have to write. Still the Superintendent of the Palamcottah Jail seems to have objected to Mr. Siva sending a written statement to the Additional Magistrate. Then, again, he also appears to have warned Mr. Siva for having had a shave, even though the latter had taken a general permission from the Superintendent for this purpose. We also learn that he has now been removed from the ward which is intended for under-trial prisoners to the ward occupied by convicted offenders. Not only this; he has been asked to be his own scavenger as in the case of convicted prisoners. It is also stated that the prisoners in the riot cases are beaten most cruelly, and if they report this to the higher authorities, they

are hand-cuffed and pinioned in solitary cells. If all these things are true, it behoves the Government to make a searching enquiry at once and prevent such atrocities being committed.

India,
Madras,
May 30th, 1908.

The present state of the country.

23. The *India*, of the 30th May, writes:—Originally the people of this country had a respect for this Government and were cringing for their rights and comforts under the impression that the Government would grant them for the mere asking. But the Government began to distrust these people instead of looking on them with a kindly eye. Then the popular leaders began to point out the defects and the misdeeds of this Government. Still the Government tried only to suppress these persons by gagging them and not to change its methods of administration. Then came the partition of Bengal which gave rise to the *Swadesi* spirit. It may be that this was commingled with a feeling of hostility towards the Government in Bengal. But in other provinces it was purely the outcome of a sense of patriotism and not of an inimical feeling towards the foreigners. The country could, perhaps, have gradually improved, if the authorities had not meddled in this. But the subsequent acts of the Government clearly showed that it regarded the desire of the people for *Swaraj* as implying a hostile sentiment towards the present Raj. Thus the Government has been trying its best to throw as many obstacles as possible in the way of the success of our boycott movement. It impeded the growth of national education by subjecting our national schools to all sorts of restrictions. It tried to gag the preachers and the press. All this led to the opening of the eyes of the people to their weak state, and made them realise the fact that their condition could not improve unless their country became free and this feeling, in its turn, made the people bolder in demanding their rights. The whipping of students, the looting of the Hindu temples by vagabonds instigated by the authorities themselves, and the apathy of the Government when even the modesty of our women was outraged, provoked our countrymen of Bengal and made them determine to take steps forthwith to improve the physical strength of their youngsters. The national volunteers were the outcome of this decision come to by the Bengalees, and even this body became an eyesore to the Government and its friends who advised it to suppress it altogether. This systematic attempt of the Government to block every reasonable effort of the people to better their condition created a feeling of disgust in the minds of some youths who began to organise secret societies to pay the Government in its own coin, and the result is now known to the whole world. Even now, if the Government will refrain from meddling with the lawful efforts of the people to attain liberty, no serious harm can be fall any one. If, instead of this, it acts on bad counsel and arrogantly provokes the people like the Russian Government, India too will soon become another Russia.

Swadesamitran,
Madras,
May 29th, 1908.

The Industrial Conference at Ootacamund.

24. The *Swadesamitran*, of the 29th May, states:—We learn that an Industrial Conference is to be held at Ootacamund next September on the initiative of the Government itself and that, in addition to many officials, some non-official private institutions have been asked by the Government to send their representatives to this conference. We are sorry to see that the National Fund and Industrial Association has not been taken notice of in this connection. Besides, certain non-official gentlemen have also been asked to be present at the conference. Of these, three gentlemen are retired Government servants and therefore it would have been better if purely non-official representatives had been nominated in their stead

Swadesamitran,
Madras,
June 4th, 1908.

The prohibition of the emigration of coolies to Canada.

25. With reference to the Government order issued on the 2nd ultimo, prohibiting the emigration of Indian coolies to Canada, the *Swadesamitran*, of the 4th June, remarks:—What has happened to-day in connection with Canada is sure to happen to-morrow in the case of every other colony, and the Indians are sure to be prohibited from emigrating to any

colony occupied by the whites. The Canadian whites insisted on the expulsion of the Indians from their colony and the Colonial Secretary in England, not having the moral courage to go against the will of the colonists, quietly asked the Government of India to prohibit the emigration of Indians to Canada, and this Government, to hide the fact that it has been forced to take this step, begins its order with a long preface dilating upon the inadvisability of the emigration of Indians to Canada. But whatever may be the attitude of the Government, we will rather prefer our countrymen dying here to undergoing all the suffering which they have in the colonies.

SWADESAMITRAN,
Madras,
June 5th, 1908.

A vacancy in the Council in India.

26. The *Swadesamitran*, of the 5th June, says:—A vacancy is soon to occur in the Council of the Secretary of State for India owing to the retirement of Sir Phillip Hutchins, and it is rumoured that it will be filled by either Mr. A. T. Arundel or Mr. J. Thomson. But we do not care who gets that post. Viscount Morley has already made a show of impartiality by appointing two Indians to this Council and so there is no use of our opening the subject again. It is the same thing for us whether Mr. Arundel or Mr. Thomson or any other figure-head gets it.

SWADESAMITRAN,
Madras,
June 6th, 1908.

It is not justice alone, but equality and liberty too, that the people require.

27. The *Swadesamitran*, of the 6th June, writes:—The *London Spectator*, in commenting on the recent outrages in Bengal, says: "When the Indians come out to have a free fight to put an end to the British Government, the British also may begin to use their 'Maxim' guns openly; but till then they must continue to rule the country with sympathy and justice." This implies that the British Government has till now been conducted with sympathy and justice. We should like to make two remarks in connection with this statement. First of all, it is a lie to state that sympathy and justice form the basis of the British administration. Secondly, even granting that it is so, sympathy and justice alone will not do to render an administration efficient; equality of treatment is also necessary. We do not want sympathy; for even a dog is treated by its master with sympathy and the Indians are not so low as to be content with it. We do want justice and we want equality of treatment and liberty of speech and action also.

SWADESAMITRAN,
Madras,
June 8th, 1908.

Mr. Hobhouse on the present situation.

28. The *Swadesamitran*, of the 8th June, says:—A greater value is attached by the Government to the words of the Anglo-Indians, who are after all birds of passage, about the state of India, than to those of the Indians, who have been born and bred up in this country for the last so many generations. The plain reason of this is that the Anglo-Indians belong to the ruling race, while the Indians happen to be the ruled. Thus Mr. Hobhouse has recently added his opinion to the long list of those expressed already by many Anglo-Indians about the present disturbed state of the country. Our readers need not be told that this gentleman was till recently the Under Secretary of State for India, and that he left that office to become the President of the Decentralisation Commission. It can also be easily guessed with what sort of people he would have moved in India during the tour of the Commission through this country. At least, it is certain that he would not have moved with the masses as freely as Messrs. Keir-Hardie and Nevinson did. Moreover he stayed in this country only for a very short time; and yet he talks as if he had been here for years together. He is of opinion that India has prospered a great deal under the British Government, and regrets that some persons who stayed here only for six weeks or so—he forgets that his stay here did not last much longer—should have expressed a contrary opinion. Again he asserts that the Indians stay at home like quiet people and look after their agriculture only during the rainy season, but that they lock up their houses and go out into the forests to live by robbery and murder during the remaining part of the year. We do not know where he learnt this valuable truth about the Indians! He also says that it is a fallacy to assume that India can be regarded

as one welded whole for political purposes and yet he adds that it is no easy work to rule over India with its thirty crores of people. Can a gentleman, who makes so many inconsistent statements in the same breath, be fit to be the Under Secretary of State for India? As the *India* remarks, it is a good thing that he has left that office.

DRAVIDA DIPAM,
Madras,
April 29th, 1908.

Difference between French and English India.

29. The *Dravida Dipam*, of the 29th April, writes:—Recently there was some unrest in Chandarnagore and the Acting Governor of French India went there to enquire into the cause of it. This officer, after taking down a statement from the local official, sent for the people and questioned them with regard to their grievances. After discussing with them the *pros* and *cons* of the situation, he came to the conclusion that the fault lay with the local official and not with the people, and held that the people were provoked only by the unnecessary order of the local official prohibiting *Swadeshi* meetings and that if this was not done, the quiet of the town would not have been disturbed at all. This is what was done in French India. Under the same circumstances in the English dominions, the authorities would have at once sent for the military police, prohibited all public meetings in the area, quartered punitive police on the place and teased the people awfully. Our readers may thus see the difference between French and English India in the treatment of the people.

VIKATA DUTAN,
Madras,
May 16th, 1908.

The mischief of certain Divisional officers.

30. The *Vikata Dutan*, of the 16th May, writes:—The Sub-divisional officer of Manickgunj appears to have arrested some respectable gentlemen of the place for indulging in athletic exercises like wrestling, fencing and drill, on the plea that these tend to a breach of the public peace. Fortunately the accused in this case were discharged by the District Magistrate; but anyhow the conduct of this officer shows an utter want of tact and judgment. Then again the Sub-divisional officer of Tongal seems to have mistaken the conversation of a schoolmaster with his pupil about the English articles generally for a discussion about *Swadeshi*, and, summoning the teacher before him, threatened to give him a good thrashing by the military police. He seems to have also remarked: "What can you do if, I tease you to any extent? Perhaps you will write to the papers about it or again questions may be asked in Parliament about my conduct. But what do I care for all that?" What good can the people expect from officers like this man who snap their fingers even at the Parliament?

ANDHRAKESARI,
Rajahmundry,
June 5th, 1908.

"Lord Morley."

31. The *Andhrakesari*, of the 5th June, observes:—"Bhartruhari (a great Sanskrit poet) once wrote (in verse)—'The Ganges took its origin in the heavens, and reached the head of Siva (one of the gods of the Hindu trinity) from which it flowed to the top of the Himālayas and then descended to the earth and flowed into the sea, and thence it entered the "neither world". So, foolish men are spoiled in many ways'. Whenever we think of Lord Morley, we are reminded of this verse. When he became the Secretary of State for India, our people thought that many blessings will be showered on them unsolicited, that all their grievances will be redressed, and that India will be blessed with perpetual happiness; and they praised him in various forms being transported with joy. Within a period of two years, all his liberal views appeared in their true colours. It is the public opinion that he took this hard step (accepted the peerage) in order to save himself from the trouble of answering questions put by members such as Mr. Keir-Hardie. If he really hoped to avoid their questions by entering the House of Lords, it was a mad hope. For, he cannot but be troubled by some one or other, though not by Mr. Keir-Hardie. If he really thought of avoiding the trouble, he ought to have stayed at home retiring from service, instead of sitting in the House of Lords. Nobody will go there to put questions. Ah! to what a pass Mr. Morley's reputation has come! The very House of Lords which he once tried to abolish has now afforded shelter to him. We wish he will show true liberal spirit at least now, and save his reputation."

ANDHRAKESARI,
Rajahmundry,
June 5th, 1908.

"Expression of sympathy."

32. The *Andhrakesari*, of the 5th June, observes :—"All people in India without distinction of colour are expressing their sorrow at the sad death, by bombs, of the wife and daughter of Mr. Kennedy at Muzaferpore. Who will not grieve at their death? Some of us are expressing our grief assembled in public meetings. We are of opinion that these meetings are unnecessary, because many Englishmen in India killed their native servants, either by kicking them or shooting them with rifles. Not even one in a hundred of such persons that committed murder received the punishment provided by law. Did any Englishman hold a public meeting and express grief at the death of the black men so killed? Are not meetings unnecessary in their opinion? Why should not our people follow them in this respect? These meetings are only intended to win the favour of the Government".

KISTNAPATRIKA,
Masulipatam,
June 7th, 1908.

Kistna-Guntúr District Conference.

33. The *Kistnapatrika*, of the 7th June, observes :—"The Kistna-Guntúr District Conference held at Tenali fully realised the new aspirations with which the whole of India is filled and it was apparent that both the districts took a forward step in the advancement of the new movement. When 174 delegates expressed their opinion in favour of, and 19 against, the political boycott, it was clear how soon the new movement has spread in the villages. The unanimous condemnation of the arbitrary proceedings of the clique of Moderates at Allahabad and of those of the Mahajana Sabha of Madras confirms how well the power of the people is developing. After what has taken place at the Conference at Tenali, who can say that the people in the mufassal cannot accept *Swaraj*, national education, *Swadeshism* and boycott? The resolutions were supported more by the mufassal delegates than by the educated town delegates. Whether the 17th Kistna-Guntúr District Conference did anything else or not, it produced one useful result, namely, the creation of self-reliance among people, which is the key-stone of the national power, and removed all indifference and suspicions towards the mufassal people."

"Who are these?"

34. The same paper writes :—"During the session of the Kistna-Guntúr District Conference, detectives made their appearance in crowds in disguise and accompanied every patriot like so many ghosts, even during the meal-time, and performed their duties. We offer our thanks to the Government for paying them and sending them to guard us. Who are these detectives? The fruits of actions of the patriots in their last birth have now manifested themselves as detectives to closely follow them. 'Oh patriots! Your life is no longer the dream it was some time ago. The detectives are constantly questioning you as to your ideals and principles.' They are sounding the depth of the heart of every patriot with the question, 'Will you sacrifice yourself and save the life of the Indian nation, or will you save yourself and allow the national life to decay?' The time has come to emphasise the reality of the patriots' vow. A new era has begun in the Telugu country with the 17th Kistna-Guntúr Conference. The lustre or the gloom of this new era depends on the answers the patriots give to the detectives."

"Acts of the police."

35. The same paper writes :—"The conduct of the police who attended the District Conference at Tenali afforded a great amusement. On the first day some of them entered the Conference pavilion without tickets of admission and when at the commencement of the session all the sons of India stood singing the *Vande Mataram* song, the police alone, though they are also sons of India, were sitting defying the public. This being their first offence, the Conference excused them. On the second day no separate place was allotted to them, but seats were arranged for them among the visitors. The Inspector, the Sub-Inspector, the well-known detective Inspector Papa Rao Nayudu, Magistrate (Sub?), and the Station-house Officer sat among the visitors. They expressed their indignation to the executive Committee for not being shown the respect due to their position. On the third day they wished to be seated among the delegates and required the volunteers to put aside their lathies. They

threatened they would disperse the Conference if proper places were not given them, and the Inspector kept the police in readiness. They tried to gain everlasting fame by disturbing the Conference, but the Executive Committee and the Secretaries patiently worked and cleverly defeated their machinations."

Desabhimani,
Guntúr,
June 9th, 1908.

" *Swadeshi* movement."

36. The *Desabhimani*, of the 9th June, observes that, when the resolution regarding the boycott of British goods was put to vote at the Kistna-Guntúr District Conference held at Tenali in the last week of last month, it was made clear that the village people were more sympathetic in the matter of encouraging *Swadeshi* goods than the so-called civilised townspeople. With the exception of the townsmen, all the delegates from the villages voted in favour of the resolution. *Swadeshi* workers are required more in villages than in towns. The paper is glad to note that the people of Tenali and Bápatla taluks are arranging to appoint separate *Swadeshi* lecturers. Some people would have one lecturer for the whole of the Guntúr district and they collected some subscriptions. No work could be accomplished without funds.

Swaraj,
Bezwada,
June 11th, 1908.

' Unrest.'

37. Adverting to the efforts of the Government to suppress the unrest, the *Swaraj*, of the 11th June, observes:—"Though the external symptoms of unrest were suppressed by several means, the agitation has not stopped. The statecraft and power of the Government have diminished and they took refuge under the police and the magistrates. In addition to the already existing cruel Acts, the Newspapers Act will be passed to gag the press all at once. It appears it will come into force soon. Will all the natives become inanimate and keep quiet? We are at a loss to conceive how all the fire of justice that emits from the press will find vent. Though the mouths are gagged and fear is infused, would the hands remain unengaged? What is destined to take place will surely take place. We are at a loss to know to what bold deeds the Government may drive our most enthusiastic brethren. If the lecturers are not allowed to preach in the streets, they will visit house after house and preach the power of the new spirit. If public meetings are prohibited, secret societies will be formed. We have been adopting the policy of passive resistance. But when the fundamental rights of man are attacked, nobody knows what must be done. It is human nature to adopt what suits the times. Our procedure will be guided by the rival party. Patriotism and disloyalty are synonymous words. All the delegates that attended the District Conference at Tenali and those who elected them also are disloyal persons. Would all the countrymen be quiet if one or two of them were arrested?"

' Failure of passive resistance.'

38. Referring to the policy of passive resistance, which is the characteristic of the Indians, the same paper observes:—"People who will sacrifice even their lives for their principles, began to increase in numbers. We resolved to depend on passive resistance until human rights are not disrespected. But even private meetings in private premises were prohibited and the powers of the police were enhanced. Peace, privacy and liberty of society were rooted out. Heroic songs and even Harikathas (Divine stories) were prohibited. Detectives accompany people and drive them when they assemble at dinners or hold meetings, or collect subscriptions, or meet their friends. Whatever is written by them is true! Their lathies protect righteousness! Passive resistance cannot cope with such political blindness. There is a mutual conflict between our argumentation and their strength, our virtue and their mischief, our justice and their tyranny, our frankness and their duplicity, our poverty and their prosperity, and our courage and their wickedness."

" Interview with Mother India. Plan of the coming conflict."

39. The same paper writes as follows:—"All people went into a sound sleep. There was no noise anywhere in the creation, except occasional roarings of lions, and howlings of jackals and wolves. The bats alone were in search of fruit trees. The whole creation was lifeless as though

on account of fear of future calamities. Those who were lying down around the tent remained motionless out of sound sleep and fear. The moon was invisible owing to thick clouds. A lamp was emitting a flickering dim light. A man was seated on a comfortable seat. He held a book in his hand, but he was not reading it. He was looking at the lamp on his left side. All the insects were attracted by its light, and they were all perishing. The pensive man saw that spectacle. bent his head sideways, breathing heavily, and exclaimed, 'It is fruitless, fruitless! Life is decaying and the enemy is gaining victory. Mother India! We have been deceived.' A demon seemed to have appeared before his eyes and he said, 'Who are you? Are you the embodiment of goodness? Are you the giver of happiness? Are you holding our happiness and misery in your hands? Mother, have you come to restore peace which has been disturbed in many respects? Who sent you? Why have you come?'

"*Goddess.*—'My name is Bhadra Kali. I am myself the Mother India. I am myself Párvati (born of a mountain). I am myself Durga. I myself go by the name "Navasakti." I am worshipped as Mother India. I am come to relieve you of your suffering'

"*Man.*—'You are not Mother India. Mother India is of a gentle form. Your tongue is sucking blood. The skull in your hand, your sword, the garland of skulls around your neck, the belt of bones around your waist, your dark body and your eyebrows smeared with blood, are sucking up my courage. Your form is horrible and Mother India is of gentle form. I do not know what conjuring woman you are.'

"*Goddess.*—'Do not fear. I shall show you my real form. 'See'—manifesting herself in her gentle form—'I put on this horrible form to suit the times.'

"*Man.*—'Mother! Excuse me. I could not realise your subtle actions. You are the director of my actions. You are the bestower of boons. Mother! Many efforts became futile and courage is waning, no course suggests itself. How long will you test us still? Tell us how we can gain our ends, and grant us happiness. Alas!'

"*Goddess.*—'You will soon have victory. With courage'—

"*Man.*—'Courage! Our hopes have been blasted. We were not able to cope with the strength of the enemy who threw obstacles at every step. Somehow, effect a compromise and save your sons.'

"*Mother India.*—'Compromise! Effecting compromise! I would rather sacrifice all my children to the cruel sins of the enemy than tolerate compromise. This struggle has yet to increase. If compromise were effected, the national powers would decay. In this Bharatavarsha (India) there is no compromise with the enemy. Did you read your *Puranas?* Did you study your duties? Was not Hanuman. who went to Lanka (Ceylon) to see Sita, able to bring and restore her to Rama? The world is bound down with destiny. The ways of God are inscrutable to human beings like you. Even if Sita were not there, the Lanka war would certainly have taken place. Even if Ravana (king of Rakshasas) were not born, war with the Rakshasas would have occurred. Ravana was the chief of the Rakshasas. He was a great devotee. But the race of Rakshasas had to be rooted out. If Ravana had not taken away Sita, some other Rakshasa would have carried away at least a cow of the Aryans The Aryans would have waged war against them on that pretext. That (Lanka) war created love of justice in our race. Such a great war never took place before. In that war, all the created beings were roused and encouraged to make war and they achieved victory. Was Lord Krishna unable to bring about a treaty in the Mahabharata war? Would war have stopped if Karna were informed of his history before hand? He tested the mind of Karna by preparing the Kauravas for war. God incarnated almost simultaneously in the form of Balarama and Krishna and siding the Kauravas and the Pandavas respectively, prepared them for war. To be brief, compromise cannot be effected and conflict cannot but occur. In conflict only, your race can secure natural (power?). By this conflict only, the merit of your former births will become known. In this very conflict, the glory of your gentility will shine. When a conflict is imminent, it is quite natural for the people to become frightened in regard to (the discharge of) their duties, etc. On that memorable day, even Arjuna was subject to affliction. If you do not perform your duties and uphold your national principles, it is all the same whether you live or die.'

"So saying, she took out a garland of red lilies from her lock of hair, threw it on his neck and disappeared."

NAVAYUGA,
Masulipatam,
June 11th, 1908.

"The voice of the Kistna district".

40. The *Navayuga*, of the 11th June, writes as follows :—"To-day, indeed, the representatives of the Government adorned the Kistna-Guntúr District Conference! Although this Conference has been submitting its resolutions to Government for the last seventeen years, they treated them as so many cries in the wilderness. Who perused those resolutions then? Ah! How the times have changed! How attentively the Police officers have heard the resolutions at the Conference! Besides, it is said that by appointing spies, they got all the resolutions taken down and translated for them. How much interest they take in the proceedings of our District Conference! What an irony of fate! Just when speeches were not intended for the Government, they took pleasure to listen to them Just when the resolutions were not intended for the Government, they took pleasure to listen to them. Just when the Empire ceased to be for the happiness of the Government, they were overtaken by fear. Ah! it is to-day that the endeavours of the Telugu people have turned in the right direction. Indeed, it is to-day that the voice of the people living on the banks of the Kistna and the Gódávari, who are said to be enveloped in the darkness of illusion, has gone forth in all directions. Indeed, it is to-day that the voice of the inhabitants of the Kistna and Guntúr districts has pierced the deaf ears of the rulers. May the voice of the people resound every minute and develop day by day."

KERALA CHINTAMANI,
Calicut,
June 2nd, 1908.

About the futility of attempting to gain the sympathy of the rulers.

41. A correspondent in the *Kerala Chintamani*, of the 2nd June, referring to the utter disregard shown to Indian public opinion by responsible British Administrators, says, that it is a hopeless task to attempt to mollify their unsympathetic attitude or to create in them a healthy feeling of sympathy towards the people. It is alleged that Lord Minto, the present occupier of the Viceregal seat, said on one occasion, that not even a hundred thousandth part of their authority will ever be allowed to flag, however violent the public feeling of opposition may be. All our writing may go to grace the waste paper basket; but will not cause the administrators to alter their policy of oppression or adopt a new policy. How unworthy we must be to allow ourselves to be ruled by a nation inhabiting a distant land whose extent is only one-sixteenth of that of our country and submit with a grin to be insulted by words of the above description. Would they wag their tongues if we had discretion and fraternal feeling among us? Never! If we maintain steadfastly our position some Englishmen may, in consequence of the loss of India, have to starve or to reel like a top in utter destitution and to crouch at our feet. The Englishmen look upon India as their privileged storehouse from which they unhesitatingly carry away anything they may want at any time they like without any thought of replacing anything in it. We feel indignant at the taunts and abuses of those who eke out their ignoble life with the scrapings of the chatties and pots of Indians. It is painful to observe, nevertheless, our people exhibiting great apathy in a matter which calls for steadfast effort for the common good, in order to escape from the clutches of men of this description, besides remaining enmeshed in the subtle witchcraft of the rulers. Should the poor Indians but realise their actual position, the correspondent is of opinion that most of the present evils would not have existed. He admits the lack of men of patriotism and determination who will exert themselves in an unflinching and lawful manner to impart to the mass the knowledge of their real state and waken them gently and effectually to a sense of their

hard lot. There is a steady increase of newspaper editors who covet praise and patronage and they simply illustrate the common saying, that the assumption of various guises is merely to secure wherewithal to satisfy the inner man. The writer of the article proposes the organisation of a society for the amelioration and education of the masses, and to create in them a taste for cultivation and industrial and other occupations, and offers his gratuitous service for such a propaganda.

III.—LEGISLATION.

SWADESAMITRAN, *Madras*, June 10th, 1908.

The Explosives Act and the Press Act.

42. The *Swadesamitran*, of the 10th June, remarks:—It is regrettable that the Explosives Act and the Press Act should have been hurried through the legislature in such hot haste without even the usual formalities through which Bills have to pass before they are finally passed into law. This shows clearly with what fear the Government of India views the recent events in Bengal and elsewhere. It seems the popular representatives on the Legislative Council knew of the measures for the first time only on the day previous to that on which they were introduced, and yet these Bills have been passed into Acts in spite of the protestations of two of them that some time should be allowed for the public to express their opinions. We can only say that the Bills could not have become law so easily if either Mr. Gokhale or Dr. Ghose were in the Council on that day.

SWADESAMITRAN, *Madras*, June 12th, 1908.

The Press Act.

43. With reference to the Press Act passed last Monday, the *Swadesamitran*, of the 12th June, remarks:—At least, in our opinion, whatever Sir Harvey Adamson may say, there was no necessity for such stringent rules to guide the conduct of the press and especially the Native press, because we know that this Act will not prevent the Anglo-Indian press from indulging in their usual villification of the Indians. Also the vague wording of some of the sections clearly proves that the Government has determined to root out all the newspapers owned or conducted by natives, no matter what means it adopts to gain that end.

THE ANDHRADESARANJANI, *Madras*, June 10th, 1908.

'Laws annihilating freedom'

44. The *Andhradesaranjani*, of the 10th June, observes:—"No one will object to the passing of the Explosives Bill into Act. But this Bill must be so framed as not to make it impossible to procure chemical substances required for commercial purposes and technical colleges and chemical laboratories. Otherwise, technical instruction and training in arts will altogether decay. Making due provision for such cases, the Government may pass any Act they please. As for the 'gagging of the Press' Act, it appears that if the offence of sedition is committed a second time, both the newspaper in which such seditious matter appears and the press in which it is printed will be confiscated and the security also will be forfeited. That is, for the first time, sedition will be punished either with imprisonment or fine. If it is repeated a second time, every property will be confiscated. If such a unique devil of an Act comes into force, all the newspapers will soon disappear with the exception of a few Feringhee papers that are in the good graces of Government. Of those who attempted to destroy the freedom of the press, the Feringhee newspaper editors are the foremost. This is very strange. That the very persons who have to fight for the freedom of the press should produce such writings, indicates that their heads are turned like that of Kudiram Bose who threw bombs. It is not difficult for these Feringhee papers to get themselves implicated under sections 124-A and 153-A of the Indian Penal Code. Their everyday writings are examples of the offences referred to in those sections. Only a strong, just and impartial Judge is required. Will not such a person be forthcoming sometime or other? To suppose that calamities like bomb outrages would come to an end by the gagging of the Press is like the saying 'that teeth fall off by a slap on the back'. The freedom of the press and of the speech is as necessary to the Government as to the people."

THE ANDHRADESARANJANI,
Madras,
June 10th, 1908.

Bills have been actually passed.

45. The ***Andhradesaranjani***, of the 10th June, writes:—"This Newspaper (Incitement to offences) Act confers absolute power on the District Magistrate, *i.e.*, the Collector of the district, to suppress newspapers. In future, the life of newspapers is in the hands of the Collectors. It is true there is an appeal to the High Court against his order. Since the appeal is made to the High Court instead of to the District Judge, newspapers in the distant districts would be put to great inconvenience. The appeal is possible only if the person affected goes to Madras leaving his house and all. Even if he goes and appeals, the time is limited to fifteen days. Moreover, will not those who confiscated the press prosecute the editor and printer under some other law? In that case, how can they who are in jail prefer an appeal? The words 'acts of violence' in the Act are very elastic. They are susceptible of any interpretation. Why should such ambiguous words be used? The burden of proof that a particular writing does not come under this Act rests on the editors of newspapers. This is opposed to all *Shastras*. This upsets the principle 'Until the offence is proved, all are innocent.' Further, how is the negative to be proved?"

SASILEKHA,
Madras,
June 12th, 1908.

"New weapons."

46. Adverting to the Newspaper (Incitements to offences) Act, the *Sasilekha*, of the 12th June, observes:—"Editors of newspapers and lecturers can be tried for sedition under section 124-A. Moreover, this new Act also has come into force. Hereafter, the press that prints the newspaper which writes seditious articles and incites people to commit offences will be confiscated. Then the newspaper will cease to exist. That is, the editors of native newspapers will be entirely at the mercy of the police. The magistrate would listen to the advice of the police, and the Government would act upon the advice of the magistrate. When all of them combine together, can the case of the newspaper editors succeed? The vernacular papers which are useful for persons ignorant of English may very probably cease to exist unable to undergo the difficulties caused by the officials".

BHAVANI,
Nellore,
June 12th, 1908.

"The New Press Act".

47. The *Bhavani*, of the 12th June, writes as follows:—"A new Act which brings misery to all people in India was brought into existence in order to check the outrages committed by mean fellows. It is like setting fire to a house enraged at the presence of a rat therein. The result of the appointment of Indian representatives on the Council of the Secretary of State for India appears to be the passing of Acts without the knowledge of anybody. Setting aside all the regulations regarding the conduct of a Bill through the Council, the members of the Viceregal Council have pased this Act in a very unfair manner, having been excited by the cruel acts of mean fellows. It remains to be seen whether the British subjects in England tolerate this Act or impeach it."

NAVAYUGA,
Masulipatam,
June 11th, 1908.

"New laws".

48. The *Navayuga*, of the 11th June, says as follows:—"Although Sir H. Adamson has said that the intention of the Government in passing the Press Act is to suppress newspapers that write violently like the *Yugantar*, yet, on an examination of the several points therein dealt with, that does not appear to be their intention at all. It is stated that incitement to any act of violence may be enquired into under this Act. The violence referred to in the Act applies equally to a murder and a simple threat."

IV.—NATIVE STATES.

SWADESAMITRAN,
Madras,
June 8th, 1908.

Disaffection even in Travancore.

49. The *Swadesamitran*, of the 8th June, writes:—The feeling of discontent and disaffection that has been of late spreading throughout India, as a result of the oppressive acts of the Government of India, has, we are sorry to note, now crept even into the Native State of Travancore. Our readers may remember that the feelings of the people of Travancore were roused a little recently by the Maharaja prohibiting all religious preaching in his dominions, on the

advice of the British Resident. Now matters have come to a serious pass by some vagaries played by the police upon the people. All the bazaars in Trivandrum have been closed and the whole town is in an uproar. All this has happened as a result of the misdeeds of the police. But the immediate sequel of this unrest will be the quartering of a punitive police force on the town which will eventually drive the people to lose their confidence in the justice of the Government and take to horrible ways of expressing their resentment. But it is not at all desirable that such a thing should be allowed to occur in a Native State, because the Maharaja will then have to stand between two fires. Even though he is forced to listen to the words of the British Resident and refrain from punishing the police authorities for their misdeeds, he will naturally have a feeling of sympathy towards his subjects. But if he takes any step actuated by this feeling, he will be incurring the displeasure of the British Government.

NADEGANNADI,
Bangalore,
June 6th, 1908.

The condition of Mysore.

50. The *Nadegannadi*, of the 6th June, in a long article says: "Mysore is dubbed 'The model Native State in India', because the Europeans are entertained right royally by His Highness the Maharaja at banquets and dances, and allowed to ride in State motorcars and game is preserved for their hunting. They derive enormous profits from gold and manganese mines, from rubber, sandal and coffee estates. Several Europeans come into the State and, promising to work wonders for the State, obtain large loans and cheat the Government. To add to this, a large number of sandalwood articles showing the skill of the Mysore artists were lately sent for exhibition to England at an expense of more than Rs. 12,000. What wonder then that the Europeans should call the State 'a model State'? But if we look a little deeper into the real condition of the country its rottenness becomes apparent. How many lives have been lost from epidemics, how many people starve or live on only one meal a day, how cruelly taxes are exacted, how trade is going down and prices are rising, and how the people are ground down by the officials—these are all matters which nobody thinks of enquiring into. It is only those that live in the midst of the people that can realize the actual state of things. It cannot be judged from the dinners given to Europeans or from the profits derived from the gold and other mines, or from the wonderful electrical works which strike the casual observer".

VRITTANTA CHINTAMONY,
Mysore,
June 10th, 1908.

Creation of a Sanitary department in Mysore.

51. The *Vrittanta Chintamony*, of the 10th June, finds fault with the Government of Mysore for creating a new Sanitary department at an enormous expense for combating plague, and is of opinion that the amount thus wasted, if spent in opening up the huts of the people to light and air, in the destruction of rats, in improving the conservancy of the villages and in supplying wholesome food to the plague patients, the number of deaths from plague would be considerably diminished.

KERALA CHINTAMANI,
Calicut,
June 2nd, 1908.

Why the Diwans of Native States are imported from British service.

52. A leader in the *Kerala Chintamani*, of the 2nd June, remarks that whatever the form of British administration may be, call it whether limited or absolute, constitutional or autocratic, it must be admitted that the new energy and love of independence which now overspread the continent with a great celerity, are but the mature results of the British administration which struck roots and flourished under the peaceful English Government. It was only when Indians inspired by their change of attitude, began to oppose some of their measures, their policy of 'divide and rule' became evident to the world. Now that the regeneration has begun in India even the beneficent acts of the British Government are found fit to be cursed and spurned by the Indians. The article tries to justify the remark that the importation of Diwans into Native States from the British service is admittedly for the purpose of keeping the administration of the Native States on the same level with the British administration and the State of Cochin serves as the best illustration justifying this remark. The present British administration is effectually vitiated by the following causes:—the

imposition of heavy assessments, the importation of foreigners to fill high offices and the uprooting of the spirit of independence which has begun to germinate in the minds of the people. The imported Diwans, though incapable of effecting much good in the State, are careful enough to zealously carry into action the three principles enunciated above, thus making the Cochin State a well and efficiently administered one in the eyes of the Europeans. The article then indulges in a lengthy tirade against Mr. Rajagopalachari some of whose actions are compared with those of Lord Curzon—the chief of the autocrats.

KERALA CHINTAMONY, June 2nd, 1908.

The state of affairs in the Huzoor office at Ernakulam.

53. A correspondent in the *Kerala Chintamani*, of the 2nd June, referring to the changes consequent upon the appointment of Kasthuri Ranga Aiyar in place of Achutha Menon as Secretary in the Huzur office at Ernakulam (Cochin State) insinuates that efficiency in management is absent at present in the office as the new Secretary, though he works hard and knows how to exact work from others, cannot grasp things clearly. The prominent defect of the present Diwan is said to be his hastiness in carrying on reforms but for this evil the Cochin State would have been purged of most of its faults. The article, in conclusion, refers to the appointment of foreigners in the Huzur, and says that Kasturi Aiyar, the present Secretary, is perhaps strictly observing the avowed principle of His Highness the Raja, who, though an ardent well-wisher of his subjects, is averse to giving any post in the State to his own subjects.

V.—PROSPECTS OF THE CROPS AND THE CONDITION OF THE PEOPLE.

INDIA, *Madras*, June 6th, 1908.

What is the cause of the famine?

54. The *India*, of the 6th June, writes:—Owing to the stringent rules and the hardness of work in the relief camps opened by the Government during times of famine, many poor people prefer begging in the streets or doing some other work to being maintained by the wages earned in the relief camps, while some others emigrate to distant countries to eke out a livelihood. Many again die in the relief camps themselves, not being able to do any work, and therefore not getting their rations properly. Besides this, the lower officials wantonly report a lesser area, than what is actually the case, to be affected by famine, with the motive that they will be pleasing their superiors thereby. In spite of all this, the number on the roll of the relief camps is always enormous. But we can safely assert that the proportion of those who go to the relief camps of Government for aid to those who are affected by famine is not even 10 per cent. But yet we see that lakhs of people flock to these camps to work for half wages and quarter wages and these camps have become almost permanent institutions since famine has come to stay in our country. Now the question arises as to what is the cause of the frequency of famine in India. The answer has been given by eminent persons like Dadabhai Naoroji as follows:—

(1) The losses which accrued to India from the British trade from the time of the East India Company.

(2) The losses resulting from the extravagant expenditure of the British Government.

(3) The losses we had to, and even now, incur owing to the fact that the trade of the country and its Government are both in the hands of the same party and that a foreign nation.

ANDHRAPRAKASIKA, *Madras*, June 6th, 1908.

"Famine in Ganjám."

55. The President of the Sompet Private Famine Relief Committee writes to the *Andhraprakasika*, of the 6th June, thus:—"The whole of the Ganjám district, especially the southern taluks, are seriously affected by famine. The *Savaras* are quitting the hills in thousands for want of food. The local charity, however munificent, cannot cope with this famine. Children are emaciated and crying bitterly. When I visited a village I noticed a woman suffering from hunger

with five emaciated children by her side. At 11 o'clock, I found nothing but an empty iron vessel in her house. There are many similar cases. The local Deputy Tahsildar Mr. Anniah Sastri is encouraging the generous-minded people to contribute funds for the relief of the sufferers. But the work of relief cannot be carried out successfully, even though all the promised subscriptions are forthcoming, without contributions from the Madras Central Relief Committe."

ANDHRADESARANJANI,
Madras,
June 10th, 1908.

"Famines in India."

56. Adverting to the frequent occurrence of famines in India, the *Andhradesaranjani*, of the 10th June, observes :—"There are two chief causes for the ryots losing their strength and becoming almost dead on the failure of a single monsoon. The great increase in the land-tax is one, and the rise in the value of the rupee is the other. Whenever there is a new settlement, there is certainly an increase in the shist but no decrease. The shist has increased more than double in some places. As famines have frequently visited the Central Perghanas—the very places where the shist has been increased very much—even the illiterate can affirm that it is the increased shist that has made the ryot despondent. Further, the ryot has to pay shist in money and so he has to sell grain cheap when the Tahsildar demands it. The mint people raise the value of the rupee and rob the people of their wealth. As the Government has raised the value of the rupee, the ryot has to sell grain worth a rupee and a quarter when he wants a rupee. In the rupee coin current in our country, there is only twelve annas worth of silver. That is, the ryot has to accept a stamped coin containing less than twelve annas worth of silver for 'silver weighing sixteen annas'. Thus, much of the wealth of the ryots is drained by the 'artificial' rupee. The ryot who does not know the secrets of coinage has to give a rupee and a quarter when only a rupee is due by him and is thus impoverished. So, he has to give all his grain to strangers and long for future harvests. What would be his fate if the crops of the coming year should fail.

The readers might question why our Government who possess extensive empire and education should not skilfully devise means to protect the people from famines. The Government are grappling with this enemy of famine to some extent. But all their remedies are like the medicine administered by a doctor who has not properly diagnosed the disease. Under the impression that failure of rain is the cause of famine, the Government keep quiet till a famine makes its appearance and then begin relief operations. Undoubtedly, some poor people find livelihood then. However, they are like external applications to give relief in a disease. There is no use of these measures if the causes of famines in this country are not ascertained and attempts are not made to root them out. Famines are sure to recur now and then. How can the famine which occurs every year be prevented by merely giving wages to some poor people in distress? If the Government really mean to stop the famine in this country, they must first prohibit the export of grain from this country. It must only be taken from one place in the country to another, but not exported to foreign countries. There are some who will say that the country suffers loss if grain is prevented from being exported to foreign countries. But their theories are all illusory. The second means of preventing the famine is allowing the ryot to grow rich. Land shist must be reduced and during famine years, there must be complete remission of it. If the Government thus put up with some loss of revenue for some years, the ryots will grow wealthy. Since India is a very fertile country, even the slight concessions shown to ryots will at once improve their condition.

VI.—MISCELLANEOUS.

SWADESAMITRAN,
Madras,
May 30th, 1908.

India and her natural products.

57. The *Swadesamitran*, of the 30th May, observes :—Mr. Roosevelt, the President of the United States, in the course of an address to the Provincial Governors, said: "The strength and greatness of every country depends upon the preservation of all its sources of natural products. In America these sources

are being used fast and the result is that, not only its uncultivated lands and unused forests, but also its coal and iron mines are fast going out of existence. In many other ways has America suffered of late and it is time steps are taken to remedy all this." Look at the anxiety of this President at the fact that the soil of his country is being used up! The wealth of each man in America has been calculated to be Rs. 3,000 on an average, while in India, though such calculation has not been made, it cannot be above Rs. 100 or Rs. 200 per head. Still, which Governor-General or which British Minister has felt anxious that the sources of the natural products in India are being wasted away as Mr. Roosevelt does about America—a comparatively rich country? On the other hand, our rulers are more anxious to use up all these sources as fast as possible and drain the country of all its wealth! They do not even admit that the sources of natural products in India are gradually being used up for fear that we may then wake up and prevent their being used like that!

SWADESAMITRAN,
Madras,
June 2nd, 1908.

"The Indians cannot be slaves for ever."

58. The *Swadesamitran*, of the 2nd June, remarks:—Sir Charles Elliot, who was for some time the Lieutenant-Governor of Bengal, has written as follows to an English magazine about the present unrest in India: "The Englishmen must no longer believe the Indians to be a set of meek and submissive sort of people. The recently developed cruel phases of their conduct must be met by stringent measures of Government. The contagion has spread even to the sepoys, and if strong steps are not taken to suppress this spirit of the people, we may have eventually to strike a heavy blow to preserve our Empire in the east. The first step in this direction must be to gag the vernacular press. The cases in which the Europeans are assaulted by the Indians are increasing now and not even in one case has the Indians been punished. This must be suppressed." This gentleman is now peacefully settled in London, enjoying a handsome pension granted by the Government of India, and these words of his clearly show how grateful he feels towards the Indians whose money it is that maintains him now on a grand scale. But it does not surprise us at all; for the whole Anglo-Indian community has been singing the same tune. He says that many are the cases in which the Europeans have been assaulted by the Indians. Can there be a worse lie than this? Is it not their arrogance as a nation that makes the Englishmen utter such deliberate falsehoods? However much the Indians may be teased by the British nation, the sufferers are sure to have a way out of it. It cannot be that the Indians are destined to be the slaves of the whites for ever. At present the Englishmen are strong and the Indians being weak have to submit to any suffering at their hands. Will this continue for ever? Can thirty crores of people calmly and perpetually endure all the evils of slavery?

The colonies can, but India cannot, aspire for *Swaraj*.

59. The same paper says:—During a dinner at New York in which all the colonies were represented, Justice Langili is reported to have said as follows: "I do not think that Canada will ever remain a colony. Every colony will continue subject to its mother country only till she is able to look after her affairs herself, and once she is able to do it, she will like to stand on her own legs. Thus, when such a time comes for Canada, she will no longer be dependant upon England, her mother country, but will begin to move with her on equal terms." This shows that the colonies can aspire for *Swaraj* of any kind. But India alone cannot do it and the Indians must, for ever, continue to be led by others. What sound principles of Government!

SWADESAMITRAN,
Madras,
June 3rd, 1908.

America's sympathy for India.

60. The *Swadesamitran*, of the 3rd June, writes:—Our readers know already that an association has been started in America to help the Indian students who go to that country for education, to give the American public an idea of the state of the Indians and to extend a helping hand to India generally. Many are

the reasons why the Americans take such an interest in the condition of India and the education of the Indians. Firstly, the Americans having established a democratic Government themselves, naturally like that other peoples also must have only such Governments as will suit their requirements. Secondly, every nation which realises from history, how civilised, learned and great we were once and how we now suffer, being subject to a foreign nation, sympathises with us in our distress. There is yet another cause which is more important than these two, and that is the jealousy of America, Germany, Russia and France at the fact that England has been able to conquer a big country like India so easily and to make an enormous income from it. Moreover these feel that England is not governing India on just lines and this feeling has been strengthened by the words of Mr. Bryan, who visited India recently, that India was becoming poorer under the English Government. Yet another cause is suggested by an American gentleman. He says that the poverty of India has shut out one good market from the field of international trade, since all that is produced in India is taken away by England. Even this may not affect the trade of the world, if England takes care to preserve and improve the sources of natural products in India, which will enable other countries also to exchange their articles with the raw products of India. But the aim of England has been to drain away the wealth of India at a sweep, and naturally America and other countries sympathise with India since our improvement means more facilities for their trade.

INDIA,
Madras,
May 30th, 1908.

The new party and the bomb outrages.

61. The *India*, of the 30th May, remarks:—Mr. Tilak and some other leaders of the new party have issued the following manifesto to disprove the theory of some that the members of this party had something to do with the bomb outrages: "We regret to note that some youngsters of Bengal, actuated by an overflow of a sense of patriotism, have adopted some horrible means of attaining their object. But it is wrong to attribute these horrible deeds to the preachings or writings of some people. These are really the outcome of the measures passed by the Government with a view to curb the aspirations of the people. If the Government will hereafter at least adopt conciliatory methods with a view to allay the present feeling of discontent in the minds of the people, it will prevent the present unrest from becoming worse." We have also been echoing the same view in our paper. An unjust Government will have to face many dangers and there is no use of throwing the blame of such events upon the head of this or that man. Our desire is that we should lawfully and openly strive to attain liberty. The Government is preventing us from doing this openly and the result is secret societies and their necessary evils. Thus the Government can be free from dangers only if it refrains from blocking our lawful attempts to attain our liberty.

SWADESAMITRAN,
Madras,
June 5th, 1908.

What if India is sold to Russia?

62. The *Swadesamitran*, of the 5th June, writes:—The *Madras Times*, the foremost of the Anglo-Indian papers which take advantage of every opportunity to villify the Indians, recently published a wonderful lie. It said that the motive of the King-Emperor visiting Russia was to sell away India to the latter. By this it meant that, if such a thing happened, the Indians would have to undergo all the sufferings of the subjects of an autocrat and lose even the small privileges which they have under the British Government. This statement also implied that the Indians were a marketable commodity like cows and lands. But the *Times* has not stated what would be the fate of England if India were sold to Russia. Where, then, will the British who now make so much fuss in India go? These Englishmen must remember that, if India is to get out of the hands of Britain, it is the latter and not the former that will suffer thereby. Perhaps this paper thought that it can terrify the Indians by publishing such a news. But the Indians need not be afraid of this proposal at all; for Russia being purely an agricultural country like India, the natural sources of the latter's products will not be endangered in any way, and so the products of this country

will remain here and the people will have no necessity to fast. Secondly, from what we have heard of the methods of administration in Russia, we need not be afraid of a curtailment of our right of free speech and free writing. Not only this; Babu Ramananda Chatterjea, in an article which he contributed to the *Modern Review* under the heading 'If Russia is to rule over India', has clearly proved that the Russian Government will be really better than the British Government.

SWADESAMITRAN,
Madras,
June 11th, 1908.

"It is a Cromwell or a Napoleon that must now rule over India."

63. The *Swadesamitran*, of the 11th June, says:—The *Madras Times* echoes the opinion expressed by its namesake in London that the present state of India requires a Cromwell or a Napoleon to rule over it and not a mild ruler like Lord Minto. We know that the history of these two persons illustrates the way in which an absolute and despotic ruler tries to terrorise his people into subjection. But the *Times* forgets that both these statesmen had to die broken-hearted, because their Government was dashed to pieces in the end. Perhaps this paper wants a similar thing to happen in India. If India is to be ruled on principles of equality with a view to create a feeling of contentment and affection in the minds of the Indians, we want neither a Cromwell nor a Napoleon, but an Emperor like Akbar and a Viceroy like Lord Canning.

DESABHIMANI,
Cuddalore,
May 13th, 1908.

"Be straight and true to promises and treaties."

64. The *Desabhimani*, of the 13th May, writes in English:—The *Pioneer* remarks: "To stem the growing tide of opposition now surging against the Government of India, plain straightforward dealing with all classes appears to be the one method which promises a peaceful success. Every English official should place over his office table the inscription, 'Be straight'. We must be true to our promises to the people of India and to our treaties with its chief. Once let the impression of bad faith on our part achieve wide influence in Indian circles, and nothing can eventually repair the error, except, perhaps, force. We have, therefore, to guard against any actions which may afford the slightest pretext for the charge of bad faith, and we must understand that there are other ways short of breaking solemn promise which lead to this undesirable imputation." What a surprising yet frank recognition of the festering sore of India, its real cause and its proper remedy, even by the premier organ of Anglo-India! And why in the name of prudence, at all events, if not of justice and fair play, our Government have failed these two years to profit by this timely note of warning by their trusted organ passes our comprehension. It is yet not too late "to stem the growing tide" by "straightforward dealing with all classes," by "being true to our promises to the people of India," and by guarding against actions giving rise to a "charge of bad faith." What else does the whole of the country clamour for and what else the real cause of the so-called "unrest in India"? Be straight and true to promises and treaties.

The INDIA,
Madras,
June 6th, 1908.

Without political liberty there can be no reform.

65. The *India*, of the 6th June, says:—However much we may try to improve our condition, all our efforts are bound to prove fruitless unless we acquire political rights. Without political liberty, no reform is possible. The three rights, which a nation must have and without which it cannot live for long, are the right to levy taxes, the right to spend the taxes collected and the right to initiate laws. But we have none of those rights, as our foreign rulers exercise them only with a view to their own benefit. The very object with which the Europeans have come to the east is to enrich themselves from the wealth of India.

VRITTANTA
CHINTAMONI,
Mysore,
June 6th, 1908.

The grand Cauvery river project in Mysore.

66. The *Vrittanta Chintamoni*, of the 6th June, says that hitherto it was hoped that a large expanse of waste land could be brought under cultivation by the projected Cauvery reservoir. But it now appears that the British Government is against the utilization of the water for irrigation purposes in Mysore, as that would diminish the quantity of

water flowing into the British territories. If cultivation in Mysore is not to be benefited by the project His Highness should not sanction it at all. The amount to be wasted on this expensive project can best be spent on the minor irrigation tanks and wells of which there are thousands requiring immediate repairs.

Prosecutions of Indians for sedition.

NADEGANNADI,
Bangalore,
June 6th, 1908.

67. The *Nadegannadi*, of the 6th June, gives an account of the various prosecutions of the Bengal and Bombay newspapers as well as of the searches and arrests in Calcutta and Midnapur on suspicion of complicity in the manufacture of bombs, etc., and in doing so writes in a tone as if the whole proceedings were high-handed and specially intended to harass the people unnecessarily. It says that every Bengali found walking in the streets at night is challenged by the Police who allege that they have strict orders to do so from their superiors. It also writes in a bantering tone of the panic that is said to have seized the Europeans in Calcutta and other parts of Bengal, and says: "Alas! What a contrast between the present European officials and the Wellingtons, Munros and other great men who consolidated the Indian Empire! There is no love lost between the present day Europeans and Indians. Nor is there any cause for the Europeans to be afraid of the Indian people."

Power and wealth are not lasting.

68. The same paper has an article with this heading in which it says in connection with the subject of Empire Day celebrations. The various parts of the Empire now pay allegiance to the mother country, because they are not yet in a position to be independent, but it is a question whether they will remain loyal when they become strong enough to look after themselves. No human being wishes to be dependent on others. As long as England continues to unselfishly protect the dependencies, her authority will be acknowledged, but when she begins to sacrifice their interests to her own they will declare themselves independent. Of late Englishmen have lost all solicitude for the welfare of the Indians and begun to hate them. The Indians in South Africa are ill-treated, and the British Government does not come to their rescue. The administration of justice has deteriorated and there is one law for European offenders and another for the Indians. It is said that the English character in England itself has deteriorated. We have not the able statesmen of former years. Unless, therefore, the method of administration in India is thoroughly changed, and that soon, it is impossible to believe that the British Empire will last long in India?

Callousness of the rulers and the duty of the Malayalis.

KERALASHOBHINI,
June 3rd, 1908.

69. A correspondent in the *Keralashobhini*, of the 3rd June, remarks that while epidemic, like a wild conflagration is devastating visibly, the poor natives and famine like a slow fire is consuming their inside so as to cause mental distress and compassionate sympathy in everyone who has patience to observe the fact, even for a momement, their administrators not being satisfied with the vital essence expressed out of their victims are ready to swallow even their bodies. They are actuated by the sole object of self-interest and impose indiscriminately heavy assessment on the people, disregarding their miserable plight. They are contemplating yet higher assessments on porombokes such as canals and rivers at a time when the agriculturists, even in the absence of such imposition, are reduced to uttur privation on account of the failure of timely rains. The imposition of this additional burden on the agriculturists already groaning under the weight of heavy taxation will render them inconceivably miserable. Is it not a great pity that Indians, who demand their due share of political freedom, should be treated as seditionists by some of the administrators, who live upon the scrapings of the cooking vessels of the Indians. How many of our leaders are being relentlessly persecuted in numerous ways by our Government relying upon the malicious misrepresentations of the administrators. The very Indian Government that allow the cruel-hearted Faringhees, who

murder Indians by shooting, kicking and by poisoning them, to escape scot-free, convicted one of our grand personages to undergo quite unprecedentally the maximun punishment for refusing, in the honesty of his heart, to give evidence in favour of the ungrateful Government. It is a great pity that our people who are thus trampled under foot by the rulers and writhing in their agonizing death-rattles do not yet evince manliness. All our sufferings are due to our faults. If only we wake up soon and work in unison towards the achievement of our aims, scattering those that hamper our progress to the winds like cotton, we need not complacently waite (liter. we need not observe the face of any) but shall be in possession of complete independence soon. Look at the state of Malabar, says the writer, at this time when agitation prevails in the highest degree everywhere in the land. He deplores the want of bold editors as representatives of the people to go out and exhort the people to activity and regrets the complete uselessness of the richmen, mere poisons to corrupt their children and through them their countrymen. He then remarks that others foster caste prejudices, disunion and blind blief, and take severely to task those who remain in constant supplication without even daring to cast a look at their brethren writhing under the tortures of their rulers. If a state of affairs more deplorable than the present one is in store for the Malayalis, it is the death from starvation which is now staring in their face. If at least ten persons could be counted upon to work vigorously in Malabar, most of the wrongs now being suffered could have been remedied. Numberless men may come forward to accept the editorship of papers, but it is doubtful, if any among them will be prepared to work boldly for the good of the country. The article suggests the organisation of a District Conference which should send out emissaries to preach to the people and demand from Government reasonably their legitimate rights, and points out in a spirited entreaty to the Malayalis that they have already approached a fearful state and any further delay will be disastrous. It wants them forthwith to sink their caste prejudices deep in the Arabian Sea and work amicably for the amelioration of their starving brethren or they will be ruined for ever.

KERALASHOBHINI,
June 3rd, 1908.

Want of bold editors in Malabar.

70. A correspondent in the *Keralashobhini*, of the 3rd June, remarks in the course of a lengthy article that the editors of vernacular papers in Malabar do not realise their responsibilities towards the people and suggests that there must be definite and well-defined goal for every paper from the attainment of which nothing should ever deter them. Whether in politics or in social questions the goal should be kept clearly in view. The goal should be *Swaraj*—yes, the *Swaraj* enunciated by the Extremists which should be attained by *Swadeshi*, boycott and national education. Editors should not be swayed by favouritism or partiality. They must be keenly aware that they are the representatives of the people and should sink all personal grudges. Correspondents should also be alive to their responsibilities and the editors should be bold and learned. The reading public should be increased even in small villages and the Malayalis can only then reach the standard of Indians in other parts of India when the papers will have done their duty.

BHARATA BANDHU,
Calicut,
May 30th, 1908.

Review of the book called "Modern War Tactics" published in Bengalee.

71. A correspondent in the *Bharata Bandhu*, of the 30th May, in reviewing the book published by Alimash Chandra Bhattacharia in Bengali entitled "The Modern War Tactics" gives a translation of the introduction, and says that the motto of the book is that war is the order of the creation (outcome of the law of nature). The contents of the books are also concisely noticed and the book itself is endorsed as a blessed production. The book is recommended to all to read and understand how civilised nations carry on war.

[Issued, 16th June 1908.]

CONFIDENTIAL.

No. 25 of 1908.

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 20th June 1908.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

IV.—NATIVE STATES.

	PAGE
Flogging in Hyderabad	388
The Mysore Legislative Council	*ib.*

VI.—MISCELLANEOUS.

Kudiram, the anarchist	389

VERNACULAR PAPERS.

II.—HOME ADMINISTRATION.

(a) *Police*—

	PAGE
The Police terrorism	391
The vagaries of the Police	*ib.*
" The Police unrest "	*ib.*

(b) *Courts*—

The case against Mr. Chidambaram Pillai	392

(h) *Railways*—

The vagaries on the South Indian Railway	*ib.*

(k) *General*—

A Madras representative for the India Council	393
The screen between the rulers and the ruled in India.	*ib.*
Viscount Morley has not lost his qualities completely	394
Sir Bamfyde Fuller on the present unrest in India	*ib.*
" One's evil devices injure oneself "	*ib.*
The Government is carried on with a purely selfish motive	395
" The gulf between the rulers and the ruled must be bridged by sympathy "	*ib.*
The Mohmand trouble	396
The Executive and Judicial officers	*ib.*
" The weapon of passive resistance. No strong army can withstand it. Despotic Government cannot face it "	397
" The Pounds Act regarding ' river conservancy ' "	*ib.*
" Vernacular newspapers "	*ib.*
" How did they govern before? How are they governing now? "	398
A postal grievance	*ib.*

III.—LEGISLATION.

	PAGE
The new Press Act	398
" Another kind of sedition "	*ib.*
The Explosives Act and the Newspaper Offences Act	399
The Newspaper Offences Act	400
Fear or Justice?	*ib.*
On the recent legislations at Simla	401

IV.—NATIVE STATES.

The immediate causes that led to the Trivandrum riots	*ib.*

V.—PROSPECTS OF THE CROPS AND THE CONDITION OF THE PEOPLE.

Indian famine	*ib.*
Famines and their causes	402
The causes of the present high prices of grains	403

VI.—MISCELLANEOUS.

The People's Park is now a Municipal Park	*ib.*
" A reflex picture "	*ib.*
Prohibition of *Swadeshi* preachings in Madras	404
" Our past and present "	*ib.*
We should not be afraid of the anger of our rulers	405
The Government and *Swadeshi*	*ib.*
" New Acts "	*ib.*
The *Kal* case	406
Want of unity among the people as the cause of the present degraded condition	*ib.*
Sedition suspected everywhere	407
Dancing in the cage	*ib.*

ENGLISH PAPERS OWNED BY NATIVES.

IV.—NATIVE STATES.

THE MUHAMMADAN,
Madras,
June 15th, 1908.

Flogging in Hyderabad.

1. The *Muhammadan*, of the 15th June, writes: "The Government of Hyderabad is a faithful and exact imitation of the Government of India and professes to run its administrative machinery in the same groove which feeds the wonderful mechanism of the British Indian administration. But there is a peculiarity about the imitative State which is a misfortune for the people subject to it. The peculiarity is in this that such measures as are in the nature of a concession to the people are not copied. Not forsooth, because the rulers are lacking in sympathy, but because they think the people here do not possess the political fitness for any grant of concession. The Government of India have moved a great deal forward during the recent years and have been effecting improvement on the old conditions to wit the proposed reforms and the amendment in the flogging law, etc. But the Government of the State will not budge an inch forward. They fondly cherish an opinion very derogatory to their own honour and fructifying their own exertions that the old policy which might have very well suited the Hyderabad of the eighties, but not the progressive Hyderabad of to-day. There is a Legislative Council in Hyderabad of obsolete type denuded of the right of interpellation which is the prominent feature of the present-day legislature. There is a Municipal Corporation, a Public Department but remains engrossed with the displays of oratorical powers of its members. It has never been known to present an address or to represent any grievances of the people. The dignitaries of the State go on tours, but they are only pleasure trips and do not afford any means of the interchange of thought between the people and the rulers, so that on close consideration it would be evident that the Government carefully and studiously avoid the public side of every question. They imitate anything, however expensive and even of doubtful utility. They copy the autocracy. The imperialism and the liberality of the British Government, but they are not inspired with that public spiritedness which is the noblest trait of British rule. Even so the question of flogging has been satisfactorily solved in British India and the Whipping Act has been amended to suit the new aspect of affairs, but the Legislature of this State has not yet been able to shake away its lethargy, nor is there any likelihood of its doing so until rudely shaken by the European clique. Its utter disregard of public has reached to such an extent that any suggestion tendered in the name of the people is looked away, or we would have been happy to tender a representation on this subject. But past experience has left no inducement for submitting representations. Whenever we approached the Government we were reminded of the difference between ourselves and our autocrats by a flat refusal. We made a suggestion that in view of the dissemination of false reports in the people and the misunderstanding consequent thereto, the officers may be advised to supply information on any point whenever approached. It was refused, but when the same request was made to the Government of Mysore it was met by the appointment of some persons specially for answering references of the Press."

THE WEDNESDAY REVIEW,
Trichinopoly,
June 17th, 1908.

The Mysore Legislative Council.

2. The *Wednesday Review*, of the 17th June, observes:—"The institution of a Legislative Council for Mysore last year was hailed everywhere as a welcome step in advance in popular Government and His Highness the Maharaja and his Diwan were congratulated upon their enlightened act. But, at the same time, it was pointed out that the absence of the elective principle detracted from

the representative character of the Council, and it was hoped that the Government of His Highness would soon see their way to reserving a few seats to be filled by non-official elected members. Evidently the experience of this one year, though a short period, of the working of the Council has satisfied the Darbar that the elective franchise might with advantage be extended to it, and by a recent notification they have allotted two seats on the Council to be filled by election. The privilege is very appropriately given to the Mysore Representative Assembly which is composed of members representing all the different interests in the province and there is no other public body more deserving of the privilege. It can certainly be relied upon to exercise it properly and select none but the right men. We need not remind the Assembly that the granting of further privileges in the same direction depends upon the way in which it acquits itself, and judging from the good work it has hitherto done, we feel sure that the action of the Darbar will be fully justified by it. The experiment will be watched with interest all over the country, and, for our part, we can predict for it a full measure of success."

VI.—MISCELLANEOUS.

THE INDIAN PATRIOT,
Madras,
June 13th, 1908.

Kudiram, the anarchist.

3. The *Indian Patriot*, of the 13th June, publishes the following:—"He is a small boy, this Kudiram Bose, whose name is in the mouth of every one—even the worldwide Reuter. When he stands in the dock and runs his eye round and his eyes fall upon you, you are not at all afraid. They do not look like murderers' eyes at all. On the other hand it has a pleasing, almost pleading look, with a clean calmness about them, a serene submission. Every day when he comes and stands in the dock he is heavier and weaker perceptibly, but his countenance has the same alertness and sadness about it—a longing to go out and see—a childishness about those fair eyes which make us pity the murderer. The conversation which he had with the pleaders yesterday has an echo of a sweet, of a touching, of an almost melting nature in it. One would have thought that Kudiram was a girl, so pointing and fair in his words. There is almost a swooning sensation when, standing in the dock, facing the whole court, surrounded by an armed police, he says with almost the tenderness of a child: 'I read up to second class; I gave up study two or three years ago. Since then I began to take an active part in the *Swadeshi* movement; since then my brother-in-law Ananta Babu has abandoned me' There is a ring of despair about those last words—my brother-in-law has abandoned me. Poor boy, either perhaps he was too idle and weak to conquer the dry feelings which invariably attends a regular application to studies; and there was no one to lead him right, none to whisper words of love and encouragement, of hope and ambition to the boy. Being a spirited youth, he could not, though he had left his studies, remain idle and roam in the street. In Bengal there was the *Swadeshi* movement. He finds several young men taking part; he fears several big men appealing to them to take an active part on the propagation of *Swadeshi*. He reads in the papers stirring appeals to die for the mother country, spirited and young, with not enough knowledge to discriminate, with too many temptation to lead him astray, allowing himself to be dragged with the current and blow with the gale, with neither the rudder of reason to battle the storm, nor the support of advice; alone, uncared for, uncaring, foolish and desperate, the boy Kudiram who had but left studies two years ago, had, within that short time gone out of control so that unconsciously he became an anarchist.

"'I have no mother—' says the boy 'and my father died ten or eleven years ago. My step-mother is alive. She resides with her brother Surendranath Banja. I don't know his address or occupation.' He does not know because he has no necessity to know it. She does not care for him; and Kudiram has never known what it is to have a mother! He does not know that affection, that solicitude, that tenderness which a mother shows for us and which we learn from her. If he had a mother, would Kudiram have turned an anarchist? Would he have left his studies and roamed as a *Swadeshi* without an object in life? If he had a father to watch and guide his steps aright, would he have left his studies and roamed an idle *swadeshist?* But Kudiram had neither the love of the mother nor the care of a father, and he turned an anarchist. 'Do you wish to see any one—' asked the pleaders. The answer was that of a child still, not a hardened criminal who had murdered two innocent ladies. 'Yes—' said the boy. 'I wish to see Midnapore for once and my sister and her children.' Now this is not what a hardened anarchist would do. He would have no love for any one. He would rebel against any tender feelings. His heart would have been callous save to crime. But Kudiram is a boy in age and a child in heart, and he went to see his sister and sister's children. 'Do you wish to send any message to your relation—', asked the pleader to Kudiram, 'or do you like that any one of them should come and help you?' It is then the 'boy' appears in his best colours. 'No—I have no wish to communicate to them. If they like they may come.' Kudiram knows the fall that he has had and he is very sorry for it. The following conversation is worth reading and thinking over:—

" Do you feel any fear?

" Kudiram smiled and said: Why should I fear?

" Have you read Gita?

" Yes. I have.

" Do you know that we (pleaders) have come from Rangpur to defend you but you have already pleaded?

" He answered smilingly, why not?

" The pleader then asked him to think of God.

" Kudiram has no fear, and he could smile one of those smiles which takes our hearts from us; sad and with great simplicity he says: 'Why not?' The pleaders must have been struck with the boy, for they asked him to think of God. They would never have asked a murderer to think of God; but the tenderness of the boy, the circumstances that tended to drag him to the place where he was now, his desire, almost fascinating, to see Midnapore and his sister, all must have impressed those around with the impending fate of the boy."

VERNACULAR PAPERS.

II.—Home Administration.

(a) Police.

The Police terrorism.

Dravida Deepam,
Madras,
May 29th, 1908.

4. The ***Dravida Deepam***, of the 29th May,* writes:—A certain respectable Bengalee gentleman was recently terrorised into falling on a railway line by the fact that some Europeans viewed him rather closely and was soon cut into pieces by a passing train. The question now arises as to whether this is suicide or murder. The authorities call it suicide. But we boldly assert it is murder; because, the fact that the Police are laying their hands on people promiscuously, with a view to secure a sufficient number of arrests in connection with a bomb outrage case, has instilled a fear into the minds of the public and the result is that really innocent persons are so much afraid of being victimised by the Police that they prefer committing suicide to being hauled up by them in a court of law. But the Government does not recognise all this, and the consequence is increased trouble both to the Government and ourselves.

The vagaries of the Police.

India,
Madras,
June 13th, 1908.

5. The ***India***, of the 13th June, writes:—Some days back, at the Wazirabad Junction in Northern India, a woman of the Katri caste asked a police constable to get her a ticket. This man was delaying the purchase of a ticket, with an immoral motive, even though he had received the money from her. A co-passenger, who was witnessing all this, remonstrated with the constable that he was not justified in acting as he did with a woman who had nobody to help her, and for this he received such a thrashing from the constable that he began to bleed profusely! This matter was at once reported to the station-master and the European Police Inspector on the platform, and yet they have not cared to make an enquiry about it to this day. We do not know when these vagaries of the Police are to have an end.

"The Police unrest."

Kistnapatrika,
Masulipatam,
June 14th, 1908.

6. Referring to the acts of the Police and their suspicions about the *Swadeshi* workers, the *Kistnapatrika*, of the 14th June, observes:—"The visit of the Inspector-General of Police to our town last month indicates the anxiety of the Police and the subsequent proceedings too confirm this inference. Mr. Morris, the incarnation of patience, has been transferred to Anantapur and Mr. Scott is posted in his stead. Mr. Hasted, it seems, will act as Superintendent of Police. It appears that a reserve force of three hundred police is required. As a crowning act, some of the patriotic servants of the country, it is rumoured, will be prosecuted for sedition. There is nothing surprising in this. Servants of the country have to go to jail one day or other. If the Government think they can root out the *Swadeshi* movement by merely imprisoning its promoters, they labour under a delusion. This movement does not rest on either *Swadeshi* preachers or newspapers. It is established in the heart of every man which it is impossible to extirpate or penetrate. The Government, unable to understand its nature and strength, and acting against all human experience, devise various kinds of punishments and repressive measures, to suppress the desire for freedom instead of respecting it, but they all prove useless. In every country, these repressive measures and horrors of imprisonment serve to make the servants of the country all the more courageous, enthusiastic, and vigilant and make the power of people purer, more brilliant and stronger than ever before."

---

* Received in the current week.

(b) *Courts.*

JANANUKULAN,
Tanjore,
May 13th, 1908.

The case against Mr. Chidambaram Pillai.

7. With reference to the conduct of the case of sedition brought against Mr. Chidambaram Pillai, the *Jananukulan*, of the 13th May,* remarks:—From the very beginning the authorities are not conducting this case according to rules. For example, the very Magistrate who launched the security cases against him prosecuted him for sedition. Next, the District Magistrate drew out information from every one who visited him and so began the prosecution with a prejudiced mind. No charge sheet was read out in court and no police enquiry was made into any offence. Though it was the European merchants who took the iniative in launching this case, none came forward as complainants. Not only this, the same man acted the parts of a detective, complainant and Magistrate. Then again every case should be tried in a place which will be convenient to both the parties and the witnesses; but one of the Tuticorin cases was heard at Tinnevelly Bridge while the other was heard at Tuticorin itself. Though an application was made under section 526, no adjournment was granted. During the conduct of the case, every provision of law was flouted with impunity. The accused were illegally remanded to custody and the High Court had to be moved to correct this error of law. Meanwhile the Government had been approached to sanction the prosecution of the man for sedition, so that the moment he was released under the orders of the High Court, he was remanded again on the new charge of sedition. While in prison, the accused was not allowed to see either his vakils or his friends and his treatment in jail needs no comment.

(h) *Railways.*

INDIA,
Madras,
June 13th, 1908.

The vagaries on the South Indian Railway.

8. A correspondent of the *India*, of the 13th June, observes:—Neither the Railway Company nor the Government regard the railways as an institution created for the good of the people. Their only aim seems to be to make up as much of money as possible from them. Innumerable are the sufferings which third-class passengers in the South Indian Railway have to undergo. In no other country do people suffer so much. If the control of this railway was in the hands of a private company, the public would have taken steps by this time to have prevented the mischief committed on it. But the very fact that it is wholly a Government concern has emboldened its officials to misbehave with impunity. It will take a long time to illustrate all the atrocities committed on this railway and so I cite only a few instances:—

(1) I got into the boat mail at the Beach station on the evening of the 5th instant and my fellow passengers in the same compartment were an old man and his grandson. These had a small bag with them which must surely have been underweight, seeing that they had purchased one and a half tickets. And yet a police constable was insisting on the old man getting down and weighing his bag, evidently with a view to extort some money from him and he left him only when he found that certain educated people were close by watching his movements.

(2) When we came to the Trichinopoly Junction, every compartment had nearly fifty passengers though according to the rules it could accommodate only thirty-six. Still constables Nos. 166 and 277 huddled into the same compartment about twenty passengers more through the windows, in spite of the remonstrances of the people already in the compartment and took a gratification of eight annas and two annas respectively for their services.

(3) Amidst all this confusion, in no station was water available. What with the heat of the day and what with the press caused by the enormous crowd in every carriage, the people were crying for water and yet there was no response to it.

---

* Received in the current week.

Will the Government now at least open its eyes to the worst treatment given to the third-class passengers on this railway?

(*k*) *General.*

A Madras representative for the India Council.

Vikata Dutan, Madras, June 13th, 1908.

9. With reference to the vacancy which is to occur in the India Council owing to the retirement of Sir Phillip Hutchins, the *Vikata Dutan*, of the 13th June, says:—As there is no representative for Madras on the Council of the Secretary of State for India, we would suggest the name of Mr. Sim, who recently retired from service, for this vacancy. It cannot be gainsaid that he was one of the few who always upheld the cause of the people while in service, and it is even stated that it was his sympathy for the people that discredited him in the eyes of Government and thus prevented his being made a Member of the Executive Council. Besides, he has also a name for capability and experience in administrative matters and so is in every way fitted to have a seat in the India Council. But it may be said that, hitherto, it was only retired Lieutenant-Governors, Members of Council, Chief Judges, and such high officers that were appointed Members of the India Council, and Mr. Sim cannot get the place as he never rose above the position of a senior Member of the Board of Revenue. But we would like to point out that of Mr. Gupta, Mr. Bilgrami, and Mr. Morrison who were recently appointed Members of the India Council, the first gentleman was only a Member of the Board of Revenue, the second was only the Head of a Department in the Nizam's Government, and the third was only the Principal of a private college. When compared with these people, Mr. Sim is in no way ineligible for a seat in the Council of the Secretary of State for India, and we hope Lord Morley will consider his case when filling up the vacancy which is to occur shortly.

The screen between the rulers and the ruled in India.

Swadesamitran, Madras, June 13th, 1908.

10. The *Swadesamitran*, of the 13th June, writes:—When the Press Bill was passed into law, Lord Minto appears to have remarked that the ignorance of the Englishmen about the customs and manners of the Indians was, as it were, a screen placed between the rulers and the ruled in India, preventing the former from understanding the latter aright. Though we are glad that our Viceroy realises the existence of such a screen, it is regrettable that he admits his inability to find means to remove it. But we can understand from history how such a blind between the rulers and the ruled has been removed in the past. Even in countries in which the rulers belong to the same race as the ruled, power, position and riches must create a blind between them and much more therefore must it be so in a country like India where the rulers belong to a different race from the ruled. So, what has helped to remove this blind in other countries in the past must also be useful in India now; for human nature is the same throughout the world. Thus, after trying various devices in vain, England was able to remove this screen only by the establishment of representative Government, while such a screen still exists in countries like Russia owing to their not having introduced such a form of Government. So, the only means by which this screen can be removed is making the Government a representative one and granting the people corresponding political privileges. Such being the case, how can Lord Minto expect to remove the existing screen by means of a Press Act? Instead of removing it, we are afraid it will only tend to block even the small holes there may be in it, through which one on this side of it may hope to have at least a faint idea of one on the other side. Though every statesman has been repeating this statement of Lord Minto from the time the British Government was established in India, and though the Indians are now in a position, both by reason of their education and experience, to share the responsibility of Government with the British, it is strange to see that the English officials are now feeling zealous of the Indians and try to keep them as far as possible from the doors of Government. It is surprising that even Lord Minto has

not yet realised that allowing the people to share in the Government is the only means of removing the existing screen between the rulers and the ruled, even though it is now nearly three years since he has been our Viceroy.

SWADESAMITRAN,
Madras,
June 15th, 1908.

Viscount Morley has not lost his qualities completely.

11. The *Swadesamitran*, of the 15th June, writes:—There has been room enough for us to think that Viscount Morley had kept by all his Liberal principles the moment he became the Secretary of State for India. But his recent speech at the Indian Civil Service dinner makes us believe that his noble qualities have not left him completely. In this speech he said: "The Indians are now striving to attain only what we have taught them to aspire for, and so we must not only restore peace in India but also help them to attain their object. If this is not done, the fault will lie with us and not with them and our failure to do it will be the first sign of the breakdown of the policy of the British Government. None among the British believes that the Indians can be held down by a despotic rule. No doubt dark and heavy clouds are gathering on the hitherto bright sky of India and the Government can ward them off only by blowing a hard wind; but it must, at the same time, take care to blow it in the proper direction and also within prescribed limits." These words of his clearly prove that, for himself, he has an open mind with regard to the Indians. But then the question arises as to why the official acts in India are not in consonance with the views expressed by him. The answer is that the Government of India represents matters in such a way as to make the Secretary of State believe that everything would be lost if immediate steps are not taken on the lines suggested by it. Even Mr. Morley admits that on emergent occasions, the Government of India acts in anticipation of his sanction. But we hope he will, hereafter at least, not allow himself to be hurried into sanctioning repressive measures in India and thus belie his life principles.

DRAVIDA DEEPAM,
Madras,
June 15th, 1908.

Sir Bamfyde Fuller on the present unrest in India.

12. The *Dravida Deepam*, of the 15th June, remarks:—Among so many Anglo-Indians who have expressed their opinion with regard to the present unrest in India, Sir Bamfyde Fuller is one, and he has said in effect that the only way to allay the existing unrest is to grind down the Indians as far as possible without granting them any sort of rights whatever. Perhaps these have not realised how far the repressive acts of Government have been effective in restoring peace in the country! Why should they still cry out for the suppression of the Indians?

VIVEKACHINTAMONY,
Madras,
June, 1908.

"One's evil devices injure oneself."

13. The *Vivekachintamony*, of June 1908,* writes:—The attempt of the Government to ride rough-shod over the feelings of the people and suppress their freedom of thought and speech has brought into existence some anarchists who are prepared to risk their very lives in the accomplishment of their object. There is no reason to think that the Bengal Police have succeeded in hunting down all the persons connected with the bomb conspiracy. Even now bombs are being placed every day in crowded localities or thoroughfares and the Police to locate the crime on some individual or other, take advantage of the present situation to connect their private enemies with one or other of these incidents. All this has created such a terror in the minds of the people that they are now afraid of the very sight of the Police. It is regrettable that, at this juncture, we do not see any able statesman who can understand the present sufferings of the people and remedy the existing evils. On the other hand, the tendency of the officials, who are actually in charge of our country, is to go in the wrong direction! The *Pioneer* says that the Indians, from the Members of the Viceroy's Council downward to the anarchists, are bent upon subverting the British Government. If this is true, does not the question arise as to why the Government should be hated by the whole mass of a people!

---

* Received in the current week.

It is because the Secretary of State for India, bereft of his own sense, acts upon the ill advice of newspapers like the *Pioneer* that all these horrible incidents have occurred. Perhaps he could not help it; for fate would not leave any one. But by continuing to commit misdeeds, one would only be increasing the burden of his fate, and this should be borne in mind by both the enemies of Government and its officials. If the greatness of this sanctified land be reduced, woe unto all; for the accumulation of evil will eventually swell into a deluge and root out everything. This is truth! Beware! A cry for help to mother *Bharata* is ringing forth from the eight corners of the country and the fools who are responsible for this are seeking their own ruin by not understanding the truth. But "one's evil devices injure oneself" is an adage which has never proved false and doubtless the evil deeds of these people will redound upon themselves.

SWADESAMITRAN,
Madras,
June 16th, 1908.

The Government is carried on with a purely selfish motive.

14. The *Swadesamitran*, of the 16th June, says:—It was the bad rule of the East India Company that made our late lamented Queen Victoria take up the Government of India on her own shoulders in 1858, and her Proclamation of that year made the people of India hope for a better government at the hands of the British. But still, as has been admitted even by Lord Curzon, the Government has been carried on to this day on purely selfish principles. Perhaps this is no wonder; for, as Sir Henry Campbell Bannerman said, a good government is not always a worthy substitute for self-government. It is a law of human nature that a man can never feel as happy while he is under the protection of another as he does when he manages his affairs himself, and much more therefore must it be so when a nation as a whole becomes subject to another nation. Especially, in the case of the British, they do not like the idea of parting with the power or gain which they enjoy by reason of their possession of India, and so they have always been trying to keep down the Indians as far as possible.

SWADESAMITRAN,
Madras,
June 17th, 1908.

"The gulf between the rulers and the ruled must be bridged by sympathy."

15. The *Swadesamitran*, of the 17th June, writes:—Sir Charles Elliot, the late Lieutenant-Governor of Bengal, says:—"The Indians should no longer be regarded as the same meek and submissive people that they were till now. They have now learnt the horrible ways of the West, and so they must be ruled accordingly." The *London Times* remarks:—"If, in days gone by, the editor of an Indian newspaper were punished for sedition, all these papers would be afraid of this and remain quiet for one or two years to come; but now the larger the number of editors punished for sedition, the greater becomes the number of those who commit the offence." From this we clearly see that the Englishmen expected the Indians to be ever submissive to them, suffering every sort of hardship at their hands. Perhaps they thought the Indians were mere beasts! They have been moving with the Indians for the last so many years and still they have not understood their nature. Does not this show the weakness of the foreign Government? Whether the Englishmen like it or not, it is a fact that a change is coming over India now. Can they impede this? Surely they would have done this if they could. So the *Times* advises the Government to rule new India with the same iron hand with which it ruled old India, and even goes to the extent of saying that the Government, being strong in its army, should not scruple to maintain the prestige of the British by means of it, if necessary. No doubt, the Indians have been disarmed and are not in a position to meet an army on the field. But this will not make them tolerate their sufferings for ever and so they will try to remove the cause of the same by some other way. Moreover it has now been proved that India is capable of a change and also that the Indians are able to learn the tricks of the West. So they will naturally be trying their best to better their position, as long as there is a feeling of discontent and hatred in their minds. It is strange that this natural truth has not struck the Englishmen! Which is the better policy—to enable the discontent and disaffection in the country to grow by more repressive measures, or to root

out such sentiments from the minds of the people and replace them by a feeling of contentment and affection towards the Government? If the present gulf between the rulers and the ruled be not bridged by a sympathetic rule of the country, England will have to lose more than gain from her sovereignty over India.

SATHIAVARTHAMANI,
Pasumalai,
June 15th, 1908.

The Mohmand trouble.

16. The *Sathiavarthamani*, of the 15th June, writes in English:—"We are glad to say that the Mohmand tribe and those that sympathised with them have seen that 'discretion is the better part of valor' and have already submitted to General Willcocks of the Indian Army. All are pleasantly surprised that they have submitted so promptly.

"It is a strong testimony to the present efficiency of our frontier army that it can be so speedily mobilised and be sent out to the countries of these turbulent tribes and reduce them to quick submission. Its efficiency, as revealed in these two last expeditions, is in itself the highest compliment to the 'Great General's' (Lord Kitchener's) wisdom and administrative power. And we doubt not that these restless tribes will think many times, hereafter, before subjecting themselves to the attack of our present frontier army.

"And we trust that it will also help the Amir of Afghanistan to come to his senses in the matter of friendliness to the Indian Government."

SWADESAMITRAN,
Madras,
June 18th, 1908.

The Executive and Judicial officers.

17. The *Swadesamitran*, of the 18th June, says:—The Judicial officers have been appointed with a view to mete out justice, not only between man and man, but also between the Government and the people, while the Executive officers are bound to assist the Government in enforcing the obedience of the people to the laws of the country. These Executive officers have always to uphold the authority and prestige of the Government and there is nothing to restrict them to do impartial justice. So the Government will always side these officials and confide in them. But the people will always look with awe and distrust on them. In Western countries, the Judicial officers are not appointed by the Government but by the Judicial department, for fear that, otherwise, they will be under an obligation to the Government which appoints them and naturally will not do justice to the people in cases in which there will be loss to the Government. But in our country Judicial officers like the District Judge and Sub-Judge are appointed by the Government, so that even these officers, on many occasions, side the Government and flout justice. But still there are many advantages in a case being tried by a Judicial officer, *e.g.*, the publicity of the proceedings, the conduct of the trial being subject to certain hard-and-fast rules and the opportunity given to pleaders to explain the legal points bearing on the case. So the people have naturally better confidence in the Judicial officers while the Government, for this very reason desire its cases to be tried by the Executive officials who are its creatures. Thus it has made the Revenue officials take cognisance of all Revenue cases instead of sending them to the Judicial officers for decision. Again, if a dispute arises with regard to the Settlement operations of Government, it is not Civil Courts, but the Settlement officers themselves, that settle it, and if the decisions of these officers is not liked by parties, they can appeal to the Board of Revenue and thence to the Government. But both these Appellate authorities and the Settlement officers are only intent on increasing the income of the Government and so naturally they will not impeach the original settlement. But the Judicial officers do not care whether the income to the Government increases or not, and so they can be expected to mete out impartial justice to the people. It is on this very ground that all Revenue disputes have been made cognisable only by the Revenue officials, and this is the case even under the new Irrigation Bill. The more the powers given to the Executive officials, the greater the curtailment of the rights of the people. So the view of the present British Government seems to be that the people should be the slaves of the Police and the Magistracy.

KISTNAPATRIKA,
Masulipatam,
June 14th, 1908.

"The weapon of passive resistance. No strong army can withstand it. Despotic Government cannot face it."

18. **Referring to the relations between** the rulers and the ruled, Mr. V. Sūryanārāyana Rao, B.L., L.T., writes to the *Kistnapatrika*, of the 14th June, thus :—"It is improper to forcibly prevent the Government from enforcing a law whether it be good or bad. But if that law is passively disobeyed but not forcibly resisted, and though it is not possible to escape punishment for such passive resistance, there will still be an opportunity for bringing its evils home to the people. Even in England where there is complete power in the hands of the people, certain regulations were recently passed after careful consideration by the Parliament, regarding education and vaccination, and some respectable persons received punishments for disobeying them on account of scruples of conscience under the belief that they were harmful. This just weapon—passive resistance—has been often used by the subjects in one form or another, against their despotic Governments. If it is to prove to be of invaluable use, there must be union among the subjects. No army, however strong, can withstand it. No despotic Government can face it. As Bengal was partitioned in spite of the united protestations of the people in the Congress held at Calcutta in the year 1906, the Extremists and the Moderates unanimously resolved that it was but just to make use of the weapon of boycott against the Government, and that if a similar calamity should overtake any other province, it might be employed there also. The boycott of offices under the English Government is included in this resolution besides the boycott of English-made goods. Lord Minto himself admitted that since the people of East Bengal pursued this plan, the Government of Sir B. Fuller could not proceed an inch and that he sent him home. Since we cannot make use of 'the four-fold policy—conciliation, subsidy, sowing differences and punishment'—in bringing about political reforms, the only weapon left to us is boycott. It must be used when it is of invaluable help. This is a strange weapon. The more profitably we employ it, the nearer we come to our ideal, *Swaraj*."

SRĪSĀMRĀJYA-
PRADĀYINI,
Vellatur (*Guntúr district*),
June 1908.

"The Pounds Act regarding 'river conservancy'."

19. Referring to the new pound rates ordered to be levied by G.O., No. 1813 of 1907 under section 58 of the Forest Act (No. 5 of 1882) in the case of cattle grazing on the banks of the Kistna river in 36 villages in the Guntúr and Tenali taluks, the *Srīsāmrājyapradāyini*, for the month of June, observes :—"Even though the Government passed this order perhaps under the impression that the cattle would damage the reeds maintained by them at a heavy expense of thousands of rupees per year, it is an undoubted fact that this order is causing great trouble to the people. It is a fact well known to all that cultivation is the main support of the rulers and the ruled, that it is an important factor in trade and every thing else, and that cultivation, in its turn, depends upon cattle. Unless the cattle are allowed free scope to graze here and there, cultivation cannot be carried on, and the world cannot get on well if there is no scope for cultivation. Under these circumstances, it is hard upon the ryots of these 36 villages that the Forest Act should be applied in connection with the lands adjoining the river. The old rates of penalty, viz., 8 annas in the case of a buffalo and 4 annas in the case of a bull, cow, etc., are quite sufficient. Undoubtedly the said high rates of penalty are a hardship to the ryots. The Government of Madras is requested to levy penalties according to usual rates, in the villages along the banks of the Kistna river also, without subjecting the ryots to heavy rates in these days of famine."

SASILEKHA,
Madras,
June 19th, 1908.

"Vernacular newspapers".

20. The *Sasilekha*, of the 19th June, observes :—"The Government hold the mad theory that those who know vernacular languages only are dull people, and that they get spoiled by reading vernacular newspapers. They also say that as the English-knowing persons only have the power of discriminating right from wrong and as those who are ignorant of English do not possess such power,

the vernacular newspapers should not write so boldly as the English papers. It is not quite true to say that people get spoiled by what the editors of newspapers write. Nobody regards what is written in the newspapers as gospel truth. The authorities must bestow much attention on the vernacular newspapers. The editors of these papers suffer indescribable difficulties in trying to educate such people as cannot read English newspapers. It is not proper to subject those who are thus engaged in doing good to the country to various difficulties As there are incapable and wicked persons among the editors of vernacular newspapers, just as there are among the editors of English newspapers, there must be one law for all the editors that commit the offence of sedition whether they happen to be black men or white men. It is not just to have one law for the blacks and another for the whites."

NAVAYUGA,
Masulipatam,
June 18th, 1908.

"How did they govern before? How are they governing now?"

21. The *Navayuga*, of the 18th June, observes:—"During the early days of the British rule in India, the Liberals used to find fault with the Tories for not attending to the welfare of India, whereas now, both parties agree in doing injustice to India. The Government of India are not at all afraid of the Parliament now. Moreover, in those early days, the Government had regard for the Indians. Now, as the people have been disarmed, and as many unfavourable causes have been at work, the Indians are treated very meanly as though they were serpents with their fangs removed. Hitherto, if a riot took place anywhere, the Magistrate and the Police would take great pains to investigate the same, and administer justice by arresting the real culprits. Now every suspected person is arrested and punitive police imposed at once. The rioters probably belong to the cooly class, whereas all the gentlemen of the place are made to bear the cost of the punitive police. It is our humble opinion that the Government by trying to strengthen themselves with more power and more laws become irresponsible, while their real strength degenerates gradually.

NADEGANNADI,
Bangalore City,
June 13th, 1908.

A postal grievance.

22. The *Nadegannadi*, of the 13th June, observes that considerable discontent prevails among the postal servants on account of the commission on the sale of postal labels having been disallowed, and in consequence these servants show no readiness to sell stamps and put the public to great inconvenience.

III.—LEGISLATION.

INDIA,
Madras,
June 13th, 1908.

The new Press Act.

23. With reference to the Press Act recently passed by the Imperial Legislature, the *India*, of the 13th June, remarks:—Our rulers say that this Act has been passed to suppress blood-thirsty papers like the *Yugantar*. But the Magistrates who have been given the sole discretion to use this Act in suppressing a paper will begin to enforce it even in connection with papers whose only theme is the attainment of liberty. This will only increase the popular discontent against the Government and endanger its position, but will in no way permanently impede our efforts for the acquisition of freedom.

ANDHRAPRAKASIKA,
Madras,
June 17th, 1908.

"Another kind of sedition."

24. Adverting to the new Press Act, the *Andhraprakasika*, of the 17th June, observes:—"If sedition does not at first emanate from the officials of the Government, it can never exist at all among the subjects. Sedition will entirely disappear if the officials perform their appointed duties without exceeding the limits of their authority and if they are impartial, kind and affectionate. If the responsible high officials of the Government are not blinded by their whims and fancies and by their partiality, but look at things in their true light, it will be clear to them that the Indian newspapers and the preachers of their contents are but mere propagators of sedition, and not the originators of it, the very first authors of the very sedition being the officials and their assistants. But they never confessed that they are the chief cause of the origin of sedition. The Government in India are all-powerful because there is none to question or check their authority. They wait for an opportunity,

and restrain by means of laws the newspapers and preachers that are merely propagators of sedition, but not at all the originators of it. Rats are destroyed being suspected of spreading plague. No doubt the destruction of rats has prevented the spreading of plague, but has it destroyed the germs of that disease? No. As long as the disease is not rooted out by finding out the real origin of the disease and means for its extirpation, it will break out again and again and carry on its mischievous work. Similarly by gagging the propagators of sedition, one of the causes of the spread of sedition has been removed, but sedition is not completely rooted out. If sedition is to be rooted out completely, its originators must be punished."

The Explosives Act and the Newspaper Offences Act.

NADEGANNADI,
Bangalore City,
June 13th, 1908.

25. Commenting on the new Explosives Act, the *Nadegannadi*, of the 13th June, observes that whereas hitherto the law presumed every man to be innocent until his guilt was conclusively proved, the present enactment directs that persons may be punished on mere suspicion and the burden of proving his innocence lies on the accused. It is possible that whenever there is a little panic in the minds of the European authorities, innocent persons will be hauled up and punished under the new enactment. Such an enactment must be as dangerous to the State as it is oppressive to the people. It now remains to be seen in what spirit the new Act will be enforced.

Commenting on the Newspaper Offences Act and the provision relating to the confiscation of property in connection with press prosecutions, the paper observes that the Act of acquiring by force property belonging to others cannot be justifiable under any circumstances whatsoever. It is very much to be regretted that under the present administration, property is liable to be confiscated on mere suspicion. Such repression did not exist even during the anarchical periods in the days of the Moguls. It is never contended that real criminals should go unpunished; but it is never right to punish people before their guilt is proved in a Court of law. The present enactment, therefore, which allows persons to be punished on mere suspicion, cannot be regarded as the work of a civilized Government. Besides, out of several thousands of vernacular newspapers published in India, it is only one or two Bengali papers that might have been guilty a rabid and objectionable tone; but the new Act tends to thwart the liberty of the whole press. It is widely believed that the present-day authorities out of mere distrust in the people punish them heavily even for trivial offences. It would ordinarily be impossible to conduct newspapers in the future. This will assuredly result in increasing the estrangement that already exists between the rulers and the ruled.

Commenting on these two Acts, the *Swadeshabhimani*, of the 16th June, observes that it would not be just to take exception to the Explosives Act, for it is but right that such dangerous persons as bomb-throwers or bomb-manufacturers should be treated with due severity by law. But a deep and thorough investigation will have to be made in each case before the Local Government issues its sanction for prosecution, and the utmost care will have to be taken to make out the *intention* of the accused, for the materials used in the manufacture of bombs might have been meant for a different purpose altogether.

Referring to the Newspaper Offences Act, the paper observes that it was stated in the Council that the Act was to be passed with a view to prevent incitement to such dangerous acts as the manufacture or use of bombs. The Act would have been welcome with great joy by the public if it had been clearly limited in its application to such heinous crimes. Again, in all these cases, the Local Government will be guided by information received from the Police or the Executive, and the District Magistrate will proceed at the instance of the Local Government. As the District Magistrate is himself the head of the Executive in the district, the Act puts enormous powers into the hands of the Executive. Besides, the time allowed for an appeal to the High Court is only 15 days. The District Magistrate may also, if he thinks fit, cause the attachment of all the press property and after enormous loss has been caused to the owners owing to the suspension of the newspaper till the completion of the trial, the accused may, after all, be found innocent. But the most objectionable provision in the Act is that it makes "any act of violence" liable to punishment under the Act. Who is to determine whether an act is "an act of violence"? The expression has not been defined in the Act. It is left to the good sense of the Magistrate to decide it and it is this fact that causes considerable anxiety to the Press. As the Hon'ble Nawab Saiyid Mahomed observed, new and unforeseen difficulties may have to be faced by Government in their anxiety to remove the existing one. His Excellency Lord Minto observed that the Purdah of the East could not be lifted. It would benefit the Government as well as the people, if at this juncture His Excellency were to show some consideration to the newspapers whose chief aim is only to lift that same Purdah. His Excellency also observed that further legislation might be necessary to control the Press: but, in that case, it is believed that care will be taken that public opinion is not driven altogether behind the Purdah.

VRITTANTA CHINTAMONI,
Mysore,
June 13th, 1908.

The Newspaper Offences Act.

26. The *Vrittanta Chintamony*, of the 13th June, commenting on the Newspaper Offences Act, says that while there can be nothing wrong in ordering the confiscation of press property where there is real incitement to offences by newspapers, the almost unrestrained authority given to the Magistrates under the new Act is altogether in contravention of the British traditions of law and justice. The new Act will assuredly be a subject of severe criticism in the Houses of Parliament bringing its authors into disgrace. It will, perhaps, be possible to realise the object of the new Act, namely, to check the objectionable tone of certain newspapers; but the resentment that might be caused among the public will possibly do more harm than the incitement to offences that is sought to be prevented would itself have done. It is highly regrettable that His Excellency the Viceroy with all his thoughtfulness and political foresight should have consented to such legislation. With this new power in his hands, one single Magistrate of the type of Sir B. Fuller is sufficient to crush all feelings of loyalty in His Majesty's subjects. Even some of the Anglo-Indian newspapers are of opinion that the Government will not be able to realise its end by the passing of the new Act. The Supreme Legislative Council brought disgrace on itself by thus overriding the traditions of British justice. If at least great discrimination be exercised in the enforcement of the Act, the disasters resulting therefrom might, to a large extent, be averted.

In another article headed "the methods of administration" the same paper remarks that it is very surprising that even such eminent statesmen as Lord Minto and Lord Morley, both ripe with age and wisdom, consented to such stringent legislation. Even Russia could not have been so severe. To keep India in subjection, it is perhaps necessary to control the liberty of the Press by means of such legislation. But will it be possible by this means to prevent those who abuse the liberty of the Press from speaking and thinking unrestrainedly? It is only those who can win the confidence and loyalty of the subjects in word, deed and thought that deserve the name of administrators.

VEERAKESARI,
Madras,
June 15th, 1908.

Fear or Justice?

27. The *Veerakesari*, of the 15th June, has an article with the heading "Fear or Justice" in which the editor writes ironically concerning the recent Acts passed by the Government of India ridiculing the fears of the Government which have exaggerated the state of things and made the authorities suspect bombs and *Yugantars* everywhere, and representing them as just able to breath freely with some returning sense of safety only after the Acts were passed. After giving the main outlines of the two Acts, the article proceeds: "No other civilised Government could have devised such mild laws. Sir Harvey Adamson insisted (as a priest) upon the performance of the sacrifice. Lord Minto begged the audience (members of the Legislative Council) and the subjects at large most earnestly to assist at the sacrifice. It is to be regretted that it did not occur to them that the Press Act especially will have the effect

of making the cowards still more cowardly, the thoughtless still more thoughtless, and the desperate still more desperate. What was the use of the opposition of the Hon'bles Nawab Saiyid Mahomed, Tikka Saheb and Munshi Madho Lal?

On the recent legislations at Simla.

KERALA PATRIKA,
Calicut,
June 13th, 1908.

28. A leader in the ***Kerala Patrika***, of the 13th June, referring to the recent legislations at Simla on Explosives and the Press, says that the former Act will be approved by all without a dissentient voice, while the latter, though not actually intended to curtail the legitimate freedom of the Press, is liable to be interpreted and used by certain District Magistrates to harass the papers, as there is much vagueness of detail in the Act It is true that there are two or three papers of the stamp of the *Yugantar* which ought to be suppressed, but to class in the same category all papers which honestly criticise the acts of Government is unjust. The speech of the Viceroy in relation to these Acts threatens further legislation on newspapers generally. It is, however, a matter for rejoicing that the Viceroy has stated in his speech that certain contemplated reforms will not in any way be deferred on account of the recent anarchical disclosures. Considering the course of current events in Bengal, Government is not to be found fault with for the haste with which the Act has been passed. But it would have been better if the Act had been passed after due consideration. These Acts might prove handy to kill papers like the *Yugantar*, but it will not in any way help to foster love and respect towards Government, to secure which Government should show greater sympathy towards the people and Europeans should not treat the natives with hatred. It would be still better if the Anglo-Indian papers could be made to stop their revilings.

IV.—NATIVE STATES.

The immediate causes that led to the Trivandrum riots.

KERALA PATRIKA,
Calicut,
June 13th, 1908.

29. Referring to the recent violent rioting at Trivandrum, a paragraph in the *Kerala Patrika*, of the 13th June, says that the *Swadeshi* lectures that are being delivered of late at various parts of the town are exciting the public mind inordinately. But the immediate causes that led to the new rioting were the overbearing conduct, the unjust attitude and the bribe-taking proclivities of the Sirkar officials. These evils are most rampant in the Police department of the State.

V.—PROSPECTS OF THE CROPS AND THE CONDITION OF THE PEOPLE.

Indian famine.

SURYODAYAM,
Pondicherry,
April 26th, 1908.

30. A correspondent of the *Suryodayam*, of the 26th April,* writes:— Since the Whites immigrated into India, famine has visited this country nearly forty times, causing the death of nearly one and a half crores of people on the whole, that is, we have lost one and a half crores of excellent men among our brethren on account of a foreign nation of a Western country. The chief cause of this is the fact of our country being drained of its wealth by England and other foreign countries. These take away all the products of our land and send us merely useless things like porcelain and glass. When we compare the relative value of the exports from India and the imports into it by England, we see that while articles worth nearly one hundred and fifty-two crores and eighty lakhs of rupees are going out of India every year, we are getting in only articles worth about eighty-four crores and twenty lakhs of rupees in return. Thus, every year, sixty-eight crores and sixty lakhs of rupees of our Indian money are spent for foreign countries. This is not the only way our money is being wasted. The annual income of the Government of India, on all heads, is about one hundred and twenty-seven crores of rupees, while the annual expenditure comes to only one hundred and twenty crores. Thus the Government has a surplus of seven crores of rupees every year, and this is quietly laid by, while the public debt is allowed to swell year by year! Now, taking the items of

---

* Received in the current week.

expenditure individually, we see that nearly sixty-three crores of rupees are wasted in useless expenditure. Though nearly thirty-three crores of rupees are spent on railways, our brethren, while travelling, cannot even find accommodation in a carriage and are huddled into the compartments like tamarind bags, and yet the profit that the railways have made for the last thirty years is four hundred and fifty crores of rupees! Then, again, even in countries like Germany, France, America and England, which have large armies, only one twenty-second part of the income is spent on them. But in India, out of every twenty-two rupees, nearly five and a quarter rupees are lavished on the military. Besides, our army is not intended to guard the country and protect the people, but to kill the Indians and ruin the progress of our country, and for this it eats away thirty crores of rupees!

The same correspondent continues the above subject as follows in the *Suryodayam*, of the 3rd May*:—Coming to the subject of education, for a population of thirty crores, only one crore of rupees is spent on this head! Comparing the proportion between the literate and the illiterate among the people of the other countries with that in India, we see that India stands last, only five out of every ninety-five persons being literate. O, Indians! Pitiable indeed is your condition! Leaving all this aside, let us see what is the fate of the Indians who are in service. While the aggregate salary paid to the Whites in Government service is twenty-one crores, that paid to the Hindus is only five and a half crores, and the average annual income of each Indian in service is only Rs. 540, while that of the white is Rs. 9,005! On the whole, about two hundred and ninety-five crores of rupees are going to foreign countries every year from India by means of trade and revenue from taxes, etc. What wonder then that famine is a frequent occurrence here? Our hard working brethren, who are born and bred up in this country, are leading a mean life, getting, as it were, the dole of only one rupee, and this after enough of beating and thrashing, while the Whites live on a grand scale, earning Rs. 25 a day for doing no other work than signing their names! O, poor brethren! Are you still sleeping? Wake up! The time has come for us to quarrel and divide and enjoy with the Whites the riches of our own mother. Rise! Do not sleep!

A correspondent of the *India*, of the 13th June, reproduces the substance of the above article.

MYSORE STAR,
Mysore,
June 15th, 1908.

Famines and their causes.

31. The *Mysore Star*, of the 15th June, in a leading article, observes that during the past several years, famines have been occurring in India almost annually, and that during the past 10 years nearly 30 millions of deaths were due to them, and that considering the enormous increase in the prices of foodstuffs, famine may be said to exist in the country all the twelve months of the year. This cannot be ascribed to the failure of monsoons alone, for there has been good rain in Mysore during the past two or three years, yet, there has been no decrease in the prices. Though the area under cultivation has increased year by year and new irrigation works have been constructed, the majority of the people can only make a hand-to-mouth living. The contention of the Government that poverty among the Indians is due to their extravagance cannot for a moment be upheld, for it is obviously impossible to find extravagance when even the bare necessaries of life are lacking. The peasantry is chiefly ground down by the periodical increase of assessment, the ruthless manner of exacting taxes even in times of extreme distress and the increase in the prices of foodstuffs; but it is held by some that this last is a condition favourable to the ryots. Far from it. Because the ryots are perpetually in a state of indebtedness, altogether at the mercy of the usurers, and the dearth may benefit only one or two large landholders in the village. Again, the increased facilities for the conveyance and export of foodstuffs tend to keep up the prices. Furthermore, by a clever system of coinage and currency the Government obtains an enormous income in an unobtrusive manner; as for example, the rupee coin has only 10 annas worth of silver in it. The average

---

* Received in the current week.

annual income of an Indian can bear no comparison with that of any Westerner. The average income of an Englishman is Rs. 665 a year, while that of an Indian is Rs. 20, which is not even a third part of what European commonly spends on liquor alone. Such abject poverty is mainly due to the want of industrial development in the country. In spite of these painful conditions, nearly 50 crores of rupees are annually carried away to England. There being no money in the country, the foodstuffs go to foreign countries and the people here become an easy prey to famines. Mere palliatives to allay the suffering do not show any real love towards the subjects. The civilization that we have received from England is like gilded ornaments, beautiful and glittering to all external appearance, but without any intrinsic value whatever. If immigration of Asiatics can be prohibited in South Africa, why should not Englishmen be forbidden to work mines, and conduct the railways and trade in this country? Then only will it be possible to protect the wealth of the country; but it is useless to expect this from the Government. It is also useless to expect that mere temporary relief measures will ward off the ever-recurring famines. More substantial aid should be rendered, namely, the burden of taxation should be lightened; some extravagances in the administration should be put a stop to; the military expenditure should be curtailed; the system of coinage and currency should be improved; the flood of foreign articles into the Indian market should be prevented by means of protective duties; indigenous industries should be more largely encouraged. In these and these alone consists the proper remedy for famines.

SATYADEEPIKA,
Mangalore,
June 19th, 1908.

The causes of the present high prices of grains.

32. The *Satyadeepika*, of the 19th June, discussing the causes of the high prices of food-grains now prevailing, observes that the cause cannot be, as suggested by the Hon'ble Mr. Gokhale, the currency policy of the Government, but the increase of population, without a corresponding increase in the area under cultivation, and the increased exportation of grain to foreign countries. The article says that the remedy for this lies not in extending the area of cultivation which has perhaps already reached its highest limit, but in making the existing area produce more by scientific methods of cultivation. The Government ought also to devise some means of preventing the export of food-grains to foreign countries when famine prevails in the land.

VI.—MISCELLANEOUS.

SWADESAMITRAN,
Madras,
June 15th, 1908.

The People's Park is now a Municipal Park.

33. The *Swadesamitran*, of the 15th June, remarks:—It seems Mr. Lloyd has put up a notice that none can preach within the precincts of the Moore Market, and Mr. Ellis, the Superintendent of the People's Park, appears to have objected to any kind of preaching in the vicinity of the Victoria Hall. So the People's Park can well be converted into the Municipal Park hereafter!

DESABHIMANI,
Cuddalore,
June 10th, 1908.

"A reflex picture."

34. The *Desabhimani*, of the 10th June,* writes in English:—"Suppose that in England foreigners were ruling—say, the Japanese—who committed the province to one of their statesmen who had never been to Europe before, and surrounded him with a group of men of his own race who got their knowledge of the country chiefly from books and papers from Whitehall, who for the most part could not speak the English language, whose unreserved intercourse with Englishmen was limited to a few Japanese-speaking callers in London, and who, when not in London, divided their time between the Scottish Highlands and the Riviera. What sort of Government would it be? It might seem admirable to the people in Tokio, but would it to the men of Yorkshire and Cornwall? How long would it last?" So says Sir Frederick Lely in page 39 of his work "Suggestions for the better Government of India." This reflex picture presented by Sir Frederick Lely for the edification of his countrymen is a vigorous

---

* Received in the current week.

home-thrust directed sharply against the pet arguments and unbridled dogmatism of the self-assuming Anglo-Indian. But is it in human nature to view things by a comparison to an introspective picture? If so, by how much would not the world be less for wickedness, and the better for this virtue? But if people cannot see for themselves by a comparative picture, there are yet many of them who receive it with fairness when such is presented to them, and Sir Frederick Lely may therefore be considered to have done a real service to India by appealing to the Englishmen by a soft and emotional argument. And when the Britisher, who, we always believed, is one of reason and fair-mindedness, happens to read these lines, we are sure his sympathy will be most powerfully appealed to. We do not quarrel with the Government; we do not quarrel with the British people. We quite realise the reasonableness of the Britisher's boast when he compares his administration of India to the administration of the Philippines. But we regret very much his want of sympathy with the people and his general aloofness from them which stands in the way of his understanding correctly the needs and circumstances of the people. We are sure that, when, instead of his information being founded upon the opinion of a few official "callers-on" as at present, a more intimate contact is established between him and the people, much of the mistrust and antipathy that have of late developed between the two classes, will have dissolved. We hope for this happy consummation.

SWADESAMITRAN,
Madras,
June 17th, 1908.

Prohibition of *Swadesi* preachings in Madras.

35. The *Swadesamitran*, of the 17th June, observes:—Some days back the Police prohibited the *Swadesi* preaching in the vicinity of the Moore Market on the authority of a notice from the Municipal President. Again the day before yesterday the Police Commissioner put up an order that no *Swadesi* preaching should take place in the beach. No doubt the officials are given certain powers and they are justified in exercising them; but we do not agree with them in thinking that they should do it blindly. *Swadesi* preaching was going on in both the above places for some time past, and what disturbance took place there as a result of it? How was the public peace disturbed thereby? Apart from this, what right has the Municipal President to prohibit meetings near the Moore Market or the People's Park? We hope the popular representatives on the Corporation will take up this subject for discussion. Then, again, the Police Commissioner says in his order that, as these preachings tended to a breach of the peace, he prohibits them. Does not the very fact that the people, who assembled at the beach the day before yesterday to hear the *Swadesi* preachers, quietly dispersed when they were told that the meeting was prohibited by the Police, belie the view of the Commissioner that the preachings tended to a breach of the public peace?

"Our past and present."

36. A correspondent of the same paper reports Mr. G. Subramania Aiyar to have spoken as follows in a speech delivered at Kuttalam:—In the British Government, the whole amount of the taxes collected from us is not spent for our benefit. All the higher posts under the Government are given to the Europeans and they live happily upon our money even after retiring from service here. But under the Muhammadan rule, all the appointments were held by the Indians. Then again the Europeans make an enormous profit from their trade with this country while our countrymen are paid only daily wages. Our patriot, Mr. Dadabhai Nowroji, has calculated that by means of trade alone forty-five crores of our money are taken away to a foreign country. Moreover they have robbed us of our trade and of all our industries, so much so that we have now to depend for both food and clothing upon a foreign nation. Why not we revive our industries? Why should we ever hang upon a foreigner for support? Have not wonderful works been carried out by our ancients in the past and can we not do the same thing again and relieve the poverty of our countrymen? Our country is not a barren land surrounded by ice or sand as England. Even in

population it is far above England and yet why is India poorer than England? It is because of the union, perseverance and patriotism of the Englishmen. Look at them and learn these qualities. Every country has come up in the world only by union. So wake up, unite and work for the improvement of your country.

INDIA,
Madras,
June 13th, 1908.

We should not be afraid of the anger of our rulers.

37. The *India*, of the 13th June, writes:—We have high ideals before us and our object is to attain *Swaraj* by peaceful and harmless means. But still the accomplishment of our object will surely curtail certain advantages which the foreign authorities are now unjustly enjoying and put an end to their illegally robbing us of our money. It will also prevent their exercising their authority most arbitrarily, even though they do not know anything of this land of *Bharata*. So our attempts at the acquisition of *Swaraj* naturally provoke them, and, as at present, they have both the authority and the strength to exercise it, their anger means positive troubles to us. But it will be meanness on our part to be afraid of their anger and refrain from our lawful attempts. In Bombay, the editor of the *Vihari* has been charged with sedition. He belongs to the new party and has all along been upholding its principles. But still in his statement before the Magistrate he has said that the object of his paper is that his countrymen should gradually acquire *Swaraj* as obtains in the Colonies. What is the reason of this gentleman, who could not even have dreamt of the qualification "as obtains in the Colonies" till now, inserting it now in his statement? It is nothing but most meanly fear, and this we must avoid. Whatever may be the form of *Swaraj* we strive to attain, we want liberty. But we firmly believe that the British will never grant us *Swaraj* on the colonial lines, and we have proved this to the satisfaction of our readers on many an occasion.

SWADESAMITRAN,
Madras,
June 18th, 1908.

The Government and *Swadeshi*.

38. The *Swadesamitran*, of the 18th June, observes:—While in every other country special efforts are taken to inculcate a sense of patriotism to the people, why should there be suspicion and hatred towards *Swadeshi* in India alone? Our readers may remember the words of Lord Morley that he fully sympathises with honest *Swadeshi*, and those of Sir Arthur Lawley that he should be sorry if there was an impression in the public mind that the Government was against lawful attempts made to be *Swadeshi*. Now, who is to decide whether, in any particular case, a *Swadeshi* attempt is honest or lawful? Perhaps it is the ruling race. If that is so, we should be leaving the decision in the hands of the very people who will be affected adversely by the growth and influence of the *Swadeshi* feeling! That these cannot be impartial judges in the matter has been clearly proved by recent events in India. Our rulers are now bringing in new laws to enable them to suppress more effectively public meetings and such conduct of the people as may tend to disturb the public peace, while in Madras the Municipal President and the Commissioner of Police have out-done the Viceroy in blindly enforcing the existing law itself to the letter. But our sincere opinion is that by suppressing *Swadeshi* like this, the popular discontent will only increase. The more a feeling is spread among the people that the Government is against *Swadeshi* the wider will become the gulf between the rulers and the Indians. The only remedy for the existing evil is for the rulers to allow the ruled also to share with them the responsibility of Government. Will our rulers do so hereafter at least?

THE NAVAYUGA,
Masulipatam,
June 18th, 1908.

"New Acts."

39. The *Navayugá*, of the 18th June, writes as follows:—(Under the heading of "Vighneswara" some imaginary conversation is published periodically).

[Enter the editor of *Yugantar.*]

Yugantar.—O, Vighneswara! Have you noted my power and capability? Unable, indeed, to bear the troubles I put them to, the Feringhee framers of laws assembled at Simla, enacted the Explosives and the Gagging of the Press Acts, without letting the world know anything about the same. Perhaps, they were not able to understand that these laws could not affect me. Were there not already in existence laws to prohibit the manufacture and use of bombs? It is because the people violated these laws that this great calamity befell the Government. The rulers must win the love of the people so that they may not violate those laws. I have already declared that I would continue to publish my paper in defiance of this law. May you be a witness to such action!

[Enter the editor of *Hitāvadi.*]

Hitāvadi.—How mad is this Government! Is it not to suppress papers like the *Yugantar* that these new laws were passed? Indeed, it is through this *Yugantar* that they were able to gather information about bombs. If the *Yugantar* were writing mild articles, and if bomb manufactories were constructed very secretly, what occasion could there have been for the Government to learn anything about them? By the passing of these new laws, the Government are no gainers but losers.

[Enter the editor of *Vande Mataram.*]

Vande Mataram.—What great troubles have overtaken the country! We have heard of the disturbances that took place at Comilla. We have seen what great outrages the Gurkhas committed and how the Muhammadans disgraced the Hindus. It is an offence under the new Act to say that on such occasions the Hindus should have been ready to attack their enemies. Is it an offence to tell the people to be ready to protect themselves in such a dangerous plight? It is, indeed, the duty of the papers that wish the welfare of the country to preach this method to the people.

[Enter the editor of *Vikatavīrapatrika.*]

Vikatavīrapatrika.—What justice is it that the proprietor of a press should be punished for printing articles written by editors (of newspapers)? Not content with punishing the printer, publisher, and editor of a paper, they say that all the materials in the Press office would be confiscated. If the Government think that it is proper to remove these materials, why should they not pass an Act prohibiting the manufacturers of printing presses and other plant from manufacturing them? Do the Government not set right any defects contained in the Acts they pass? Do they abolish their Government (because of the defects)? What is the meaning, then, of the Government annihilating printing presses when they see similar defects in them by confiscating the materials therein? What justice is it to punish a hotel-keeper because a man died in the hotel by over-eating? Two cats brought some cheese and consulted a monkey as to how they should divide it between themselves. The (arbitrator) monkey swallowed the whole of it. Exactly so will be the appropriation by the Magistrate of all the materials in a Press office when enquiring into an offence committed by the editors.

NADEGANNADI,
Bangalore City,
June 13th, 1908.

The *Kal* case.

40. Referring to the arrest of the proprietor of a Poona vernacular newspaper named *Kal* on a charge of sedition, the *Nadegannadi*, of the 13th June, remarks that it must be inferred that the European authorities not being content with the chaotic conditions they have created in Bengal, have now begun to oppress the people of the Bombay Presidency. "Is there no legislation", the paper asks, "to punish these authorities who are so bent on disturbing the public peace?"

Want of unity among the people as the cause of the present degraded condition.

41. The same paper observes that if the distrust in the people and the policy of repression followed by Government are partly responsible for the present disturbances, our own ignorance and cowardice are doubly so. When it is sought to obtain redress of grievances arising from any particular measure of repression, there are still more thoughtless beings who shrink back and do not join in making the

representation to the Government. It was for want of unity among us that this country fell into the hands of aliens. Again, it is due to want of unity and patriotism alone that nearly three-fourths of our people are content with their present life of servitude. There are many instances to prove this; but it will not be necessary to mention them here.

Sedition suspected everywhere.

42. In another article the same paper observes that the present-day authorities see sedition everywhere in the country. No Hindu can give any kind of instruction publicly. To urge the encouragement of indigenous industries is to uphold the boycott of foreign goods and this is regarded as sedition. To advise the people not to forget their duty towards their country is also held to be sedition. In short, it seems to be the object of the authorities to put a stop to all manner of giving instruction to the public. In the city of Bombay last week, a Rajput in the course of lecturing on some common topic, appears to have observed that the Indians should do what they justly consider to be their duty and for this he was arrested and sentenced to one month's imprisonment. Such tyranny did not exist even in the days of the Mogul rulers. That under the British administration, the public safety would be so much in danger, was not even dreamt of.

Dancing in the cage.

VEERAKESARI,
Madras,
June 15th, 1908.

43. The *Veerakesari*, of the 15th June, under the pretence of giving a specimen of pure Canarese prose, gives a story entitled, "Parasurama and the Parrot" extracted from the *Dhanunjaya*. Parasurama is the liberal-minded son of a rich miserly father who keeps in confinement a fine parrot. Parasurama's attention is one day directed to the parrot dancing in its gilded cage and he addresses the parrot in a long speech taunting it for its apparent unfeelingness for its own state of slavery. "Alas", says he, "You seem to have so forgotten your former free state that you are doubtful if you have still left in you the power to fly in the free air. That you are now a prisoner is no fault of yours and I do not blame you for that, but I despise you because instead of feeling your loss of liberty you dance for joy in your cage. If you had been pining I should have respected you. You look upon this gilded cage as a paradise. How can your feet have the strength to dance in this state? It shows the abject state to which your mind has been reduced. You teach a bad lesson to the world—to be happy in the condition of slavery. You proclaim to the world that prison life is happy. It is a sin to look upon your face. You will teach the baby in the womb to love dependence on others. Wicked kings would learn to keep their subjects in slavery on seeing you dance for joy in your cage! Cruel persons seem to have learnt oppression from you. Do not think you can do no good. If you give up dancing and reflect calmly you will feel that you are not altogether an insignificant creature. The cage is not your natural abode. Your natural element is the free air. God has placed your food on the tops of trees and your drink in the natural streams. Why, then, do you remain in this cage? The world is large enough to contain you as well as others. It is not necessary that you should be confined in the cage to allow room for others."

With words to this effect Parasurama dashes the cage against a post and the bird flies away.

[Issued, 23rd June 1908.]

CONFIDENTIAL.

No. 26 of 1908.

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 27th June 1908.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

I.—FOREIGN POLITICS.

PAGE
Persian Civil War .. 410
China and Pan-Islamism .. *ib.*

II.—HOME ADMINISTRATION.

(*f*) *Land Revenue and Settlement—*

Land Revenue and Politics .. 412

(*k*) *General—*

Arrest of Mr. Tilak .. 413

IV.—NATIVE STATES.

The Pudukkóttai State .. *ib.*

VERNACULAR PAPERS.

I.—FOREIGN POLITICS.

PAGE
Meeting of the English and Russian monarchs .. 414
The Amir's foreign policy .. *ib.*

II.—HOME ADMINISTRATION.

(*a*) *Police—*

Oppressiveness of the Police .. 415

(*b*) *Courts—*

Failure of justice under the British Government .. *ib.*
"Is the law of Madras different from the law of Bengal?" .. *ib.*
The system of trial by jury .. 416
A Muhammadan Judge for the High Court of Judicature, Madras .. *ib.*

(*k*) *General—*

The Government scenting sedition everywhere .. *ib.*
The magistracy and justice .. *ib.*
Unrest even in the United Provinces .. 417
Lord Morley on the present condition of India .. *ib.*
The contagion of Bengal has spread even to Madras .. 419
The Provincial Decentralisation .. *ib.*
Sir George Clarke on the recent events .. 420
The partiality of the officials .. *ib.*
The *Times of India* on the present condition of India .. *ib.*
Foreign trade and *Sanâtana Dharma* .. 421
"Lawful weapon" .. *ib.*
Lord Morley 'the Philosopher' .. 422
"Our new District Collector" .. *ib.*
"Unrest in India" .. *ib.*
"Your secret has been known" .. *ib.*
"Lord Minto and the purdah" .. 423
The Muhammadan preachers and Ulamas .. *ib.*

II.—HOME ADMINISTRATION—*cont.*

(*k*) *General*—cont.

PAGE
Fracas between the Sunnis and Shiahs .. 423
Anarchy in India .. *ib.*

III.—LEGISLATION.

The Press Act and the Zamindars of Bengal .. 424
The policy of repression .. *ib.*

IV.—NATIVE STATES.

Trade by Government .. 425
The extension of the Newspaper Offences Act to Mysore .. *ib.*

V.—PROSPECTS OF THE CROPS AND THE CONDITION OF THE PEOPLE.

Famine in India .. *ib.*

VI.—MISCELLANEOUS.

"The vakils must avoid the Government Courts as far as possible" .. 426
The Indian Moderates and the English Liberals .. *ib.*
"The cry against the heaviness of the land-tax is also a political agitation!" .. *ib.*
"Imaginary speeches of Dadabhai and the King-Emperor." 427
Western education to the Indians .. *ib.*
The wicked nature of the present-day authorities .. *ib.*
Detectives everywhere in Bengal .. *ib.*
The Mahrattas also suspected of sedition .. 428
Loyalty and how to create it .. *ib.*
Three periods of British administration in India .. *ib.*
Why Americans sympathise with Indians? .. 429

ENGLISH PAPERS OWNED BY NATIVES.

I.—Foreign Politics.

The Indian Patriot,
Madras,
June 25th, 1908.

Persian Civil War.

1. The *Indian Patriot,* of the 25th June, remarks:—"The situation in Persia has at last reached the stage of Civil War, and Reuter wiring yesterday and to-day has nothing but death and disaster to relate. Bombs have destroyed the parliamentary buildings and the mosque, several prominent nationalists including members of parliament have been arrested. The latest news mentions that the Shah is the master of the situation, that martial law has been proclaimed, and that several influential men from whom trouble was feared have all been laid hold of. But we are not concerned with the war itself, for the civil war is an inevitable stage in the life of a nation. England and France both have had terrible internal revolutions to record in their earlier history, and being on the way of progress, just emerging from the thralls of despotism, it is perhaps natural that Persia should have her civil war. But the one noticeable feature here is that the Shah has thought it necessary to promise the British and Russian representatives to maintain order; and the British and Russian representatives have on their part given out that they have no intention to interfere in the internal affairs of Persia and that no one need reckon on them for any support in the attempt to interfere with the Parliament. One of the worst features of the Civil War in Persia is that two declarations of this nature have been found necessary, one from the State and another from Anglo-Russia!"

The Hindu,
Madras,
June 24th, 1908.

China and Pan-Islamism.

2. The *Hindu,* of the 24th June, has the following leader:—"The rapid progress which the religion of the Arab Prophet has, in recent years, been making in China appears to be greatly exercising the minds of European statesmen and writers. A Christian Missionary estimated the total number of Muhammadans in the Chinese Empire as nothing under three and-a-half crores, and he describes with evident concern a sudden national awakening which has overspread the community and is bringing its scattered elements together in a most marvellous manner. Members of the community are to be found at present in all the walks of life, behaving as is worthy of their faith. Not only are they working towards the unity and solidarity of their community, but they are said to be showing a tendency to widen their mental horizon so as to include Islam in other lands as well. The Moslem community of China, we may mention, has always been as clannish and as exclusive as are Moslems almost all the world over, but, at the same time, for generations together, circumstances rendered it necessary for them to hold their bigotry, their proselytising zeal and their innate fanaticism in severe restraint, for the fall of the once powerful Mongol dynasty had the effect of isolating the Chinese Muhammadans from the Moslem community of other lands and reducing them to the necessity of standing by themselves. It is worthy of note that, when reduced to this position of isolation, they had the shrewdness to adopt a cautious policy suited to their altered environments. Within recent years, however, their numerical strength and their influence in the body politic has increased sufficiently to enable them to pursue a policy more in consonance with the militant creed of the Crescent and there is no doubt that this bolder policy has received a great impetus since the visit to China a few years ago of the deputation sent by Sultan Abdul Hamid, the Ruler of Turkey and the recognised spiritual head of the great and scattered Muhammadan community.

"European Powers, who have long looked upon the great continents of Asia and Africa as their own happy hunting grounds, and who have exploited the countries of these continents exclusively in their own selfish interests, albeit they have invariably pretended that their uppermost object is the spread of civilisation and extension of the bounds of freedom, must necessarily view with apprehension the rapid growth of Moslemism in the Chinese Empire, since that growth signifies also the rise of a great political force which may not admit of being trifled with. Already, there has grown up in the north of Africa and over a considerable area of the region comprehensively and conveniently designated the Near East, a powerful Moslem community known as the Sanusi sect. Its followers now number several millions and are to be found in Morocco, Algeria, Tunis, Senegal, and also in the British sphere of influence in Nigeria. In the Wadai country, in the neighbourhood of Lake Chad, almost the entire indigenous population has been brought under the rule of the Sanusis, and though the policy of the founder of the sect was to avoid contact with Christians, the ultimate object of the Sanusi movement is to consolidate and extend its power, to influence the men of other orders of Derwishes and to gradually form a vast and united confederacy which would be ready, when the day would come, to successfully beat back the growing power of Christian nations and bring about the supremacy of Islam all over North Africa and the adjoining countries of Asia. We may be sure that Christian Europe cannot contemplate with equanimity this steady rise of a Muhammadan sect already very powerful and animated largely by a desire to drive back Christian religion and Christian civilisation from regions upon which Europe has encroached. When French rule replaced the rule of the Turk in Algeria, we know what immediately ensued. France was embroiled in a war, which it took her many years, much blood and much money to overcome, and be it remembered that, at that period, this vast and powerful Sanusi organisation had not yet sprung into existence. Indeed, its foundation was really one of the results of the French occupation of Algeria. If to-day the Moslem communities of Northern Africa should rise in their hordes and wage a *jehad* against the Christians, the campaign might be very different from that which the French experienced in Algiers. To such a disquieting and by no means improbable contingency is now added a new factor represented by the rapid growth of Muhammadanism as both a religious and a political force in China. A new complexion is coming over Near and Far Eastern politics, and the statesmen of Europe gaze upon the change with an uncomfortable feeling.

"It is not too much to assert that the aggressive spirit of European Powers is almost solely responsible for the anti-Christian movement which has now become a serious factor in North African politics. Similarly, European aggression in regions long under the exclusive religious sway of Islam must account for the activity which the Sultan of Turkey has displayed in recent years in consolidating and widening the power of Islam wherever stress of circumstances has led to the enfeebling of that power. The new spirit of unity and religious fervour to which the Sultan's deputation of 1900 has given birth in China is a striking and remarkable phenomenon. The religion of the Prophet was introduced into China somewhere about 12 centuries ago, but it is to be doubted if its progress in that country had ever been as rapid as it has been during the last decade or so. Even before the time of the Prophet, commercial relations had been established between Arabia and China, and it is said that one of the companions of Muhammad went over with some merchants and was instrumental in introducing the Koran into China. Perhaps, it was in Canton that the new religion was first established. At any rate, it is almost certain that the first mosque was built in that city. There is besides an ancient Chinese tradition to the effect that the Emperor, in a dream, saw an ugly and ferocious demon pursued by a powerful and handsome warrior, who slew the demon. The astrologers who were consulted said that the dream foretold the birth of a holy man in the West and that the Emperor would be well advised in forming a friendship with the King of Arabia. The Mongol conquest added considerably to the early Muhammadan population of China, mainly through large numbers of soldiers settling down in the country and forming alliances with Chinese women and thereby founding a large and, for a time, an influential Moslem community. But, as we have already observed, the power and influence of Islam declined sadly as a consequence of the overthrow and expulsion of the Mongol dynasty, and Chinese Moslems largely lost their distinguishing racial peculiarities. They adopted the national dress of the country and the pigtail, they accepted the words of Confucius with respect, those among them who held public offices participated in the ceremonies in Chinese temples, they conveniently admitted many points of resemblance between the teachings of Confucius and those of Muhammad, and altogether, they assumed a singularly subservient attitude so as to avoid active opposition to their religion. Meanwhile, though their influence remained nominal, their numbers continued to grow steadily in the North and West of the Empire which have all along been the chief centres of their religion, and about a quarter of a century ago the Moslem population of China was estimated at about 20 millions. The present estimate of 35 millions would show that the community possesses considerable vitality, while, according to the Christian Missionary above referred to, the political status of the community at the present day is far from being inconsiderable. If, as is said, one of the objects of the community is to widen its mental horizon, there is surely no valid reason for regretting the birth of the new spirit. Arab civilisation and culture have greatly enriched the world in the past, and if Islam in China is to be furthered by peaceful means, if it is not to extend its sway by the indefensible use of the torch and the sword, and if, above all, its rise will signify a check to European aggression and a stimulus to the pacific development of the Celestial Empire, there is no reason why right-thinking men, European or Asiatic, should view the new movement with apprehension or with the jaundiced eye of envy and all uncharitableness."

II.—HOME ADMINISTRATION.

(*f*) *Land Revenue and Settlement.*

THE INDIAN PATRIOT,
Madras,
June 24th, 1908.

Land Revenue and Politics.

3. Referring to the Hon'ble Mr. Logan's recent speech at the meeting of the Bombay Legislative Council, the *Indian Patriot*, of the 24th June, remarks:—

* * * * *

"The most offensive arguments have been employed on the official side as regards the land revenue question; and Mr. Logan repeated one of these most eagerly. He said that half the land in the Presidency was in the hands of money-lenders; and innocently trotted out this fact as though it were in his favour, arguing that if the land-tax was too high the money-lender would not have taken the land. If this is so, in England all the land should be in the hands of money-lenders; for land without little or no tax to pay has, according to Mr. Logan, a tendency to drift into the hands of money-lenders. Unless he is a thorough simpleton, Mr. Logan should have asked himself why half the land in the Presidency was in the hands of money-lenders instead of being retained by their owners. What was it that led the latter to mortgage their land? Was it the lightness of the tax? Mr. Logan cannot escape the absurd conclusion, which his premises lead to, that the higher the tax the greater the chance of land remaining with its owner. No landowner can be such an absolute fool as to give up his land to money-lenders if he can derive a decent profit from it, after paying the tax; and there cannot be a greater condemnation of the land-revenue policy of Bombay than the admission, so proudly made by Mr. Logan, that half the land in the Presidency is in the hands of money-lenders. The fact surely calls for an urgent enquiry, for it shows a very abnormal state of things, more abnormal than anything else for which the Government is responsible."

(k) General.

4. The ***Indian Patriot***, of the 25th June, writes:—"Mr. Tilak was arrested at Bombay yesterday evening on charges under sections 124-A and 153-A. This is the message we have received to-day, and indeed it will create considerable sensation. It was nearly eleven years ago that Mr. Tilak was arrested in Bombay at the house of Mr. Khare on a charge under section 124-A; and most people in India, who are not much below thirty, will remember the sensational arrest and the sensational trial before Mr. Justice Strachey. Mr. Tilak was then not, outside Poona, so conspicuous a figure in politics as he has since been; yet it cannot be denied that his prosecution in 1897 roused feelings throughout the country for which there has been no parallel. Not even one in a thousand believed in his guilt, and it was difficult to deduce a seditious intent from the matter which formed the subject-matter of indictment. But then, as possibly now, Mr. Tilak was believed by the authorities to be much worse than he appeared to be; and the feeling among the Anglo-Indian community against him was stronger than any of his writings or speeches warranted. Of the nature of the charge on the present occasion we have no idea; but Mr. Tilak has long been a marked man more or less always, and particularly so of late. His influence, after Surat, has been much less than before. Still it cannot be denied that he commands a large following among the class of politicians commonly known as Extremists. He still fills a large space in the public mind, and whether the result of the present prosecution will be as much to his advantage as was the last one will, indeed, depend upon the nature of the charge and of the evidence which may be adduced in support of it. There is, however, just a chance of a good deal of the sympathy which he forfeited at Surat being restored to him by the present prosecution. Last time, many (including some responsible English officials) considered that his prosecution was politically a mistake; and if we closely examine the political history of India since, it will be possible to trace the later developments in political thought and opinions to the events and experiences of that time. But one difference between then and now is that there is not now, as there was then, any general ground of grievance for the people, owing to any exceptional measure of the Government. The administration of plague measures in a manner most opposed to the feelings and sentiments of the people created very widespread discontent. No such evil is now complained of. The Government of Bombay have, however, taken a serious responsibility; although there is no doubt that in taking it they have been influenced by the policy, born of the new circumstances, of repressing disorder and violence while persisting in the prosecution of reforms."

Arrest of Mr. Tilak.

THE INDIAN PATRIOT,
Madras,
June 25th, 1908.

IV.—NATIVE STATES.

5. The ***Madras Standard***, of the 25th June, writes:—"Of late some efforts have been made to place the administration of the Pudukkóttai State on a satisfactory footing. It is, however, to be regretted that throughout the Fasli 1316 (1906-07) His Highness the Raja was absent in Europe owing to the state of his health The Diwan remarks that he consulted the Raja on all important questions by letter and 'obtained his commands,' but still this is a process fraught with delay and His Highness was necessarily placed under the disadvantage of not being on the spot in deciding important questions.

The Pudukkóttai State.

THE MADRAS STANDARD,
Madras,
June 25th, 1908.

* * * * *

"Before concluding we should like to draw attention to the question of developing the mineral resources of the State which has been engaging the attention of the Darbar. The question of the Mineralogical Survey of the State is still in the stage of correspondence between the Darbar and the Director of the Geological Survey, India. The Darbar wishes to see if any retired officer of the Government Geological Department can undertake the survey. The minerals of the State when exploited are sure to conduce to the prosperity of the people and add to the revenue of the Darbar."

VERNACULAR PAPERS.

I.—Foreign Politics.

ANDHRADESARANJANI,
Madras,
June 25th, 1908.

Meeting of the English and Russian monarchs.

6. Referring to the recent meeting of the monarchs of England and Russia and the visit of the President of the French Republic to England, the *Andhradesaranjani*, of the 25th June, observes:—"Russia can enter India only through Afghanistan. As Russia and England were enemies till very recently, there was the fear of a Russian attack at any moment. In order to prevent it, we had to form an alliance with Afghanistan and secure her favour till now. England now seems to try to become friendly with Russia—which has so long made England fear Afghanistan—in order that the Amir might become subject to it. The *Times of London* hinted, 'Since King Edward VII is soon going to visit the Emperor of Russia, the Amir of Afghanistan will do well to listen to the proposals of the Indian Government.' So long as there was the fear of Russia, the Amir was respected as a son-in-law (as among Hindus) by the English. We see what his fate now is. The readers might have a doubt as to the cause of Russia becoming friendly with England. This is also a piece of diplomacy. Out of selfish motives, one will treat even an enemy as a friend. This alliance has been effected so that England might do whatever she liked with Afghanistan without being interfered with by Russia, while England might be looking on indifferently even if Russia were to devour Persia. It was only to confirm this alliance that the two Emperors met. Just as the abovesaid alliance would ruin the two Muhammadan kingdoms in Asia, the alliance between England and France would bring ruin to two Muhammadan kingdoms in Africa. The latter alliance has been effected so that France might appropriate Morocco without being interfered with by England, while England might completely have Egypt and the country along the Nile for herself. Therefore, the three powers joined together and agreed that Afghanistan and Egypt might go to England, Persia to Russia, and Morocco to France. The Telugu saying, 'thieves joined thieves and distributed villages among themselves' has been in this manner verified. As planned by these three powers, all the Muhammadan kingdoms would be ruined soon. Gradually Turkey also will not fail to be affected. As there is alliance now between Turkey and Germany, the union of the said three powers cannot so soon affect Turkey. Ah! What destiny has overtaken the Muhammadan Governments which were once a terror to Europe!"

VRITTANTA CHINTAMONY,
Mysore,
June 24th, 1908.

The Amir's foreign policy.

7. The *Vrittanta Chintamony*, of the 24th June, says that certain of its contemporaries observe that the Amir is conspiring against the British Government with certain malcontents in his State including the Sirdars, Mullahs, and also his brother Nazurallah; that certain of his subjects attacked the British subjects on the frontier; that it was a political mistake not to have provided for the annexation of the Muhammadan States in the Anglo-Russian Convention; and that the various privileges and facilities afforded by the British Government for the manufacture of arms and ammunition in Afghanistan have led to the present attitude of the Amir. It is also said that the Asiatic Muhammadan States are now uniting for their common advancement, and that the Amir has undertaken to supply all the other States with arms and ammunition manufactured in Afghanistan on a very large scale. This is indeed a highly regrettable state of things. As the Muhammadans form a considerable portion of His Majesty's Indian subjects, it would be for the welfare of all concerned that the relations between the British Government and the Amir are improved.

The Amir has been receiving a subsidy of 18 lakhs of rupees annually from the British Government; besides during his recent visit to India he was treated as an ally and an equal. It is hoped that the Amir will try to keep up these friendly relations.

II.—HOME ADMINISTRATION.

(a) *Police.*

8. Referring to the recent riots in Travancore, the *Nadegannadi*, of the 20th June, observes that, as in this case, in most places in India it is the oppressiveness of the Police which rouses the people to acts of violence and becomes the cause of disaffection towards Government. Therefore the Government have to use greater discrimination in choosing men for this department and duly curb the mischievous propensities of its officers.

Oppressiveness of the Police.

NADEGANNADI, *Bangalore City,* June 20th, 1908.

(b) *Courts.*

9. The *Lawyer*, of April* 1908, says:—The prestige of the Government of the British in India depends on their administration of justice in this country. Some European Government officials do not understand this and make the justice of their courts depend upon the colour of the accused standing before them, and the conduct of these few reflects discredit on the name of the British Government itself. For example, in the case in which Rungiah Gounden of the Nilgiri Tonga Company charged three Military officers with having assaulted him and caused damage to his property, the conduct of the Magistrate who tried it was, at every step, most reprehensible. First of all, even when the examination of the prosecution witnesses had not been completed, he asked the jurors to declare the accused not guilty under section 298, Code of Criminal Procedure, on the ground that the witnesses who had been examined till then contradicted each other. The strange feature of this is, that he has acted quite against the provisions of the very section which he quoted as his authority; because section 298, Code of Criminal Procedure, clearly states that the Court can ask the Jurors to give a verdict of "not guilty" only if, after all the prosecution witnesses had been examined, the Court thinks that no offence has been proved against the accused, and in this case the Magistrate addressed the jury when there were still some witnesses to be examined for the prosecution. Secondly, the prosecution witnesses in this case were illiterate people like carriage drivers and syces, and the Court was not justified in expecting from these people connected and wholly corroborative evidence about the case. Thirdly, the Court has remarked in the judgment, that though there were grounds for believing this case to be true, there was not evidence enough to bring home the offence to the accused. But when the Court admits that there were grounds for believing the case to be true, should it not have examined the remaining witnesses also? Thus we see how many legal flaws there are in this case.

Failure of justice under the British Government.

LAWYER, *Madras,* April, 1908.

10. The *Agnikuladittan*, of the 20th June, writes:—Our readers know that one Srijut Krishna Sarma was arrested in Madras recently on a charge of having made a seditious speech at Karúr four months back. The Sessions Judge of Karúr, who was moved to release him on bail, refused to do so. Even ruffians, who have committed murders, are released on bail. In Bengal persons who have been charged with sedition, as in this case, have also been released on bail; and even some persons connected with the bomb outrage case have been allowed to go on bail. Perhaps the law of Madras is different from the law of Bengal!

"Is the law of Madras different from the law of Bengal?"

AGNICULADITTAN, *Madras,* June 20th, 1908.

---

* Received in the current week.

KERALA PATRIKA,
Calicut,
June 20th, 1908.

The system of trial by jury.

11. A leader in the *Kerala Patrika*, of the 20th June, remarks that the system of trial by jury in certain cases is considered as a palladium of popular liberty and that the jury must consist exclusively of impartial and informed men to produce the benefit contemplated. The representative popular assemblies are agitating for a large increase to the number of cases tried by jury. But unfortunately the system, as at present followed, is fraught with more harm than good, owing to the injudicious selection of persons to constitute juries, some of whom even go to sleep while a case is proceeding In many instances they give a verdict contrary to law and facts and defeat the purpose for which they were empanelled. Some even stoop to receive illegal gratification from parties and allow themselves to be swayed by recommendations, etc. This state of things can be remedied if English-knowing persons are selected as a rule, in all cases for they will understand the discussion between Judge and counsel which will materially help them in arriving at a verdict. This being not possible at present, the authorities should bestow special attention on the selection of juries and see that one juror at least in every panel is a competent man whose lead the others may be expected to follow.

SHAMS-UL-AKHBAR,
Madras,
June 15th, 1908.

A Muhammadan Judge for the High Court of Judicature, Madras.

12. The *Shams-ul-Akhbar*, of the 15th June, writes that our just British Government appointed one Hindu Judge and one Muhammadan Judge in the High Courts, for the population of India is mostly composed of these two nations. It is an admitted fact that the laws of marriage, endowments and inheritance of the Hindus and Muhammadans are very obstruse and intricate, and that these can be fully and clearly expounded only by men belonging to the Hindu and Muhammadan communities. In Bombay also the percentage of Parsis being greater than in any other place, the Government has appointed a Parsi Judge. Whereas the want of a Muhammadan Judge in the Madras High Court is much felt. If no competent Barrister is available in Madras, several Muhammadan Barristers are available in Northern India, who are fully competent to hold the place of a Judge in the High Court of Judicature at Madras. The *Shams*, in conclusion, invites the attention of the Government to the above matter and hopes that a Muhammadan Judge will be appointed in place of the late Mr. Justice Boddam.

(*k*) *General.*

LAWYER,
Madras,
April, 1908.

The Government scenting sedition everywhere.

13. The *Lawyer*, of April * 1908, writes:—The members of a literary association had arranged for a lecture on "The proof of the human creation" in the Minerva Lodge at Amritsar. But the police scented sedition even at this meeting and graced the occasion with their presence! These people can worry the public only if they express anything against the Government; but under what section of the Penal Code will they punish a man if he has a strong seditious feeling at heart? By the Government thus fancying sedition in every bush and making much fuss over the matter it is only making even people, who would not have dreamt of sedition, think of it always.

YADARTA VACHANI,
Kumbakónam,
June 20th, 1908.

The magistracy and justice.

14. The *Yadarta Vachani*, of the 20th June, observes:—It appears one Muhammad Shah fired some shots near a thoroughfare at Rawalpindi quite against the provisions of law and thereby wounded a youngster so seriously that he is now in a precarious condition. The man was caught by the father of the wounded boy and admitted his guilt. But still no steps were taken to prosecute him for the offence. Thereupon a complaint was lodged before the District Magistrate alleging that the Police, having been bribed by the Muhammadan, had sent a false report of the occurrence. But the Magistrate dismissed it without even summoning the Muhammadan, merely because the petition was

---

* Received in the current week.

drafted by Setram, who was one of the accused in the Rawalpindi riot case, and was subsequently acquitted by the Sessions Judge. It is not at all desirable that the authorities should now act in such a way as to increase the already existing unrest in the land. How are they justified in wreaking their private vengeance, casting justice to the winds? It does not become the Judges at this juncture to regard the Hindus as their enemies and the Muhammadans as their friends.

SWADESAMITRAN, *Madras*, June 22nd, 1908.

Unrest even in the United Provinces.

15. The *Swadesamitran*, of the 22nd June, observes:—Our readers know full well that there is now unrest of one kind or another in every part of India, except the United Provinces. But it seems as if the Government does not like this part of India too to be peaceful; because we learn that the recent searches made into the houses of many people in the Province have provoked the hitherto quiet people of the place and have given room thereby to the spread of feelings of discontent and disaffection in their minds. We cannot make out why the Government should have suspected the people of this harmless Province. Perhaps it is afraid of bombs having been secreted here too!

Lord Morley on the present condition of India.

16. The same paper writes:—Sometimes Lord Morley talks in riddles and such are his words uttered during the recent Indian Civil Service dinner, viz., "It is the duty of the Indian Secretary to harmonise the views of the Anglo-Indians and the Indians about India." We are not able to understand what he means by this statement Now, the Indian Secretary has a double responsibility on his shoulders: one is his duty of protecting the British, as one of the Ministers of the Emperor, and the other is his duty of protecting the Indians, as the person in whose hands the Emperor has vested the control of India He would not have this double responsibility if India were a self-governing country like England, or even if England had nothing to gain by her possession of India. For example, the colonies like Canada and Australia form part of the British Empire; and yet the relationship between them and England is purely friendly and has no pecuniary basis, and so the views of the Colonials quite agree with those of the Englishmen. But the condition of India is quite different. She is so completely dependant upon England that what is loss to her is gain to England and what is gain to her is loss to the latter. Thus, it will be a gain to India if her industries are in a flourishing condition; but this will adversely affect the trade of the Englishmen and cause loss to them. Similarly, it will be a gain to India, if all Government employments are given to the Indians; but this will preclude the Englishmen earning thousands of rupees here. Thus the view of the Englishmen will always be to make as much profit as possible from India, while the view of the Indians will be that they should have all the benefits and enjoy all the rights. So naturally the view of the one clashes with that of the other and Lord Morley feels it his duty to reconcile them. But how is he to do it? If the Englishmen care only for the immediate gain to them by their possession of India, it is, no doubt, against their interest to grant rights and privileges to India. On the other hand, if they realise that, should India become free and wealthy, it will eventually help their trade, even though it may cause immediate loss to them, they will not be wise in preventing the progress of India. Now, coming to the desire of Lord Morley to harmonise the views of the Anglo-Indians and the Indians about India, this will not at all be possible, if the Englishmen act with the view of taking advantage of their possession of India to drain her completely of her wealth. But it will be possible if they act on the principle that it will add to the fame and prestige of England if she helps to raise one of her dependencies to an equally high level with herself.

The *Swadesamitran*, of the 23rd June, observes:—From the speech of Lord Morley on the occasion of the Civil Service dinner, we see that he sincerely wishes to be just towards India. But he has not the boldness to carry out his object. The sun-burnt Anglo-Indians around him terrify him and confuse him. Though the popular agitation in India is now conducted more openly and with more earnestness than before, nothing has happened to give room to an apprehension of danger to the British Government. Such being the case, what did Lord Morley mean by his statements that "Dark clouds are gathering in the Indian sky" and "The present juncture is one of those unhappy events that have occurred at times in the history of the relation between England and India." Perhaps he referred, in these statements, to the recent bomb outrages or the prosecution of various papers for sedition, or the riots of Tinnevelly! There is nothing very serious in either some papers writing seditious articles or even in the occurrence of petty riots. These are of every-day occurrence in European countries. But the bomb outrages are indeed a serious matter. If the people get accustomed to wreak their vengeance by throwing bombs, what happens to-day to the Government officers may happen to-morrow to every one among us. But from the Police enquiries we are led to think that these outrages have not had much support from the people in the country. Even Lord Minto said that this was only an introduction from foreign countries and did not originate in India. So, it is clear that it is only the hasty act of some hair-brained youngsters and has not the support of the Indian community, and therefore Lord Morley is not justified in taking the deeds of a few to denote the feelings of the many and stating that dark clouds are gathering in the Indian sky. He himself says, lower down in his speech, "The Indians are only progressing on the lines taught by us", and if he has not yet understood that the Indians who are progressing on the lines taught by the British are not of the stamp of Kudiram Bose, it must only be the result of the bad advice of the bad ministers around him. The progressing Indians mentioned above are only those that have been working in common associations like the Congress and their only aim has been to acquire for their countrymen an important share in the Government of their country. In working with this aim they have been proceeding on purely lawful lines. So, no danger can befall the British Government from the progress of the Indians, as Lord Morley thinks. Though the ultimate goal of India is *Swaraj*, no attempts are being made now to endanger the British Government. We cannot believe that Lord Morley thinks that the enlargement of the rights of the people will tell upon the stability of the British Government; on the other hand, he must know, that it will strengthen the Government materially.

The ***India***, of the 20th June, writes:—Recently, in the course of a speech, Lord Morley observed: "I am trying my best to avoid the difficulties that are inevitable in the case of a responsible Government." If this statement had been made with a sincere conviction and not with the motive of pleasing his audience, there is room for us to hope that he will hereafter at least act on the advice of the Indians whom he regarded as his enemies. Lower down in the same speech he says: "None can deny that a new spirit has arisen in India which cannot be destroyed by any one. It is from us that they learnt it and if we do not act amicably in consonance with their views, the fault will lie with us and not with them. It will also greatly endanger our Government. No one will admit that a despotic rule will always be possible and especially so with the English public behind us." Though these words of his bespeak a realisation on his part of the real condition of India at present, his statement, "It is from us that the Indians have learnt the new spirit" makes one think that he still entertains the idea that it is the English education that has given rise to the new spirit among the people. But his describing this spirit as one that cannot be destroyed by any clearly shows that he recognises that it is not only a certain specified community but the whole of the Indian public that has been imbued with the new spirit. Once this conviction has crept into the mind of Lord Morley, we can expect that he will soon find his way to conduct the administration of India on smooth lines without giving room to troubles, such as have arisen recently.

INDIA,
Madras,
June 20th, 1908.

The contagion of Bengal has spread even to Madras.

17. The *India*, of the 20th June, remarks :—Our Government is acting on the foolish idea that it can suppress our efforts to acquire liberty by means of repression. It was only the authorities of the Bengal Presidency that were till now acting foolishly like this; but now the contagion has spread even to the authorities of the Madras Presidency. These have prohibited public meetings in Moore Market, the Beach and other public places. There is nothing more stupid than this. If the authorities try to suppress the open and mild attempts of the people for the acquisition of their rights, it may only lead to the people working secretly as in Bengal and will eventually prove harmful to the authorities themselves. Then there is no use of their throwing the blame on this or that man as in Tinnevelly; because it was the illegal remanding to custody of Mr. Chidambaram Pillai that really led to the riots there, though the authorities subsequently attributed them to the speeches of Mr. Chidambaram Pillai.

DESABHIMANI,
Cuddalore,
June 24th, 1908.

The Provincial Decentralisation.

18. With regard to the proposals of the Board of Revenue for delegating greater powers to the Collectors, which are now under the consideration of the Local Government, the *Desabhimani*, of the 24th June, observes in English as follows :—" The Board have proposed to give to Collectors power to exempt Matriculates and F.A.'s from the Handwriting Test without limit of time and incidentally recommended the abolition of the Handwriting Test altogether. We very much agree with the Board in this recommendation. The Handwriting Test serves no useful purpose. A Collector is not likely to appoint a candidate whose handwriting is illegible and is quite a competent judge of handwriting. The proposal is, however, under the consideration of the Educational Department, and we hope that the Board's suggestion will be acted upon. Proposals regarding office routine and office contingencies are under the consideration of the Finance Department and certain others have been rejected. We cannot understand why it did not commend itself to Government to delegate to Collectors power to write off irrevocable arrears of land revenue where they consist of amount erroneously included in demand, wrongly shown on lands taken up for Public Works, remission after jamabandi, prohibitive and other assessments first levied and subsequently remitted, and demands undischarged after the sale of property. These are matters merely of routine work where there is no possibility of any mistake being committed to the detriment of revenue, as the irrecoverableness of these amounts are patent in their very face. The Collector will, beside, be relieved of the anxiety of keeping up a balance that is never due and that can never be recovered . . . . While we realise the need for the enlargement of financial and other powers of the district and subordinate officials in the interest of speedy disposal of work and justice of the revenue administration arising out of the sympathy which a close acquaintance with the people brings in its train, we should also point out certain departments where it is necessary that powers, at present exercised by subordinate officials, should be curtailed and kept exclusively in the hands of responsible superior officials. Two of these are Revenue Settlement and Income-tax. The Settlement work is at present supposed to be done by Settlement officers and Assistant Settlement officers, but the real work of surveying, classifying and estimating are done by classifiers and fieldmen to which the Settlement officer simply affixes his signature. The people would rather bear the charges of an increased settlement establishment, working in smaller areas under responsible officers, who would look to these works personally field by field, instead of having to bear the yearly drain in the shape of a land revenue which they are unable to meet and which their lands do not yield to pay with. In the case of income-tax, to prevent injustice, the power of assessing the tax should not be entrusted to officers lower than Divisional officers. This was one of the prayers in the memorial drawn up by the Tanjore District Association and forwarded to the Governor . . . . We cannot understand what made His Excellency

unable to accept such a proposal. We, however, hope that a reconsideration of his decision will be made . . . ."

SWADESAMITRAN,
Madras,
June 24th, 1908.

Sir George Clarke on the recent events.

19. The *Swadesamitran*, of the 24th June, writes:—It cannot be gainsaid that a true note of sympathy for, and a sincere expression of interest in, the people of this country characterised the recent speech of Sir George Clarke in the Bombay Legislative Council. We are glad at the facts that he promised certain new rights of self-government to the District Municipalities of Bombay and that he expressed his wish that the rulers and the ruled must always be on friendly terms. But we do not at all agree with him in his statement that the recent horrible events were caused by some youngsters, who had not enough of education, at the instigation of some mischievous men and that it was therefore the duty of the Government to take prompt steps to suppress these people. No doubt some stray persons might have goaded the youngsters to do the deeds they have committed. But we can surely say that these are neither the educated classes nor the popular leaders, but only certain irresponsible men who could not foresee the consequences of their acts.

SWADESAMITRAN,
Madras,
June 25th, 1908.

The partiality of the officials.

20. The *Swadesamitran*, of the 25th June, remarks:—A native peon has been arrested for the offence of having brushed against a European lass near a church adjoining the Allahabad Railway Station. Any number of Europeans have outraged the honour of Indian women and yet have escaped scotfree; but an Indian has been arrested for the heinous crime of having brushed against a European lass in a hurry! And yet these officials are vaunting that they do not know what partiality is!

The *Times of India* on the present condition of India.

21. The same paper observes:—The *Times of India* criticises the statement of Lord Morley that it will not always be possible to rule India with an iron hand as the British have been doing till now, and says that it is a false view that a suppression of the rights of the Indians has been the chief feature of the English rule in India for the last two or three years. It adds that no country in Europe enjoys the same rights that India does under the British rule. It is no wonder that it writes so, for it is only an Anglo-Indian paper. If the rights of the Indians are trodden under their feet by the rulers, surely it cannot affect the Englishmen in any way! What do we care about the rights of the people in other countries of Europe? We only ask for certain rights as subjects of the British Empire; because not only have we not been given all the rights to which we are entitled as subjects of the British Empire, but we are not allowed to enjoy even the rights that we have. So the words of the *Times of India* only show its racial arrogance and rude nature. Apart from the repressive measures recently passed by the Government, curtailing the rights of the people, many are the restrictions that have been placed upon the exercise of their rights by the Indians. Firstly the vesting of unlimited powers in the hands of the Police and the Magistracy in India has made it possible for them to block any act of any individual at any time. Thus the Municipal President here has prohibited meetings in the vicinity of the Moore Market and the Commissioner of Police has done the same thing in the Beach. Does not the fact that any official can prohibit meetings by a stroke of his pen imply a curtailment of the rights of the people? Secondly, if the newspapers point out the grievances of the people their position is endangered. Thirdly, the Magistrates and Judges mete out justice, not on an impartial basis, but according to the wishes of the rulers. Fourthly, the Government does not, as a matter of fact, like the growth of the *Swadeshi* movement, though it poses to like it much. Fifthly, is it not a curtailment of our rights for the Police to dog our leaders wherever they go and worry our *Swadeshi* preachers in and out of season? Those who are in the service of Government, or under obligations to it in any way, are bound down and terrorised into not having even the scent of *Swadeshi*. Does this indicate our

freedom? The Police arrest every passer-by who utters the words *Vande Mataram* and release him after taking a bribe from him! If any zamindar evinces an interest in the cause of *Swadeshi*, the Collector of the district sends for him direct and warns him! Even grown up students, who attend public meetings or act against the will of their teachers, are rusticated and debarred from appearing for their examinations! Perhaps all these show a preservation of our rights.

Then again the *Times of India* says that there is nothing to prevent any honest man working for his country. But what is the definition of the *Times of India* for an honest man? Perhaps, in its opinion, every adorer of the Whites is an honest man! No doubt it is true that none blocks the movements of such people, *e.g.*, Nawab Salimullah of Dacca. Though, if all patriots of India be men like Salimullah, the difficulties of the British Government will be lessened a great deal, still the condition of the Indians will then resemble that of the subjects of Russia or Turkey. So, if England expects the Indians to be reduced to that condition, she will have to dispense with her Parliament and other free institutions and adopt the cruel methods of the Russian administration.

SWADHARMA-PRAKĀŚINI,
Madras,
May, 27th 1908.

Foreign trade and *Sanātana Dharma*.

22. Adverting to the *Sanātana Dharma* (a code of principles of human conduct) the *Swadharmaprakāsini*, purporting to have been published on the 27th May, but received on the 22nd June, observes:—"It must be recognised that it is not desirable to use foreign articles. The foreigners who fill their stomachs with beef and enjoy the dessert of bones, may naturally mix beef and such other things in the articles manufactured by them, while Hindus whose hair stands on end when they even hear the word beef, would have their articles of food free from such things. We understand there is not a single substance in the articles manufactured by foreigners whose rules of conduct are contrary to the *Sanātana Dharma*, that does not injuriously affect it. Even those who style themselves intelligent persons and use foreign articles do not even in their dreams seem to have enquired, 'How are these things manufactured? What substances go to make these things? Are these things prejudicial to *Sanātana Dharma?*' It is not an exaggeration to say that the goddess of discretion has abandoned those persons. Probably that holy goddess would have found the Indians growing sinful owing to their use of foreign things which are manufactured with substances noxious to *Sanātana Dharma* and abandoned them as unworthy to be approached. It is, therefore, perhaps that the Indians are making use of articles indiscriminately, provided they appear to be agreeable, without minding whether they are *Swadeshi* or foreign or noxious to their *Sanātana Dharma*. Their theory is that the only holy thing is what is agreeable to the eye."

KISTNAPATRIKA,
Masulipatam,
June 21st, 1908.

"Lawful weapon".

23. Referring to the "Boycott" resolution at the recent Kistna-Guntúr District Conference, the *Kistnapatrika*, of the 21st June, observes:—"Those who opposed the boycott resolution in the District Conference at Tenali advanced a strange and groundless argument. Their view was that boycott must not be employed anywhere except in Bengal. Should we not feel the suffering of our Bengal brethren as our own, all of us being the natives of the same country? For the mischief of certain rowdies in the Punjab, respectable pleaders of Lahore were subjected to severe persecution and Lala Lajpat Rai and Ajit Singh were deported. On account of certain riots in Tinnevelly, Subrahmania Siva and Chidambaram Pillai were charged with sedition. The Police espionage in the case of educated persons and such other measures of the Government provoked the people in all places. It is simply madness to say that the time to have recourse to boycott has not yet come in other places than Bengal. It is said that this resolution is not a proper one because it is associated with hatred. A master wrenches bread off the mouth of his servant, and refuses to give it back when the latter requests him for it and threatens him (the servant) that he would thrash him for having asked him to

return it. The servant thereupon says that he would resign his appointment and give up the dress given by his master. Can the servant be said to cherish any hatred towards his master under such circumstances? Similarly, what can we do if the Government is provoked by what we have done."

KISTNAPATRIKA,
Masulipatam,
June 21st, 1908.

Lord Morley 'the Philosopher.'

24. Referring to the speech of Lord Morley at the recent Civil Service Dinner, the *Kistnapatrika*, of the 21st June, observes:—"To those who make a critical study of his speech, it would seem that his mind was confused by the sudden appearance of the bomb-throwers and that he dreamt of some agitation or other in India. It does not appear that he is gifted with the far-seeing power to realise the actual state of affairs and to satisfy the aspirations of the people. While his speech vacillates between mutually inconsistent ideas, such as apprehension in one place and dignity in another, doubtfulness in one place and resolution in another, it is mere delusion to base any hopes on it. It appears Lord Morley regarded the establishment of Universities to be more momentous than the transfer of the Government of India from the East India Company to the Crown. But if we examine his educational measures a little, we see that very few measures contributed to the misery of the country more than they. Lord Morley believes that education is the chief cause of unrest now. No doubt this is true to a certain extent. But it is an undoubted fact that the natural desire for freedom in human beings and the repressive measures inaugurated by the Government fomented that unrest. Lord Morley does not seem to have understood this secret as yet. Those who are blinded by despotic power cannot attempt to get out of the darkness of authority, however intelligent and learned they may be. In whatever light his speech is viewed Lord Morley seems to be but a false philosopher. It is wrong to suppose that the people will be satisfied by such speeches and give up their Movement. The liberty of the people has begun to shine forth. Self-help and self-exertion are increasing. Unrest cannot cool down until the ideal which moves every heart is realised."

"Our new District Collector."

25. Referring to Mr. Scott, the new Collector of Kistna, the same paper observes:—"We warn Mr. Scott, the newly appointed Collector of our district, that, unless he kept at bay the wicked persons who conceal their faults and carry tales to him to win his favour, he might subject himself to the danger which overtook Mr. Parsons, however fair minded and open-hearted he may be. It was on account of the evil influence of the tale-bearers that the administration of Mr. Parsons, which would otherwise have closed to the perfect satisfaction of the people, culminated in a miserable catastrophe. Moreover, there is much difference between those days and the present times. The officials are now confronted with many a problem that did not exist then. The troubles of administration are increasing every day. Farsightedness, patience and impartiality were never more in requisition in the officials than now."

THE SASILEKHA,
Madras,
June 23rd, 1908.

"Unrest in India".

26. The *Sasilekha*, of the 23rd June, writes that Lord Curzon declared in the House of Lords that Lords Morely and Minto had not governed India well, whereas his own administration of India was good. It remarks that many people are now of opinion that the present unrest in India is the direct result of his administration only.

SWARAJ,
Bezwada,
June 25th, 1908.

"Your secret has been known.'

27. The *Swaraj*, of the 25th June, writes as follows:—"Just when the natives felt that the rulers of India were foreigners, their affection for a foreign king began to wane. As soon as they perceived that the natives were looked upon as worse than slaves, they began to search for means to free themselves from their thralldom. No sooner did they note that the native trade was ruined, than they prepared themselves to fell the big tree of foreign trade with the sword of boycott. Immediately as they realised that national education, the source of national power, was wrecked, they ceased to listen to the false teachings of foreigners. Thus the 'wisdom-weapon' of

national movement has warded off the 'illusion-weapon' of foreigners. Since then the blind strength of despotic authorities has diminished while the national strength has increased; the prisons have been opened to receive patriots; the Hindus—incarnations of patience—have become enraged. The agitators have come out as actors on the stage of the 'wisdom-war' of New India. All this has been very annoying to the great sage, Mr. Morley, the head of the despotic authorities. Thereupon, he appointed spies who are as so many wheels to the machine of the 'illusive Government', and enacted the 'Gagging' Act and the 'Press' Act. But whatever may be the number of these Acts, they cannot affect even the dust at the feet of the actors on the stage of the 'wisdom-war' of New India. The Hindus have made out your cunning and your tricks. They will no longer give room to your cunning and flattering words. They are weighing the strength and weakness of yours as well as theirs. They relied on the words of a great man, who said that if all the Hindus should assemble at one place and spit, the spittle would swell into a sea and carry away England. Knowing that their happiness or misery concerns them only and not any others, they walk in the direct path. How could the unwise stand in the way of those who tread such a wise path? May God ever help the wise!

NAVAYUGA,
Masulipatam,
June 25th, 1908.

"Lord Minto and the purdah."

28. Referring to the statement of Lord Minto on the occasion of the passing of the new Press Act, namely, that both the rulers and the ruled will be benefited if the purdah between them were removed, the *Navayuga*, of the 25th June, observes:—"The Congress has been lifting the purdah and revealing the secrets of the Indians for the last 23 years. As the secrets became revealed, the people were put to loss more and more and they received no benefit. Soon after the authorities noted the unanimity among the Bengalees, Bengal was partitioned. One repressive measure after another has been passed. Now that the Congress has collapsed, 'this Governor-General' thought that it would be well 'if the purdah were lifted once again'. On account of his unsympathetic proceedings, not one purdah but many came into existence to obscure his vision. Ah! How fair is it to lift the purdah, in order that the secrets of the people may be revealed, while the Government screen themselves with the Official Secrets Act!"

SHAMS-UL-AKHBAR,
Madras,
June 22nd, 1908.

The Muhammadan preachers and Ulamas.

29. The *Shams-ul-Akhbar*, of the 22nd June, writes that the several applications addressed to the Local Government for the post of kazi have been rejected, and says that Government allots an annual grant of Rs. 50 lakhs for the Ecclesiastical department, and that it would not be unfair if the Muhammadan community were to petition to the Government for granting the same concession to its preachers and Ulamas. When these Bishops and Chaplains are paid out of the taxes paid by the Indian ratepayers, then why should not paid preachers be appointed by Government for the Mussalman rate-payers?

Fracas between the Sunnis and Shiahs.

30. The same paper writes that in the recent religious fracas between the Sunni and Shiah sect of Muhammadans of Lucknow, one suffered death, and several others were wounded. It is to be regretted that Shiahs, who call themselves by different names in different places, make some innovation or other in order to wound the religious feelings of the Sunnis. It is a pity that Government does not think of adopting coercive measures in order to suppress such movements. The silent attitude of Government in such matters as these clearly indicates that Government wants to emblaze the flame of hostility and discord between these two sects.

JARIDAH-I-ROZGAR,
Madras,
June 20th, 1908.

Anarchy in India.

31. The *Jaridah-i-Rozgar*, of the 20th June, inserts a translation of an article headed "Anarchy in India" published in the *Al-Liva*, of Cairo, of which the following is a nucleus:—"A brief review of the administration of the British in Egypt and the treatment accorded by them to the Egyptians, makes us infer that the British Raj is built upon servitude and dependence. The British are

using every possible means and are doing their level best to save India from foreign raids, for India is the wealthiest, most prosperous and populous colony of the Britannic kingdom. Having this in view they have come to an understanding with Russia, their old and inveterate foe, and have also made friendly alliance with Japan. The British, who have come to India for the purpose of trade, have somehow or other secured the possession of India at a time when party-feeling, racial hatred, and discord were rampant in India. The success to the British arms was mainly due to the ignorance of and want of unity amongst the Indians. But the long rule of the British in India awakened the Indians to their present activity. They have given up all mutual disagreement and disunion. They are now struggling to free themselves from a foreign oppressor. This idea of patriotism has been created in their minds since the time of the triumphant victory of the Japanese over Russia. The Indians do not like to lead a degrading life and to be downtrodden any more. They are discontented with the Government of the British. The aspirations of the British are beginning to take shape. The British are very much afraid of the anarchial aims and the outrageous doctrines of the Indian patriots. The French newspapers inform us that the British Government has found out certain papers of the secret society formed at Calcutta with the object of inciting people to break into open revolt, to murder the Viceroy, Lord Kitchener and other great officers. The other point which has greatly unhinged the minds of the British is the raids on the frontier. The hostility of the Amir and the patriotism of the Indians will involve the British in insurmountable difficulties. The British on one side and the brave and patriotic Afghans and Indians on the other will fight in the plains of India and Afghanistan.

III.—LEGISLATION.

SWADESAMITRAN,
Madras,
June 20th, 1908.

The Press Act and the Zamindars of Bengal.

32. The *Swadesamitran*, of the 20th June, writes:—We are led to think that the Press Act recently passed by the Imperial Legislature is the outcome of a petition sent by five Zamindars of Bengal to the Lieutenant-Governor, complaining of the increase of sedition and rioting in the country and asking for an Act to gag the press which was inciting the people. It is strange that these five gentlemen alone should have felt that their lives and property were in serious danger. It is stranger still that they should have acted on the cry of the Anglo-Indians that the Bengal Presidency was in a topsyturvy condition without caring for the words of the Indian newspapers that it was the Anglo-Indian officials who were upsetting the natural state of the Province! We will only call these persons idiots who fancy that they can ever depend upon the Anglo-Indians; but the Indian public will regard them as traitors to their country. Apart from this, the trick played by the Government of India with regard to this petition surpasses everything. It has not published either the date of the petition or the date on which it was received. If it is a fact that it has taken or will take any steps on the strength of this petition, there is nothing more foolish than this act.

VRITTANTA PATRIKA,
Mysore,
June 25th, 1908.

The policy of repression.

33. The *Vrittanta Patrika*, of the 25th June, in reply to those who condemn the repressive measures of Government, particularly the recent Acts relating to newspapers and explosives, observes that if we look back into the past history of India, the Hindu as well as the Muhammadan kings were all sole despots with absolute powers over the life and property of their subjects. They could, at any time, put to death any person without trial and also confiscate his property. When Balban was the Emperor of Delhi there was a serious riot in Bengal to suppress which most cruel and horrible sentences were passed, the ringleaders and even their blood relations having been all made to stand in a row in *Lakshmanavati* street and hanged. If the situation should become so serious, the British Government can also suspend the civil law and deal with the rioters summarily. But the present situation being quite

easy to deal with, the Government has no need of displaying its absolute power. There can be no doubt that those who pretend to work for the progress and welfare of the country, will, by transgressing the laws of Government as well as of religion, become real obstacles in the way of progress.

IV.—NATIVE STATES.

VRITTANTA CHINTAMONY, *Mysore*, June 20th, 1908.

Trade by Government.

34. Referring to the attempts of the Mysore Government through (Mr. Sticksand) a planter, to find a market for Mysore teak and sandalwood in England, the *Vrittanta Chintamony*, of the 20th June, observes that it is probably because the British came here originally as mere traders and now hold sway over this country that the Mysore Government wishes to enter upon the same career. It is probably their greed for wealth that induces them to descend to the level of traders. As the cost of administration has increased there must necessarily be a corresponding increase in the revenue. Consequently, many of the privileges which the people hitherto enjoyed in respect of forests have now been taken away. Though the Government now receives a larger share of the forest produce, a large number of agents and foreign companies will now come in for a share of these profits. When a Government enters upon trade, there can be no doubt that their administrative policy will become pettifogging and people cannot be too careful in dealing with such a Government.

VRITTANTA CHINTAMONY, *Mysore*, June 24th, 1908.

The extension of the Newspaper Offences Act to Mysore.

35. Referring to the rumour that the Diwan wishes to extend the Newspaper Offences Act to Mysore, the *Vrittanta Chintamony*, of the 24th June, observes that though it was proper to have introduced the Act into British India, because some of the newspapers such as the *Yugantar* were actually abusing the liberty of the press, the enforcement of the same in Mysore is altogether unwarranted by the present situation. In Mysore there has been no political agitation of any kind. The newspapers and the people are loyal towards the Mysore Government as well as the British. The avowed policy of the Government has been to encourage all honest criticisms and suggestions offered to Government with a view to remove the shortcomings of the administration, and there are no newspapers in the State that desire any greater privileges than this. Under these circumstances, Mr. Madhava Rao will certainly mar his reputation for statesmanship by enforcing a measure which thwarts the liberty of the whole Press. It is hoped that Mr. Madhava Rao will perpetuate his memory by associating his administration with only just and sympathetic measures and not bring upon himself the curses of the people by introducing measures detrimental to their liberty.

V.—PROSPECTS OF THE CROPS AND THE CONDITION OF THE PEOPLE.

NADEGANNADI, *Bangalore City*, June 20th, 1908.

Famine in India.

36. Referring to sister Nivedita's recent address at Oxford on famines in India, the *Nadegannadi*, of the 20th June, observes that almost every year there is famine in some part of the country or other. Prior to the British administration famines were neither so frequent nor so dreadful. But now as all the wealth of the country is being carried away to England, the people are altogether helpless against famines. How far a foreign Government—which would not remit the land tax even temporarily in times of extreme distress—will be agreeable to the people, the people alone can imagine. The ryots are not now able to store up grain in their granaries as they used to do before. They have to sell it all for paying the land tax and to meet their other expenses. Hundreds of thousands of people thus easily fall victims to these famines. It is regrettable that the Government shows no anxiety to find out the causes of such distress and remove them. It is always the manner of the British authorities to blame the skies for not sending rain.

VI.—MISCELLANEOUS.

INDIA,
Madras,
June 20th, 1908.

"The vakils must avoid the Government Courts as far as possible."

37. The *India*, of the 20th June, writes:—One of the objects of our present work is to establish Panchayats in every place, and so it becomes our duty to boycott the existing courts as far as possible. Though the vakils, whose income depends upon an increase of litigation in the courts established by Government, sympathise with the *Swadeshi* movement, their conduct is only such as to prove harmful to their country. Some of them argue by saying: "We will work in the Panchayat Courts as soon as they are established; but there is no harm in our working in the Government Courts till then." This is just like the remark of certain officials who feign sympathy with the *Swadeshi* movements and say: "We will work under *Swaraj* as soon as it is established; but what harm is there in our working under the present Government till then?" But our view is that our people should, as far as possible, avoid Government service, and similarly we expect the vakils also to avoid the existing courts as much as they can.

The Indian Moderates and the English Liberals.

38. A correspondent of the same paper says:—The moment Lord Morley, the biographer of Gladstone and a Liberal of the Liberals, became the Secretary of State for India, the Moderates among us jumped with joy at the sure prospect of the Indians acquiring their freedom under his regime. But they forgot the saintly advice given by Mr. Tilak in one of his speeches at Calcutta in which he said as follows:—"As Mr. A. O. Hume remarked in the Congress of 1903, it is the same to India whether the Government in England is Conservative or Liberal. The Government will not of its own accord grant all rights to the Indians without the latter taking any trouble to acquire the same." Later events have clearly proved the truth of the above statement to the letter. To cite instances,—(1) The partition of Bengal was confirmed in spite of numerous representations made against it. (2) The *Punjabee*, which pointed out the grievances of the people, was punished, while the *Civil and Military Gazette* was let off by the Government. (3) Some Barristers and Zamindars of Rawalpindi were kept in prison for four and-a-half months for nothing. (4) The deportation of our patriots Lala Lajpat Rai and Ajit Singh. (5) The prosecution and conviction of the editors of many native newspapers. (6) The quartering of punitive Police wherever the Europeans fancied danger to themselves. (7) Subjecting the people to the mischief of the rude Gurkhas. (8) The supremacy of the authority of the Police. (9) The imprisonment of Srijut Bipin Chandra Pal. (10) The bomb outrages at Calcutta. (11) The security cases against the vakils in Tinnevelly and the riots there. (12) The revival of old laws like the Regulation III of 1818 and the passing of Acts like the Seditious Meetings Act, etc. All these prove beyond doubt that the tendency of the Liberal Government has also been to prevent the possibility of India ever having self-government. So the hope of the Moderates has been dashed to the ground by the recent events and the only way for the Indians to acquire *Swaraj* is for the Moderates and the patriots to unite and work hand in hand towards that one goal by means of national education, adoption of *Swadeshi* and boycott of everything foreign.

SWADESAMITRAN,
Madras,
June 25th, 1908.

"The cry against the heaviness of the land-tax is also a political agitation!"

39. The *Swadesamitran*, of the 25th June, says:—During the debate on the budget in the Bombay Legislative Council, the Hon'ble Mr. Logan remarked that the cry of the Indians against the heaviness of the land-tax should also be deemed to be an agitation for the acquisition of political rights. This is the first gentleman who has construed the request of the people to be relieved from a heavy burden as a political agitation and many will surely follow him hereafter. This view of Mr. Logan and his statement that the lands of the agriculturists speedily pass into the hands of the sowcars simply because of the low rate of the land-tax, only create our laughter!

KISTNAPATRIKA,
Masulipatam,
June 21st, 1908.

"Imaginary speeches of Dadabhai and the King-Emperor".

40. The *Kistnapatrika*, of the 21st June, contains the following conversation between Mr. Dadabhai Naoroji and King-Emperor before an imaginary audience:—

"*Dadabhai.*—I have been carefully noting the current history of India ever since I was a student. There is no doubt that the British Government has been conducting the administration so as to secure the welfare of India. But the machine of progress has been working very slow. Though the English Government was established in India a century ago, the English, most enlightened and most powerful as they are, could not raise India to that level to which an insignificant nation like the Japanese has been able to bring their country within a short space of 50 years. The formation of Indian nation cannot be complete even before the end of the world. It is my request to those in whose hands the destiny of India lies that they will elevate it from its low position and restore happiness to it, by carrying on the administration with farsightedness, mercy and kindness.

"*The Emperor.*—Now all the responsibility of the Indian administration rests on the great philosopher, Lord Morley, and the experienced statesman, Lord Minto. They are labouring for the welfare of India with great care and devotion. They are giving practical expression of their good nature by granting freedom to the people thereof. One of the most important conditions for the welfare of a country is the friendly intimacy between the rulers and the ruled. The rulers must always be inclined to advance the welfare of the subjects, while the people must implicitly obey the orders of the authorities to the best of their power. We direct our humble officials to devote their lives to the welfare and improvement of the Indian subjects. It is also the duty of our Indian subjects to obey the higher authorities and repose confidence in them. It is only their combined efforts that would help to secure the desired result. May God help them to perform their duties well in a spirit of friendship and union!"

NADEGANNADI,
Bangalore City,
June 20th, 1908.

Western education to the Indians.

41. The *Nadegannadi*, of the 20th June, observes that the Indian students in the Western countries soon become inspired with the Western ideas of liberty of thought and action, and on their return to India evince a spirit of independence in their attitude towards their official superiors and the Government of India are therefore devising methods for throwing obstacles in the way of Indian students going to Europe.

The wicked nature of the present-day authorities.

42. The same paper observes that it would appear that the British administration in India will never be successful. Its cruel nature creates real horror in the minds of the Indians. The news from Lahore last week illustrates this to some extent. At a time when large numbers of people are dying of famine in the Punjab and in the districts of Kangra and Garudaspur where the distress is most keenly felt, the Government instead of remitting the land-tax and providing relief measures, have sent new officers to these districts to collect the revenue. A certain peasant being quite unable to bear the pangs of hunger resolved to end all suffering by committing suicide. Just at this juncture somebody prevented him from doing so. Will any authority punish such a man, or what will be the nature of the punishment in such cases? The Magistrate sentenced him to pay a fine of Rs. 5. Would it be proper to levy a fine on a person who was about to commit suicide because he could not bear starvation? How will the administration of such authorities as these be agreeable to the people? It would have certainly been better if he had been sentenced to imprisonment. But the present *Komati* Government (with the true instinct of the *Komati*) did not deem it profitable to feed such a man.

Detectives everywhere in Bengal.

43. In another article the same paper observes:—Some curious and interesting news are now received from Bengal in connexion with the present political troubles. All the Bengalis are regarded as being hostile to Government. For the

purpose of detecting criminals or seditionists, the Police are searching the houses and prying into the private correspondence of even respectable persons. Detectives are freely employed by the Police. These detectives sometimes disguise themselves as ascetics (*sanyasis*) and seek lodging in the houses of prominent persons and overhear their conversations during night. Others go about as hawkers selling foreign cloth to *Zenana* women and secretly try to gather information. Others enter important houses as schoolmistresses or hospital nurses. Owing to the presence of these detectives everywhere the Bengalis are ever on their guard.

NADEGANNADI,
Bangalore City,
June 20th, 1908.

The Mahrattas also suspected of sedition.

44. The *Nadegannadi*, of the 20th June, also observes that the Mahrattas are also regarded with great suspicion by Government, because it is believed that the Mahrattas are the real authors of the present political troubles. They are the real originators of the ideas of *Swadeshism* and *Nationalism*. Latterly the Bengalis have shown themselves more powerful by protesting against the oppressive measures of Government and even resorting to murderous acts. The Government are surprised to see this manly character in the effeminate Bengali. The Mahratta leaders are suspected to be in the background forcing the Bengalis to the front to work mischief. It is for this same reason that the Bombay Government is displaying its power by harrassing the public at Poona and prosecuting the popular leaders. The present-day authorities want the Indians to tremble with fear on seeing the Englishmen.

BHARATA BANDU,
June 13th, 1908.

Loyalty and how to create it.

45. A paragraph in the *Bharata Bandu*, of the 13th June, says that it is not surprising to see Indians losing gradually their respect for foreigners who are all-grasping and who treat Indians as children incapable of managing their own affairs. If the Indians are given independence which the colonies are enjoying and are treated on terms of equality there will be no disaffection on any ground towards Englishmen. It will be admitted by all that India is unfit in its present position for independent self-government, but Indians could be more largely associated with the administration and their advice should be listened to. Every effort should be made to improve and spread education in order to dispel the ignorance prevailing among the masses. Loyalty can only spring from hearts that are well pleased and no sane person will dream of producing it by the use of a rod. No greater folly can be conceived than the efforts made by several men to curtail educational facilities on the ground that educational institutions are the hot beds of sedition. It is the English education more than the British army that has contributed to the stability of the British Empire in India and it is the English education that has helped the Indians to understand the refinement and valour of the English which the Indians in their admiration have adopted as models for them and has inspired in them a love for the English. If that education is sought to be curtailed and abolished, Indians will fast lose their respect and admiration for them and the attempt will be like "throwing sands into one's own gruel."

Three periods of British administration in India.

46. Another paragraph in the same paper remarks that the British administration of India may be divided into three periods: the first being that of Macaulay and others when the Indian administration was solely for the benefit of the Indians and Englishmen were not permitted to penetrate into rural parts even for commercial purposes and were not allowed to own landed property in India. The next period was that when the late Queen-Empress solemnly pledged Her Royal word that Indians and Englishmen would be treated on perfect equality and India was then considered as the joint property of Indians and Englishmen. After a short time the third period began when the idea of India being the exclusive property of Englishmen sprouted forth and with the dawn of the twentieth century, it began to gather strength and gained unprecedented vigour under Lord Curzon, who openly declared that the solemn pledge of the Queen was but an illusion

— a sop, as he opined, to deceive Indians. Lord Morley, whose proposed liberalship is an empty conceit, renewed this idea and expressed in the House of Commons that Indians are not fit for self-government, but should remain under foreign sway for ever. This " old (superannuated) Lord " is of opinion that Indians are only fit to obey the orders of the English. Indians have now, anyhow, realized the view of the English that the natives of India have no right or claim in India. If any Indian were to affirm that these pretensions of the Whites that natives should pay the revenue and other dues to the English and serve them in submission are subversive of their aims, he is laid by the heels as a seditionist. Can it be the good qualities of Indians, such as, aversion to commit violence, loyalty to their sovereign, calm temper and respectability that have disqualified them for self-government? How many Indians have unstintedly shed their blood and that of their countrymen to place the British Empire on a firm footing in India? Is the present autocratic rule to be the reward for all that? Englishmen should not, on any account, show this partiality. It will not be for their good. Even the ratsnake (Chira), though poisonless, will bite when the path to its hole is obstructed and the people of India, if pressed beyond endurance, will lose all regard for Englishmen.

KERALA PATRIKA,
Calicut,
June 20th, 1908.

Why Americans sympathise with Indians?

47. A correspondent in the *Kerala Patrika*, of the 20th June, referring to the organisation of a society in New York which has for its aim the benevolent idea of rendering every help to Indians repairing to America for scientific instruction and of educating the American public in the real state of India. The prime cause that tended to the inauguration of this society is the desire of the Americans to see all other countries adopting their excellent form of self-government. There seems to be a general interest all over the world in matters Indian and great men in various parts are beginning to feel pity at the miseries that Indians suffer at the hands of the foreigners. Commercial jealousy of the great powers is also contributing to the same end and a famous American statesman, after a long tour in India, vouched that Indians are rendered degenerate under British rule. Besides these, there is another important reason for American sympathy for us. In the words of a broad-hearted American the nations of the world are but members of a large family interdependent on one another. The weal or woe of one will be felt and shared by all. The decay and extinction of a nation deprive others of the benefits that will otherwise accrue to them by their commercial transactions with it and so it is in the interest of all that India, a vast country, should not be allowed to be devastated by the suicidal policy of " killing the goose that lays the golden egg " now pursued by British in India. If India is governed efficiently for the good of Indians, not only the English but others also could be benefited by commercial dealings with her. This feeling is also a strong ground of American sympathy with Indians. If India is prosperous she will be of use to the world at large. " Self-help is the best help."

ERRATA.

On page 393 of the Report, in line 30 of the article numbered 10, *for* " zealous " *read* " jealous ".

On page 405 of the Report in line 9 of the article numbered 37, *for* " provoke " *read* " provokes ".

[Issued, 30th June 1908.]

—a sop, as he opined, to deceive Indians. Lord Morley, whose proposed liberalship is an empty conceit, reasserted this [illegible] and expressed in the House of Commons that Indians are not fit for self-government, but should remain under foreign sway for ever. This [illegible] Lord [illegible] is of opinion that Indians are only fit to obey the orders of the English. Indians have now, anyhow, realised the view of the English that the natives of India have no right or claim in India. If any Indian were to affirm that [illegible] of the Whites, that natives should pay the reverent [illegible] due to the English and serve them in submission are [illegible] of their [illegible] is laid by the heels as a malcontent. Can it be [illegible] good qualities [illegible] such as aversion to [illegible], [illegible] danger and responsibility that have [illegible]? How many Indians have [illegible] given to [illegible] the British [illegible]? Is the present [illegible] rule to [illegible] should not at any moment show [illegible] good, even the [illegible] (China) [illegible] path to its [illegible] is [illegible] in [illegible] India [illegible] consequence, will lose all regard for [illegible]

47. A correspondent in the [illegible] to [illegible]

[illegible] Indians?

[illegible]

CONFIDENTIAL. **No. 27 of 1908.**

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 4th July 1908.

CONTENTS.

LIST OF NEWSPAPERS.

ENGLISH PAPERS OWNED BY NATIVES

II.—HOME ADMINISTRATION.

PAGE

(*b*) *Courts*—

An unexpected appointment .. 436

VI.—MISCELLANEOUS.

"A simpleton among aristocrats" .. *ib.*

VERNACULAR PAPERS.

I.—FOREIGN POLITICS.

PAGE

The Shah of Persia and his subjects .. 438
"The English colonies" .. *ib.*
The Persian crisis .. *ib.*

II.—HOME ADMINISTRATION.

(*a*) *Police*—

"The Masulipatam Police" .. 439
The unsatisfactory Police administration of Alathur division in Malabar .. *ib.*

(*b*) *Courts*—

An Indian Barrister for the Madras High Court .. 440
The appointment of a Muhammadan as Judge of the Madras High Court .. *ib.*

(*d*) *Education*—

National education .. *ib.*

(*k*) *General*—

The arrest of Mr. Tilak .. *ib.*
The recent bomb outrages in Bengal .. *ib.*
The newspaper hunting of the Bombay Government .. 441
"India is only a hunting ground for the Englishmen". *ib.*
The present juncture .. *ib.*
"The dignity of a seat in the Legislative Council has increased a great deal indeed!" .. 442
"Let us have what we had" .. 443
"Sin against God" .. *ib.*
"The philosophy of truth" .. 444
Sir George Clarke's speech .. *ib.*

II.—HOME ADMINISTRATION—*cont.*

PAGE

(*k*) *General*—cont.

The unrest in India .. 444

III.—LEGISLATION.

The Press Act .. 445
"New Acts" .. *ib.*
The New Laws .. 446
Condemning the haste with which the Explosives Act has been passed .. *ib.*

VI.—MISCELLANEOUS.

Want of sympathy between the several classes in India .. *ib.*
"Even foam will become a strong weapon" .. 447
Our masses must be educated for us to acquire *Swaraj* .. *ib.*
The seditious article in the *Kal* .. 448
"Self-control" .. *ib.*
"What is 'possible'?" .. *ib.*
Apology for the non-appearance of the paper for two weeks .. *ib.*
How to conciliate the British and the Indians? .. 449
The Mutiny day celebration .. *ib.*
Sedition suspected everywhere .. *ib.*
Repression also in Bombay .. *ib.*
Sir George Clarke on the present situation .. 450
Fear or justice? .. *ib.*
Does India belong to the Indians? .. 451
The insolence of Englishmen .. *ib.*
The arrest of Tilak and how it was received by the people. *ib.*
Regarding the appointment of village munsifs .. 452
Exhorting the Indians to exert themselves for their own amelioration .. *ib.*

No.	Names of newspapers.	Place of publication.	Number of copies ordinarily issued.	Dates of papers received and examined during the second quarter of 1908.
	ENGLISH.			
	Monthly.			
1	"Indian Review"	Madras	2,600	May and June 1908.
	Bi-monthly.			
2	"Carlylean"	Rajahmundry	300	First and third weeks of April 1908.
3	"Patriot"	Vellore	100	15th and 30th April; 15th and 31st May; and 15th and 30th June 1908.
4	"Bharata" *	Rajahmundry	1,500	10th, 17th and 24th April; 8th and 22nd May; and 5th June 1908.
	Weekly.			
5	"South Indian Mail"	Madura	450	6th, 13th, 20th and 27th April; 4th, 11th, 18th and 25th May; and 1st, 8th, 15th, 22nd and 29th June 1908.
6	"East Coast News and Advertiser"	Waltair	400	2nd, 9th, 16th, 23rd and 30th April; 7th, 14th, 21st and 28th May; and 4th, 11th, 18th and 25th June 1908.
7	"Wednesday Review"	Trichinopoly	450	1st, 8th, 15th, 22nd and 29th April; 6th, 13th and 27th May; and 3rd, 10th and 24th June 1908.
8	"United India and Native States"	Madras	320	4th, 11th, 18th and 25th April; 2nd, 9th, 16th, 23rd and 30th May; and 6th, 13th, 20th and 27th June 1908.
9	"Cochin Argus"	British Cochin	230	4th, 11th, 18th and 25th April; 2nd, 9th, 16th, 23rd and 30th May; and 6th, 13th, 20th and 27th June 1908.
10	"Malabar Herald"	Do.	671	4th, 11th and 23rd April; 2nd, 9th, 18th, 23rd and 30th May; and 6th, 13th, 20th and 27th June 1908.
11	"Liberal"	Madras	1,250	5th, 12th, 19th and 26th April; 3rd, 10th, 17th, 24th and 31st May; and 7th, 14th, 21st and 28th June 1908.
12	"Travancore Times"	Nagercoil	200	7th, 14th and 28th April; 5th, 12th, 19th and 26th May; and 2nd, 9th, 16th, 23rd and 30th June 1908.
	Bi-weekly.			
13	"West Coast Spectator"	Calicut	601	1st, 4th, 8th, 11th, 18th, 22nd, 25th and 29th April; 2nd, 6th, 9th, 13th, 16th, 20th, 23rd, 27th and 30th May; and 3rd, 6th, 10th, 13th, 17th, 20th, 24th and 27th June 1908.
14	"Muhammadan"	Madras	470	2nd, 6th, 9th, 13th, 16th, 20th, 23rd, 27th and 30th April; 4th, 7th, 11th, 14th, 18th, 21st, 25th and 28th May; and 1st, 4th, 8th, 11th, 15th, 18th, 22nd, 25th and 29th June 1908.
	Tri-weekly.			
15	"Western Star"	Trivandrum	560	2nd, 4th, 7th, 9th, 11th, 14th, 16th, 21st, 23rd, 25th, 28th and 30th April; 2nd, 5th, 7th, 9th, 12th, 14th, 16th, 19th, 21st, 23rd, 26th, 28th and 30th May; and 2nd, 4th, 6th, 9th, 11th, 13th, 18th, 20th, 23rd, 25th and 30th June 1908.
16	"Malabar Daily News and Trivandrum Telegraph."	Calicut	425	2nd, 4th, 7th, 9th, 11th, 18th, 21st, 23rd, 25th, 28th and 30th April; 2nd, 5th, 7th, 9th, 12th, 14th, 16th, 19th, 21st, 23rd, 26th, 28th and 30th May; and 2nd, 4th, 6th, 9th, 11th, 13th, 16th, 18th, 20th, 23rd and 25th June 1908.
	Daily.			
17	"Hindu"	Madras	3,590 (Daily, Tri-weekly and Weekly included.)	Issues of all the dates of April, May and June 1908, excepting Sundays and holidays.
18	"Madras Standard"	Do.	2,760 (Students' edition included.)	
19	"Indian Patriot"	Do.	1,050 (Daily and Tri-weekly included.)	
20	"Daily Post"	Bangalore	500	

* NOTE.—Before May this was a weekly paper.

No.	Names of newspapers.	Place of publication.	Number of copies ordinarily issued.	Dates of papers received and examined during the second quarter of 1908.
	VERNACULAR.			
	TAMIL.			
	Monthly.			
21	" Viveka Chintamani "	Madras	500	Oct. 1907 and May and June 1908.
22	" Chakravartini "	Do.	300	Jan. and Feb. 1908.
23	" Indian Law Gazette "	Do.	500	Jan., Feb. and March 1908.
24	" Chandrodayam "	Do.	Not known.	April and June 1908.
25	" Visva Vidya Vinodini "	Do.	Do.	March 1908.
26	" Lawyer "	Do.	500	April 1908.
	Bi-monthly.			
27	" Satyavartamani "	Pasumalai	380	15th March ; 1st and 15th April ; 1st and 15th May ; and 1st and 15th June 1908.
28	" Coimbatore Kalanidhi "	Coimbatore	200	15th March ; 1st and 15th April ; 1st and 15th May ; and 1st June 1908.
	Weekly.			
29	" Dravida Dipam "	Madras	400	15th, 22nd and 29th March ; 8th, 22nd and 29th April ; 8th, 15th, 22nd and 29th May ; and 8th, 15th and 22nd June 1908.
30	" Vikata Dutan "	Do.	600	14th, 21st and 28th March ; 4th, 11th and 25th April ; 2nd, 9th, 16th, 23rd and 30th May ; and 6th, 13th, 20th and 27th June 1908.
31	" India "	Do.	625	21st and 28th March ; 4th, 11th, 18th and 25th April ; 2nd, 9th, 16th, 23rd and 30th May ; and 6th, 13th, 20th and 27th June 1908.
32	" Swadesabhanu "	Do.	300	15th, 22nd and 29th March ; 5th, 12th, 19th and 26th April ; 3rd, 10th, 17th, 24th and 31st May ; and 7th, 14th and 28th June 1908.
33	" Desabhimani "	Cuddalore	400	18th and 25th March ; 1st, 8th, 15th, 22nd and 29th April ; 6th, 13th, 20th and 27th May ; and 3rd, 10th and 24th June 1908.
34	" Jananukulan "	Tanjore	1,000	4th, 14th, 21st and 28th March ; 4th, 11th and 25th April ; 2nd, 9th, 13th, 16th, 20th, 23rd, 27th and 30th May ; and 6th, 13th, 20th and 27th June 1908.
35	" Nagai Nilalochani "	Negapatam	260	9th, 16th and 30th March ; 13th and 20th April ; 18th May ; and 1st and 15th June 1908.
36	" Travancore Abhimani "	Nagercoil	300	6th, 13th and 20th March ; 10th and 17th April ; 1st, 8th, 15th and 28th May ; and 18th June 1908.
37	" Yathartha Vachani "	Kumbakónam	1,000	14th, 21st and 28th March ; 4th, 11th, 18th and 25th April ; 2nd, 9th, 16th, 23rd and 30th May ; and 6th, 13th, 20th and 27th June 1908.
38	" South Indian Friend "	Dindigul	300	17th Feb. ; 2nd, 9th, 16th, 23rd and 30th March ; and 6th April 1908.
39	" Nyayabhimani "	Karikal	300	19th March 1908.
40	" Suryodayam "	Pondicherry	300	16th and 26th April ; 3rd, 10th, 17th, 24th and 31st May ; and 7th and 14th June 1908.
41	" Lokopakari "	Madras	600	15th, 22nd and 29th May and 5th, 12th, 19th and 26th June 1908.
42	Agnikuladittan	Do.	250	5th, 19th and 26th February ; 4th, 14th, 21st and 28th March ; 4th, 11th, 18th and 25th April ; 2nd, 9th, 16th, 23rd and 30th May ; and 6th and 20th June 1908.
43	One Pice Tamilian	Do.	500	18th and 25th March ; 1st, 8th, 15th, 22nd and 29th April ; 6th, 13th, 20th and 27th May ; and 3rd, 10th, 17th and 24th June 1908.
	Bi-weekly.			
44	" Hindu Nesan "	Madras	650	19th, 23rd, 26th and 30th March ; 2nd, 6th, 9th, 16th, 20th, 23rd, 27th and 30th April ; 4th, 7th, 11th, 14th, 18th, 21st, 25th and 28th May ; and 1st, 3rd, 8th, 11th, 15th, 18th, 22nd, 24th and 29th June 1908.
	Daily.			
45	" Swadesamitran "	Madras	Daily, 1,150 ; Tri-weekly, 1,800.	The remaining 14 days of March, and all the days of April, May and June 1908, excepting Sundays and holidays.

No.	Names of newspapers.	Place of publication.	Number of copies ordinarily issued.	Dates of papers received and examined during the second quarter of 1908.
	TELUGU.			
	Monthly.			
46	"Aryamatabodhini"	Cocanada	600	Feb., March, April and May 1908.
47	"Bhimanandaprakasika"	Cuddapah	500	March 1908.
48	"Kalavati"	Rajahmundry	200	Feb. and March 1908.
49	"Manorama"	Do.	600	Jan., Feb. and March 1908.
50	"Samrajyapradayini"	Guntúr	250	April, May and June 1908.
51	"Sundari"	Komaripalem	825	Nov. and Dec. 1907 and Jan. and Feb. 1908.
52	"Swadharmaprakasini"	Madras	225	May 1908.
	Fortnightly.			
53	"Andhradesaranjani"	Madras	110	10th and 25th April; 10th and 25th May; and 10th and 25th June 1908.
54	"Bharata Mata"	Vizianagram	Not known.	15th May 1908.
55	"Industry"	Ellore	3,500	1st April, 1st May and 1st June 1908.
56	"Vysia"	Bezwada	2,000	15th March; 15th April; 1st and 15th May; and 1st June 1908.
	Weekly.			
57	"Andhrakesari"	Rajahmundry	1,650	27th March; 3rd, 10th, 17th and 24th April; 1st, 8th, 15th, 22nd and 29th May; and 5th, 12th, 19th and 26th June 1908.
58	"Andhra"	Tenali	400	17th and 24th April and 1st and 15th May 1908.
59	"Bhavani"	Nellore	400	27th March; 3rd, 10th, 17th and 24th April; 1st, 8th, 15th, 22nd and 29th May; and 5th, 12th, 19th and 26th June 1908.
60	"Kistnapatrika"	Masulipatam	1,850	29th March; 5th, 12th, 19th and 26th April; 3rd, 10th, 17th and 24th May; and 7th, 14th, 21st and 28th June 1908.
61	"Navayuga"	Do.	Not known.	2nd, 9th, 16th, 23rd and 30th April: 7th, 14th, 21st and 28th May; and 4th, 11th, 18th and 25th June 1908.
62	"Ravi"	Cocanada	850	26th March; 2nd, 9th, 16th, 23rd and 30th April: 7th, 14th, 21st and 28th May; and 4th, 11th and 18th June 1908.
63	"Suseela"	Anakapalli	120	23rd and 30th April and 7th May 1908.
64	"Swaraj"	Beswada	300	2nd, 9th, 16th, 23rd and 30th April; 7th, 14th, 21st and 28th May; and 11th and 25th June 1908.
65	"Voice of Truth"	Rajahmundry	450	26th March; 1st, 8th, 22nd and 29th April; and 6th, 13th, 20th and 27th May 1908.
	Bi-weekly.			
66	"Andhraprakasika"	Madras	600	28th March; 1st, 4th, 8th, 11th, 15th, 18th, 22nd, 25th and 29th April; 2nd, 6th, 9th, 13th, 16th, 20th, 23rd, 27th and 30th May; and 3rd, 6th, 10th, 13th, 17th, 20th, 24th and 27th June 1908.
67	"Sasilekha"	Do.	500	27th and 31st March; 3rd, 7th, 10th, 14th, 17th, 21st, 24th, and 28th April; 1st, 5th, 8th, 12th, 15th, 19th, 22nd, 26th and 29th May; and 2nd, 5th, 9th, 12th, 16th, 19th, 23rd and 26th June 1908.
	Daily.			
68	"Desabhimani"	Guntúr	150	All days except 3rd, 6th, 11th, 13th, 20th and 27th April; 4th, 11th, 18th, 25th, 27th and 28th May; and 1st, 3rd, 8th, 11th, 12th, 13th, 14th and 22nd June 1908.
	CANARESE.			
	Weekly.			
69	"Mysore Star"	Mysore	2,000	6th, 13th, 20th and 27th April; 4th, 11th, 18th and 25th May; and 1st, 8th, 15th, 22nd and 29th June 1908.
70	"Nadegannadi"	Bangalore	1,030	11th, 18th and 25th April; 2nd, 9th, 16th, 23rd and 30th May; and 6th, 13th, 29th and 27th June 1908.
71	"Satyadeepike"	Mangalore	990	3rd, 10th, 17th and 24th April; 1st, 8th, 15th, 22nd and 29th May; and 5th, 12th, 19th and 26th June 1908.
72	"Suryodaya Prakasika" *	Bangalore	850	6th, 13th, 20th and 27th April 1908.
73	"Vrittanta Patrika"	Mysore	5,056	2nd, 9th, 16th, 23rd and 30th April; 7th, 14th, 21st and 28th May; and 4th, 11th, 18th and 25th June 1908.
	Bi-weekly.			
74	"Vrittanta Chintamony"	Mysore	Weekly, 860 Bi-weekly, 212	1st, 4th, 8th, 11th, 15th, 18th, 22nd, 25th and 29th April; 2nd, 6th, 9th, 13th, 16th, 20th, 23rd, 27th and 30th May; and 3rd, 6th, 10th, 13th, 17th, 20th, 24th and 27th June 1908.

---

* Paper suspended from 1st May 1908.

No.	Names of newspapers.	Place of publication.	Number of copies ordinarily issued.	Dates of papers received and examined during the second quarter of 1908.
	Periodicals.			
	Bi-monthly.			
75	"Swadeshabhimani"	Mangalore	900	1st and 16th April; 1st and 16th May; and 1st and 16th June 1908.
76	"Veerakesari"	Madras	1,030	15th and 30th April; 15th and 31st May; and 15th and 30th June 1908.
	Monthly.			
77	"Srikrishna Sukthi"	Udipi	750	March, April and May 1908.
78	"Vikataprathapa"	Bangalore	3,000	May and June 1908.
	HINDUSTANI.			
79	"Shams-ul-Akhbar"	Madras	..	6th, 13th, 20th and 27th April; 4th, 11th, 18th and 25th May; and 1st, 8th, 15th, 22nd and 29th June 1908.
80	"Jaridah-i-Rozgar"	Do.	..	4th, 11th, 18th and 25th April; 2nd, 9th and 16th May; and 3rd, 10th and 27th June 1908.
81	"Mukhbir-e-Dakhan"	Do.	..	8th, 15th and 29th April; 6th and 27th May; and 3rd, 10th and 17th June 1908.
82	"Aftab-i-Dakhan"	Do.	..	9th, 16th and 23rd April; 7th May; and 18th June 1908.
83	"Alhami"	Do.	..	8th April and 8th and 24th May 1908.
84	"Kasim-ul-Akhbar"	Bangalore	..	9th, 13th, 16th and 27th April; 7th, 11th, 18th, 21st and 25th May; and 3rd, 8th, 10th, 18th, 22nd, 25th and 29th June 1908.

ENGLISH PAPERS OWNED BY NATIVES.

II.—HOME ADMINISTRATION.

(b) *Courts.*

THE HINDU, *Madras*, June 29th, 1908.

An unexpected appointment.

1. The *Hindu*, of the 29th June, observes:—"We are informed by our Ootacamund correspondent that the Hon'ble Mr. C. K. Srinivasa Rao has been appointed a Subordinate Judge in the First grade and posted to Tuticorin in the place of the late Mr. T. Varada Rao. Mr. Srinivasa Rao is a practising First-grade Pleader in the Kurnool district and the representative of the Northern Group of District Boards in the Legislative Council, having been appointed as such in February 1907. He has been a year and four months in the Council. Before his election, he was the Public Prosecutor of Kurnool. Mr. Srinivasa Rao is a capable Pleader and a good speaker on public platforms. In the Council, he has not had sufficient opportunities to distinguish himself. * * * The Provincial Judicial Service has been maintaining a high standard of efficiency and integrity, and the public who have been benefiting by the same would be sincerely sorry if by anything that the Government may do that standard is in any degree lowered. We regret to have to say that the growing discontent in the service caused by such appointments in the higher grades will have no other effect but to discourage and dishearten the earnest workers in the lower grades, where each naturally expects to step into the shoes of those above him There is another aspect of the present appointment which also we desire to call attention to. It is the aspect which we made quite clear in the case of the appointment of the late Mr. C. Jambulinga Mudaliyar and of the more recent one of Sir V. C. Desikachariar. We have been again and again observing that by an appointment of this kind the position of a Non-official Member in the Legislative Council and of one who professes to play an important *rôle* in public life becomes distinctly lowered in prestige and public estimation, as it ceases to bear the stamp of independence and of unselfish devotion to public interests. We have again to repeat that public confidence in the integrity and independence of the Non-official Members of Council is not likely to be strengthened but considerably diminished by the knowledge that a Non-official Member of Council had been interested in the appointment of a Judgeship, and that not unnaturally he used his influence in the direction of his interests and inclinations, and that he has eventually got it for himself. The pernicious precedent set in the appointment of the late Mr. Jambulinga Mudaliyar has been followed in the case of Sir V. C. Desikachariar and now for a third time in the case of Mr. C. K. Srinivasa Rao. It is high time that something were done to check this objectionable practice. It is not necessary to appeal to the Government or the High Court for redress in this matter. The remedy is in the hands of the public."

VI.—MISCELLANEOUS.

THE HINDU, *Madras*, July 2nd, 1908.

"A simpleton among aristocrats."

2. "It was an act of extreme foolhardiness on the part of Lord Curzon to have entered into the lists with Lord Morley in the House of Lords. As a result of the encounter, we find the hair-brained Imperialist in a tattered and torn condition, with his wings completely clipped. We wish we had now the full text of the speeches which were delivered on the occasion, but the telegraphic summary which appears on another page is sufficiently clear, and it shows to what a woeful plight Lord Curzon had been

reduced in consequence of his daring enterprise. It cannot be denied that there was some method in Lord Curzon's madness. His object in provoking a discussion on Indian matters at the present juncture was to effect a complete vindication of his policy and administration as Viceroy of India. The world has now come to believe—his political opponents, as well as most of his friends and admirers—that after seven years of office as Viceroy, Lord Curzon left a rich legacy of trouble to his successor, and that the great pro-consul whose praises were at one time sung from all quarters of the globe, will be remembered by posterity chiefly as having left the country which he ruled in a condition of seething discontent and unrest. Under cover of an attack on the present Government, seeking to draw attention to its mistaken methods, Lord Curzon endeavoured to justify the partition of Bengal which, as all the world now knows, is the parent of all the present troubles in the country. He drew up a comprehensive indictment against the present Government and in his sweeping condemnation of men and measures included the Amir of Afghanistan, the late Secretary of State for India, Mr. Brodrick now Lord Middleton, and Members of the House of Commons, who are friends of the Indian people. The reply of Lord Morley shows to what heights the aged statesman can rise as a consummate debater. Both in matter and manner, the dignified rebuke and castigation which Lord Morley gave to Lord Curzon must have inspired the latter with feelings of bitter self-abasement and self-reproach at his temerity in having brought on himself the ire of his great antagonist. In vain Lord Curzon interrupted Lord Morley's speech with the statement that his position was being travestied and that he had cordially and sincerely recognised Lord Morley's services. Lord Morley went on with merciless logic and with impressive earnestness of purpose to prick the bubbles of Lord Curzon's rhetoric, and to expose and denounce his mischievous meddlesomeness. Lord Morley pointed out that the refutation of the charges in connection with the partition of Bengal appeared to be Lord Curzon's main object in raising a not very fruitful discussion, but he re-affirmed his conviction that the partition was mistaken in its methods, though it was a settled fact. So far as he was concerned, Lord Morley said he never could see why it was regarded as *sacro-sanct*. Then he went on to say what is not very clear to us, viz., 'but it was so because it had become a test and he was willing to abide by that test.'

* * * * *"

VERNACULAR PAPERS.

I.—Foreign Politics.

SWADESAMITRAN,
Madras,
July 3rd, 1908.

The Shah of Persia and his subjects.

3. The *Swadesamitran*, of the 3rd July, writes:—The Shah of Persia was from the beginning against a democratic Government; but he was forced, by circumstances, to agree to such a form of government. Now that peace has been restored in his dominions, the Shah has turned round on the members of the new party, who were chiefly instrumental in bringing about a Parliamentary Government for Persia, and with the help of the old party and his own troops, has set up a reign of terror in his country. There have been serious riots in many places and many have been killed. The editor of a newspaper has been beheaded. Many horrible deeds have been committed and still many more are expected. But what if all this happen? A nation, which being unable to put up with the cruel rule of a king and enraged at their being compelled to be the slaves not only of their king but also of a foreign nation, is struggling for independence and freedom, will not give up their struggle, simply because they are teased a little by the way. The present Shah does not realise the impossibility of his curbing the new spirit which is actuating his subjects. Moreover three other nations—the British, the Russians and the Germans—are not for the establishment of a democratic Government in Persia, because it will frustrate their ultimate aim of dividing Persia among themselves. Besides the European Governments are by nature averse to the establishment of popular institutions in the Eastern countries. But what if they do not like it? There is a God above to guide the progress of every nation and we are sure the subjects of Persia have not been ordained to be slaves for ever. It is because the time has come for the Persians to have a change, that a new spirit has sprung up amongst them and it is this new spirit that is now their strength.

SASILEKHA,
Madras,
June 30th, 1908.

"The English colonies."

4. Referring to the position of the Indians in the English colonies, the *Sasilekha*, of the 30th June, observes:—"The Indians must have the privilege to go to whichever place they like in the English Empire. Our countrymen in the Transvaal are making great efforts to attain this privilege. The Transvaal authorities treat the Indians as a degraded race and subject them to various kinds of humiliation. This fact must be well considered by the Viceroy in India and the Secretary of State for India and His Majesty the Emperor Edward. We emphatically declare once again that one of the chief causes of the present unrest is the restriction that is imposed upon our countrymen in the colonies. Efforts must be made to redress such grievances of the Indians. Repressive measures cannot bring about peace. The colonists are a bold people and there is not a single statesman in England who can cope with them. We hope that all the people in India would again submit a memorial to His Majesty Emperor Edward."

QASIM-UL-AKHBAR,
Bangalore,
June 25th, 1908.

The Persian crisis.

5. The *Qasim-ul-Akhbar*, of the 25th June, has the following in English:—"The Shah of Persia is having renewed trouble, and the crisis is assuming awful dimensions. According to the latest telegraphic advices, 'another Afghan band of four hundred men with arms and two thousand camels are reported to have left Munah and are now half way between Bam and the Afghan Border.' When indications of trouble first manifested

themselves in the appearance of armed crowds in the neighbourhood of Parliament the Shah threatened to use force and this had the desired effect, as the mob immediately dispersed. This has been followed by a general cessation of work and in a reply to a memorandum 'drafted by Parliament to the Shah recalling the Royal Covenants and various breaches of the Constitution and asking for Royal co-operation in the restoration of the confidence of the people,' the Shah is reported to have said, in a long and forcible speech, 'that his ancestors had won the throne by the sword and that he was not prepared to lose his inheritance without an appeal to the sword.' The Persians are on a 'constitution,' and to those that had already anticipated that continuous trouble would result from the so-called 'constitution,' the present crisis is not at all surprising. Persia is not fit for this experiment and this is best evidenced by the standard of statesmanship which governs the country at such a crisis. The Shah is busy protecting his own interest and the people are endeavouring to protect theirs, and there is no one to care for the country of its interests. What is the result? Russia is advancing on her from the north, while Turkey is pressing from the east. Obviously Persia is pursuing a short-sighted policy and unless Persians, without any further delay, settle their own differences, the crisis is inevitable. There is absolutely no use in their placing any faith in the Convention which has, all along, guaranteed their independence and the sooner the necessary steps are taken, the better it will be for them. Besides, Persia has not a well-disciplined army—in fact, her army is no more fit to be put in the field against that of any well regulated country than she is fit for the experiment of Parliamentary Government."

II.—HOME ADMINISTRATION.

(*a*) *Police.*

KISTNAPATRIKA,
Masulipatam,
June 28th, 1908.

"The Masulipatam Police."

6. Referring to the incident in which Mr. A. Narayana Rao of Masulipatam was unnecessarily harrassed by the police, and about which he himself made a report to the local Inspector of Police, the *Kistnapatrika*, of the 28th June, observes:—"If you note the audacity of the police in connecting even nuisance cases that have nothing to do with the new movement with *Vande Mataram*, you will understand to what extent the measures of Government are converting even the ordinary police into despots. The childish actions of the police are increasing the present unrest more than the despotic measures of the Government. The people regard the actions of every policeman as the doings of the Government. It is very necessary therefore that the Government should take notice of the conduct of their petty servants and effect the needful improvement. Unless the police who cause unnecessary mischief to respectable citizens are properly punished, neither the citizens nor the Government can prosper."

MANORAMA,
Calicut,
June 20th, 1908.

The unsatisfactory Police administration of Alathur division in Malabar.

7. A paragraph in the *Manorama*, of the 20th June, says that the Police administration of Alathur division in Malabar, under the Inspector Mr. Rozario, recently transferred to Cochin, had been far from being satisfactory to most of the people, owing, perhaps, to the Inspector being incapable or too clever; and the article invites the attention of the authorities to the fact that it reflects much discredit on the police not to have yet detected some six or seven big theft cases that took place of late in and about Kollengode. The recent enquiry into a robbery case that occurred some time ago within the jurisdiction of Puthunagaram police station gives room to suspect that several atrocities perpetrated to our knowledge by some Mappilla rowdies were not entered in the crime register for some days. It is hoped that a surprise inspection visit by the Superintendent will prove beneficial in finding out the true state of affairs.

(b) *Courts.*

HINDU NÉSAN,
Madras,
July 2nd, 1908.

An Indian Barrister for the Madras High Court.

8. With reference to the appointment of Mr. Abdur Rahim, an Advocate of the Calcutta High Court, in the place of the late Mr. Justice Boddam, the *Hindu Nésan*, of the 2nd July, says:—We are glad that the Government has after all conferred this appointment on an Indian Barrister, in consonance with the views of the Indian public. This gentleman is a learned member of the Muhammadan community. He has been long an Examiner for the Law Examinations of the Calcutta University. He was for some time a Presidency Magistrate of Calcutta, and while in this position was known to be a conscientious and impartial Judge. He is also supposed to be an authority on all questions of Muhammadan law. So the nomination of this gentleman as a Judge of our High Court has, we are sure, met with the unanimous approval of the Indian public.

The *Swadesamitran*, of the 2nd July, echoes the above views.

MUKHBIR-E-DAKHAN,
Madras,
July 1st, 1908.

The appointment of a Muhammadan as a Judge of the Madras High Court.

9. The *Mukhbir-e-Dakhan*, of the 1st July, hails with much satisfaction the appointment of Maulavi Abdur Rahim Sahib, M.A., Barrister-at-Law, as a Puisne Judge of the High Court at Madras in place of the late Mr. Justice Boddam, and thanks the kind British Government for the favour shown to the Muhammadan community.

The *Shams-ul-Akhbar*, of the 29th June, also records with much pleasure and satisfaction the appointment of Maulavi Abdur Rahim Sahib, of the Calcutta Small Cause Court, to a seat on the bench of the Madras High Court, and says that he is the first Muhammadan who has been appointed to the bench of the Madras High Court.

(d) *Education.*

INDIA,
Madras,
June 27th, 1908.

National education.

10. The *India*, of the 27th June, says:—The one important feature of the education imparted to us in ancient times was that religious instruction also formed a part of it. But the moment the British stepped into our country, they determined to give us a purely secular education. We would have been content, if the British authorities had given us a truly secular education at least. But they have not done even this and the reason is that their motive in imparting education to us was, not that we should be benefited by it, but that it should enable us to serve their Government as slaves. Another idea of the British Government was that the nature of the education imparted by it should be such as to create a desire in the minds of the Indians to ape the Europeans in everything. Till some time back this object of the Government was no doubt well carried out. But all on a sudden a new spirit arose in the land, which the Government never expected, and this spirit actuates us to give up the habit of aping the Europeans and be Aryans again. It is on account of this that our countrymen are now showing such an interest in national education.

(k) *General.*

INDIA,
Madras,
June 27th, 1908.

The arrest of Mr. Tilak.

11. With reference to the arrest of Mr. Tilak for sedition, the *India*, of the 27th June, remarks:—Mr. Tilak used to preach to all his countrymen that one should never go beyond the bounds of law. No one in this country has as deep a knowledge of the laws of our Government as Mr. Tilak. So we are surprised to hear the authorities say that there was some seditious matter in his newspaper. But one's evil intention will encircle oneself. *Vande Mataram!* May victory be on the side of the Mahatma Tilak!

The recent bomb outrages in Bengal.

12. The same paper writes:—We thought that the recent bomb outrages in Bengal, which are quite against the nature of the Aryans, would soon have come to an end. But we learn that there was another outrage this week. We do not know what all this is to lead to. As for the authorities of

Government, they have lost all sense. They think that certain preachers and the editors of some newspapers are the cause of the present discontent in the country. On the other hand, the real cause of the discontent is the attempt of the Government, by the use of mere brute force, to suppress the noble desire of the sons of *Bharata* to obtain their freedom. The Government has not realised this and the result is some rash men among the people have taken it into their heads to pay the Government in its own coin.

The newspaper hunting of the Bombay Government.

INDIA,
Madras,
June 27th, 1908.

13. The *India*, of the 27th June, observes:—The Bombay Government is now very active in its newspaper hunting. Till now, five papers have been caught, the editor of one of which has already been punished. The editor of another of these papers has been arrested for having composed some verses incorporating the ideas of Mazzini, the Italian patriot. The offence of another paper was that it wrote as follows with reference to the rewards given by the Government to the Police officers who detected the bomb conspiracy:—"In all other countries traitors to their countrymen are sentenced to death, while in India they are rewarded." We cannot understand what seditious idea the Bombay Government found in the above. At this juncture the Governor of Bombay has stated that he fully sympathises with the efforts of the sons of Bharata to obtain their liberty! Perhaps the aim of the Governor of Bombay is to make the Bombay Presidency also another Bengal!

"India is only a hunting ground for the Englishmen."

14. The same paper writes:—Adam Smith, the great English economist, wrote in 1784, as follows, in his "Wealth of Nations" about the way in which the British were administering India:—"Every English official desires to be out of India and cease his connection with the Government as soon as possible, and once he comes away from that country, with all the hoarded wealth acquired therein, he does not think of it even in his dreams. He does not care even if the whole of India is submerged by an earthquake." The Government of the country is still in the same condition and there are also other advantages now which were not present before 1784. One of them is the facility with which these officials can run to England now in a steamer which takes only two weeks to reach England. As if this was not enough, the Government has also modified the pension and leave rules for them in such a way as to enable them to be as far as possible out of India. The result of all this is that the English officials have come to regard this country as a hunting field for them. Their main object is to stop here for a while and return to England after amassing a fortune, and live there comfortably on a pension. Even when they stay here, the higher Civil Servants spend the major portion of the year on some cool hill. These do not know anything about the life and condition of the poor people in the plains below. Generation after generation of Englishmen has thus made India a field of their exploitation and a source of income to them in old age, while the people of this country are going down day by day without having food for either their body or their mind. Still these officials treat us with suspicion and hatred! They openly call this country a "Land of Regrets" and a "Land of Exile" and stay here only with the idea of making money. If, at this juncture, some patriots try to bring about a change in the methods of this administration, they call it sedition and begin to inflict most cruel punishments upon them. Can all this be possible for ever?

The present juncture.

SWADESAMITRAN,
Madras,
July 1st, 1908.

15. The *Swadesamitran*, of the 1st July, says:—The evidence of Narendra Goswami, the approver in the bomb outrage case, has sent a thrill throughout Bengal and has created a fear even in the minds of innocent people that they might also be implicated by him. The truth of the statement made by this man can be ascertained only in the course of the trial. We cannot believe that this man, who, in the garb of a *sanyasin*, once aided in the conspiracy of some people, and who has now, owing either to the worry of the Police or some other cause, thrown all his mates overboard, is speaking the truth from

beginning to end. Simply because this man implicates many respectable persons as having been members of a secret society, we dot not think we are justified in coming to the conclusion that the Indians, as a whole, have, against their nature, taken to the methods of the Western Nihilists. This statement of Goswami cannot disprove the opinion expressed by Lord Minto that the recent outrages were an innovation from the West and quite foreign to the nature of the Indians. All those who had anything to do with this conspiracy will be severely punished according to law and it is also beyond doubt that the Government will at once enact sufficiently stringent laws to prevent the recurrence of these horrible deeds. The people will have nothing to say against all this; but we are only anxious whether Lord Morley and Lord Minto, acting on the words of the Anglo-Indians, who are our enemies, will go beyond this and adopt cruel methods of administration. No doubt we need not expect this from such able statesmen as Lord Morley and Lord Minto and history also does not teach them this method; because the history of Russia is well known to them. This country also had once to face anarchist plots and bomb outrages. The attempt of the authorities to suppress these by a reign of terror and oppressive measures proved of no avail and the Czar was able to restore order only by granting the people a representative Government through the Duma. Even so, we hope Lord Morley and Lord Minto will restore peace in India by taking the advice of the popular leaders and generally granting the requests of the Indians.

Swadesamitran,
Madras,
July 2nd, 1908.

"The dignity of a seat in the Legislative Council has increased a great deal indeed!"

16. With reference to the appointment of the Hon'ble Mr. K. Srinivasa Rao as Sub-Judge of Tuticorin, the *Swadesamitran*, of the 2nd July, observes:—This appointment is against the principle that all public offices must always be filled up by the best qualified men. By this we do not mean to say that Mr. Srinivasa Rao is not a capable man; but, at the same time, we make bold to assert that there are many men, both in the bar and in the judicial line, who are better qualified for the place. Moreover, this appointment will also damp the spirits of many young District Munsifs, who have already made a name for capability and legal knowledge; or, if the Government wanted to confer the appointment only on a practising vakil, there are many in the same line who stand on a higher footing than Mr. Srinivasa Rao, in respect of legal erudition. So the fact of the Government having given this place to a member of the Legislative Council who was always upholding the cause of the Government, without offering it to any one in the two classes above mentioned, only shows that the Government cared more, in this case, for political expediency than for real ability. This policy is not only derogatory to the prestige of the Government but also against the interests of the people. Mr. Jambulinga Mudaliyar got the place of Judge of the City Civil Court as a result of his having been a member of the Legislative Council. The same qualification served Mr. V. C. Desikachariar to get a lower appointment, viz., the post of a Judge of the Small Cause Court, and it has now helped Mr. K. Srinivasa Rao to get the place of a Sub-Judge—a still lower office in the judicial line. Perhaps the next appointment, which will be conferred on a member of the Legislative Council, by reason of his position as such, will be that of a District Munsif! The dignity of a seat in the Legislative Council has increased a great deal indeed! This has opened a new path for the vakils to get appointments; because it has now been settled that if a vakil gets into the Legislative Council by spending a lot of money and then gets into the good graces of the Government by posing as a Moderate and villifying the Extremists, he can surely expect to have at least the place of a District Munsif! Now that Sir V. C. Desikachariar and Mr. Srinivasa Rao have shown the way, the Moderates are sure to vie with one another hereafter in getting a seat in the Legislative Council and thus the Government will soon have a number of Moderates around it. Surely Sir Arthur Lawley has literally followed the advice of Lord Morley that the Government should rally the Moderates to its side!

ANDHRAKESARI,
Rajahmundry,
June 12th, 19th and 26th, 1908.

"Let us have what we had."

17. The *Andhrakesari*, issued combinedly for three weeks (ending with 12th, 19th and 26th June 1908) and received on the 29th June, observes:—"Though the bomb outrages are being perpetrated the Government make us believe that they are resolved to grant us self-government in some form or other, but it is a mere dream. . . . . Why should not the present Indian leaders try to adopt the methods of self-government that prevailed during the time of their forefathers in their less advanced state of civilization? We know that even the Americans intended to have the methods of administration of ancient India. It is true that our ancient kings possessed despotic power, but the internal administration was carried on by the people themselves. Nowhere else in the world was there such a complete and scientific division of labour in the administration of the country as in India. Some important duties and rights were assigned to the king as well as to the subjects. The civil authority was mostly, though not exclusively, in the hands of the people. That is, the people possessed authority in social, executive, judicial and educational matters. This state of affairs continued not only during the days of the Hindu kings, but it also extended to the times of the Muhammadan kings. Even during the Government of the East India Company, these methods did not die out entirely . . . . Every village community looked after its own affairs. It levied taxes from the villagers and held itself responsible for the revenue to be paid to the Government. It appointed the village police and made them responsible for the property stolen. It acted as a court of justice in settling petty disputes. It imposed taxes on its own members for the expenses of the villages. Though the village community was entirely dependent on the king, it remained, in many respects, a self-governing body . . . . Now as the unnecessary interference of the officials of the Government in every affair has increased, the traces of ancient self-government disappeared altogether. In the present condition, there is not the least chance of appreciating the value of independence or the elevation or progress of the people. The request of the people now is 'save us from despotic authority and the tyrrany of the police, and grant us freedom.' This means the revival of the system of ancient village communities, which is necessary for the elevation of India, and conducive to the happiness of the people, and which forms the primary cause of the stability of the English Government in India, giving the people complete freedom. Nobody can read the history of village communities without being struck that the Government have committed a grave blunder in destroying the village institutions. It can be declared without any doubt that the permanence of the British Government in India can be secured only by granting to the Indians themselves the administration of the villages as in ancient times, and allowing them to live as their forefathers did before the advent of the English. The minds of the leaders who work for the dawn of *Swaraj* must be concentrated on this subject. If the national movement in India were to be sustained, these village communities must be revived. This must be the chief aim of the workers of the national movement."

KISTNAPATRIKA,
Masulipatam,
June 28th, 1908.

"Sin against God".

18. The *Kistnapatrika*, of the 28th June, writes:—"Lord Lytton curtailed the freedom of the Press under the impression that the Indians are fated to be under the English Government. Lord Curzon said, 'The Indians seek refuge under us if rains fail. What would be their fate if we ourselves were not here.' The philosopher, Mr. Morley, said that but for the protection of the English, India would be immersed in blood, anarchy, and darkness and finally ruined. This strange spirit leads every Englishman to political blindness and estranges him from justice, righteousness and truthfulness. This 'belief' is a sin against humanity. This 'belief' is a sin against God. Every human being is a reflection of God, an image of the Almighty Narayana, and an incarnation of Eternal Brahma. To assert that India, which is the abode of such men, should, instead of being ruled by the eternal laws of God, be always subject to the English Government, is to blaspheme God. India that has given the light of wisdom to the whole world, cannot

always be in servitude. It will not fail to shine in its ancient glory once again. The long night is coming to an end. The signs of the dawn of wisdom are already appearing in the Indian sky. All this might seem poetry, but it is the expression of the devotion of the innermost heart. This is the manifestation of the grace of God. This is the eternal light of truth. Truth will never fail to triumph. The faith of the English rests largely on their material prosperity. While it is only the Indian wealth that is the main prop of the prosperity of the British empire, while this empire was built with the blood of the sons of India, and while, lastly, the administration of the empire is being carried on by the natives,—there is no falsehood more horrible than the statement that English protection is necessary for the life of the Indians. If this were true, association with the Indian is blasphemy; the history of the Indians is an insult to humanity; and the life of the Indians is a burden to the earth. No. No. There is an ideal for India ordained by God. The mission of the Indians is to elevate the world. This ideal cannot be realised without independence. This mission cannot manifest itself without independence. May the English, therefore, understand this matter, and may they not blaspheme God!"

SWARAJ,
Bezwada,
July 2nd, 1908.

"The philosophy of truth."

19. The *Swaraj*, of the 2nd July, observes:—"An incurable political blindness has affected the Government from Lord Morley down to the Magistrate. The people believed that unless they see the Collectors—that do not even once reprimand the Magistrates and Tahsildars that take bribes at pleasure and openly oppress the people—in order to make them restrain their powers, the purity of administration cannot be secured. No self-respecting natives who cannot put up with the 'mischief of the whites,' would go to see the Collectors, nor would those that depend on Collectors give them true information and thereby risk their own interests. The white men that are thus boycotted, while away their time receiving praises from sycophants and feel happy at their elevated position. Even though these white men do not attempt to understand what the difficulties of the people are, the Government finds out the state of the country by appointing Commissions now and then. The people are ready to enthusiastically celebrate the triumph of the dawn of *Swaraj*, getting over all the difficulties."

VRITTANTA
CHINTAMANI,
Mysore,
June 27th, 1908.

Sir George Clarke's speech.

20. Referring to His Excellency Sir George Clarke's recent speech in the Bombay Legislative Council pointing out the desirability of strengthening the elective element in the Municipalities, the *Vrittanta Chintamani*, of the 27th June, remarks that, as His Excellency rightly observed, this gradual extension of privileges giving the Indians a larger share in the administration of their country so as to increase their liberties and responsibilities would certainly create greater loyalty and affection in the people towards their administrators.

MUKHBIR-E-DAKHAN,
Madras,
June 24th, 1908.

The unrest in India.

21. The *Mukhbir-e-Dakhan*, of the 24th June, writes a lengthy article on the unrest in India, of which the following is an excerpt. The religion, language, morals, habits and customs of our rulers are quite different from those of the Indian nations. Our present foreign Government, in spite of all the difficulties, granted us freedom of speech, and liberty of the press and the Extremist party of the Hindus have abused these privileges. The lamentable incidents at Muzzaferpore have sent a thrill of horror throughout India. The Hindus yet think that they are justified in their actions. The Mussalman population of India took no part in the iniquitous conspiracy of the Hindus. The hysterical demands of the Hindus for self-government were expressed in offensive tone in some Indian papers such as the *Patrika*, *Bande Mataram*, *Yugantar*, *Liberal* and the *Indian Socialist*, etc.

The *Mukhbir-e-Dakhan*, of the 1st July, in continuation of its previous article on the unrest in India, further observes that the establishment of the punitive police force in several parts of India, the suppression of the liberty of the press and freedom of speech are the direct outcome of the misdoings of the refractory Hindus. Of the several causes of the unrest of India, the following are the chief:—

The first cause, which tended to the spread of the unrest of India, is the limited income of the Indian subjects and to add to it the dearness of food-grains. These difficulties and hardships under which the Indians are labouring may be easily obviated by our kind Government by opening technical and industrial schools and colleges in different parts of India. The Indians are sure to be benefited by such education and thus they will lead their lives as honourable citizens without provoking the people to agitation and anarchism. If half the amount of what is contributed towards the opening of railways is spent on canals, etc., India will certainly become a land of paradise in the space of ten or fifteen years, and the other remedy for removing the effects of famine consists in increasing the customs on exports, in reducing the rate of land-tax, in helping the agriculturists with seeds and cattle in times of necessity and in opening agricultural banks.

The second cause is that Englishmen have no regard for or sympathy with Indians. The Indians are treated in a rough and unsympathetic way by Englishmen which should be given up in order to cultivate friendship between the ruler and the ruled.

The third cause is that the Proclamation of 1857 is pigeonholed and is not acted upon.

Lastly, the editor says that Lord Morley has done much to ameliorate the condition of the Indians by appointing two Indians as members of the India Council.

III.—LEGISLATION.

INDIA,
Madras,
June 27th, 1908.

22. The *India*, of the 27th June, publishes a cartoon describing the God of Liberty bursting out of the stomach of a big crane representing the new Press Act, and says that, even as Lord Krishna burst out of the stomach of Bakásura who had taken the form of a big crane and swallowed him, the God of Liberty will burst out of the stomach of the *Asura* of the Press Act who has swallowed him now.

The Press Act.

ANDHRAKESARI,
Rajahmundry,
12th, 19th, and 26th June 1908.

23. Referring to the Explosives Act and the Newspapers Act recently passed by the Government with the intention of suppressing unrest, the *Andhrakesari* issued combinedly for three weeks (ending with 12th, 19th and 26th June 1908) and received on the 29th June, observes:—"So long as there is a *Munaga* tree (*Hyperanthera moringa*) in a garden, hairy caterpillars cannot but exist. A wise gardener must root out that tree altogether, for, although he may remove the caterpillars by thousands or burn them, they will come into existence whenever a certain wind blows or a certain rain falls as long as the tree remains there. In the beautiful garden of India, the *Munaga* tree of discontent has sprung up owing to some defects in the rulers and produces terror in all. It is our conviction that the state of the country will remain as it is as long as the Government have recourse to shallow measures without extirpating that tree (of discontent). It is not known why these Acts were passed in so short a time and in such great haste. Would the auspicious time expire if they were delayed for some weeks longer? Would not another auspicious hour be secured to christen and name them? Would the universe be upset if they were delayed for some time? Would the Indians read newspapers in the meanwhile and wrest the country from the Government? Will the Government, who get frightened at their own shadow, calmly consider this matter? There seems to be no necessity for the (Newspapers) Act now. There are not more than one or two newspapers in India which incite people to commit murders. The people will not set themselves up in opposition to the Government by their mere reading them. This Act gives the District Magistrate a great weapon of authority. It is to the prejudice of the people and not for their welfare that he is endowed with such great authority.

"New Acts."

This Act will subject the proprietors of printing presses to heavy losses. There is another important feature in this Act. The Government said that it would apply in the case of newspapers which contain incitements to commit murder, to use explosive substances, and to commit 'other offences'. What is the meaning of 'other offences'? Does it mean mischievous deeds? If so, there is no fear. But if the Government should construe it so as to include mischievous writings also, then the fate of newspapers is sealed. When newspapers write harsh articles unpalatable to the white gentlemen in authority, and if the Government are thereupon provoked, call such writings mischievous and begin to 'cut the throats' of such papers (writers), can the native newspapers lift up their heads? The expression 'other offences' is a thorn on the side of the native newspapers. So long as its meaning is not expressly defined, the newspapers are subject to danger. We doubt whether the Vernacular papers, which are already almost dead out of fear, would come out of this ordeal unscathed. While the whole country is sorry for this, Lord Minto hinted that a Press Act also was needed here. From this it appears that the Legislative Council of the Viceroy is still pregnant and will soon lay one or two eggs of legislature for the country. It is said in the *Purānas* that women in ancient days conceived and were delivered of children at once. Similarly even in this *Kaliyuga*, the Legislative Council of our Viceroy seems to be endowed with such a miraculous power."

MYSORE STAR,
Mysore,
June 29th, 1908.

The New Laws.

24. Referring to the Newspaper Offences Act, the *Mysore Star*, of the 29th June, observes that the Government in their fit of anger at the recent murderous acts do not seem to have realised the impropriety of punishing a whole class (the Press) for the misdeeds of a few individuals. The authorities evidently suspect sedition everywhere. Recently, a District Collector seems to have ordered that even those newspaper articles, which were lightly passed over before, will have to be closely scrutinised in the future. When the authorities look upon the people with so much suspicion, it is possible that sedition might be discovered even in innocent articles. Thus, when the existence of even *Moderate* journals is in danger, it is easy to see that the fate of the *Extremists'* section of the press is sealed. Extreme severity in the enforcement of the new Act might exasperate the feelings of the people and lead to even greater hatred and violence against the Government. It would be well therefore to hold this Act only as a weapon to strike terror into the hearts of the *Extremists* and to use it only in cases of extreme necessity. It is true that it would be ruinous to the popular cause to misjudge the relative strength and resources of the Government and the people and to incite the people to violence or resort to other than constitutional methods of agitation. Sedition has become very much an epidemic like the plague ravaging the whole country. As the destruction of rats is held to be the proper remedy for checking the ravages of plague, destroying the liberty of the press is considered by the authorities to be the right means of stamping out sedition. Journalists in India therefore cannot be too careful and prudent in their writings in the future.

BHARATA BANDHU,
Calicut,
June 20th, 1908.

Condemning the haste with which the Explosives Act has been passed.

25. A leader in the *Bharata Bhandu*, of the 20th June, condemns the haste with which the Explosives Act was rushed through the Legislative Council without any regard to the permanent interest of the people affected by the Act or of the legislators themselves and says that this indecent haste clearly evidences the terrible fear that has taken possession of the rulers.

VI.—MISCELLANEOUS.

VIKATA DUTAN,
Madras,
June 27th, 1908.

Want of sympathy between the several classes in India.

26. The *Vikata Dutan*, of the 27th June, writes:—During the recent dinner at the Civil Service Club in London, Lord Morley observed that it has come to his knowledge that there is now a great want of sympathy in India between the several classes of people; but this statement

was objected to by some of the audience. If Lord Morley's statement is not true, what is the cause of the never-heard-of outcry in India at present? Had it not been for this want of sympathy between the several classes, why should Dr. Kemp have been provoked by the sound of the words *Vande Mataram* at Cocanada? Why should Lala Lajpat Rai have been deported? Why should there have been a riot between the Hindus and the Muhammadans at Mymensing? Why should there have been an attempt to wreck the train in which the Lieutenant-Governor of Bengal was to have travelled, and why should stones have been thrown on the motor-car of the Viceroy? Why should Babu Bipin Chandra Pal have been sent to prison, and why should there have been a bomb outrage at Gorakhpur and Bengal? To be brief, why should there be sedition at all? Do not all these things denote a slight hitch between the several classes in India? Perhaps the Government officers have not realised the existence of such a hitch.

INDIA,
Madras,
June 27th, 1908.

"Even foam will become a strong weapon."

27. The *India*, of the 27th June, reports Mr. Tilak to have said as follows during the Sivaji celebration at Poona:—"Lord Morley mocked at our *Swadeshi* efforts, saying that they were merely foam upon the surface. But we learn from our *Vedas* that even foam may at times turn out to be a very strong weapon, because it is said that with the foam of the sea Indra was able to kill Vritrasura. Obstacles and slips are often possible in the course of an attempt; but there is no dobut that a growing tide will eventually reach the goal."

Our masses must be educated for us to acquire *Swaraj*.

28. A correspondent of the same paper writes:—We cannot expect our *Swadeshi* enterprises to thrive, unless we entirely boycott foreign goods. Why not our elders follow the footsteps of Bengal and spread the *Swadeshi* movement through the younger generation? If they are afraid of harm to their youngsters from this, why not they help the movement themselves? Our countrymen can be roughly divided into three classes in respect of their attitude towards the *Swadeshi* movement. Firstly, there are some amongst us who live comfortably upon the hoarded wealth of their ancestors, and these do not care anything about the sufferings of their poorer countrymen. So, naturally, it would not affect them in any way whether they are under a *Swaraj* or under a foreign Government. Moreover the Government is also trying their best to rally the richer classes to its side, because it knows that, if these begin to finance the popular movements, the hands of the Government will be materially weakened thereby. The second class may be said to comprise the "middle classes", *i.e.*, those that neither roll in wealth nor feel the pinch of poverty. Naturally these have to be in the good graces both of the higher and lower classes. The third class consists of the lowest strata of society who live upon daily wages earned by manual labour. The officials of Government may also be said to form a fourth class; because these, as a class, court the favour and appreciation of the Government and are naturally hostile to the *Swadeshi* movement. Thus the only classes that suffer most by being under a foreign Government are the ryots and coolies, and *Swaraj* is a necessity in their case. Therefore, if these are made to understand the sufferings they have to undergo under a foreign Government and the advantages they will have by the spread of the *Swadeshi* movement, they will naturally begin to work for the establishment of *Swaraj* and once they come forward, even *Brahma* cannot impede their attempts. We are weak now, because we do not unite. Once we begin to act in unison, we can do as we like and none can oppose us. The next step we must take is to advise all our countrymen, who are in the service of the Government, to give up their appointments. If they do not listen to our advice, we must make them do so by means of boycott. We need not adopt harsh means to attain *Swaraj*. If we turn back all the Government officials and refrain from helping the Government in any way, the foreign Government cannot stop in our country for more than five minutes. If our countrymen refuse to serve the Englishmen in any way, what will be their condition? Every work in the house of a white is

done by our men, and so if we abstain from taking service under a white, what doubt is there in our acquiring *Swaraj?* If every one of us makes it a point not to go to the law courts, all courts of justice will soon cease to be and the judges who are now taking away a good portion of our money will have to return home. So, if we unite and act in the ways above mentioned, what doubt is there in achieving our object?

DRAVIDA DEEPAM,
Madras,
June 29th, 1908.

The seditious article in the *Kal.*

29. The *Dravida Deepam*, of the 29th June, publishes a Tamil translation of an English rendering published by the *Advocate of India* of the seditious Marathi article which appeared in the *Kal* and for which the editor of this paper has been charged for sedition.

KISTNAPATRIKA,
Masulipatam,
June 28th, 1908.

"Self-control."

30. Referring to the present unrest in India and the policy proposed by Lord Morley to meet the situation, the *Kistnapatrika*, of the 28th June, observes:—"As the education given by the English is the chief cause of the present unrest, the English politicians must possess self-control and not lose their balance of mind in the present crisis. This is the teaching of the philosopher, Lord Morley. What is self-control? How are we to secure it? One that is devoid of purity of mind can have no self-control. That statesman, who disinterestedly regards that his chief work lies in securing the people's welfare, can alone possess purity of mind. Oh, English statesman! Do you fear that the improvement of the Indian industries will ruin English trade? If so, you cannot possess self-control. Do you think that the desire of the Indians for independence will be prejudicial to your despotic power? You cannot possess self-control then. Do you feel sorry that the spread of education among our countrymen will affect your indomitable national powers? You cannot possess self-control then. Do you suppose that independence of the Indians will reduce the British supremacy? You cannot possess self-control then. Try to judge, with unbiased mind, of the honour or dishonour and the advantages or disadvantages of those whom you undertook to govern. Then your mind will become pure and you will have self-control. It is only then that the wisdom of not only the Indians but the English also will have an opportunity to shine. It is to be inferred that the policy of Lord Morley—who is intent on protecting his people's interests unrestrainedly—is to adopt peaceful measures so long as his nation's welfare is unaffected and to adopt despotic and repressive measures when their welfare is affected. While depreciating repressive measures, he gave his assent to the newly-passed Explosives Act and the Press Act. The policy of statesmen is fathomless. The expressions of the Saint Morley are unintelligible to ordinary men."

SWARAJ,
Bezwada,
July 2nd, 1908.

"What is 'possible'?"

31. Referring to the possible work of the new movement, the *Swaraj*, of the 2nd July, observes:—"National education will not fail to generate patriotism. Feringhee law courts will be closed when Panchayat courts are started. If gymnasia are established in villages, people will be able to defend themselves. The moral sense and courage of the nation must be improved. The policy of passive resistance must be persisted in. Consider how much work we have turned out in the course of two years. We regarded the Feringhees as gods and confided in what all they said. We named our towns, wells, town halls, etc., after them. All this has changed within a period of two years. All our respect for foreigners has vanished. Now our schools, our libraries, our town halls, and such other popular institutions commemorate the names of our patriots like Gokhale and Dadabhai Naoroji."

ANDHRAKESARI,
Rajahmundry,
June 12th, 19th and
26th, 1908.

Apology for the non-appearance of the paper for two weeks.

32. The *Andhrakesari* (issued combinedly for the three weeks ending with 12th, 19th and 26th June), received on the 29th June, contains the following notice:—"Owing to some reasons which we do not wish to make public, our paper was not issued for two weeks. This week we have published and issued (our paper) for these three weeks combinedly. We request that our subscribers will excuse us for so doing. The paper can be published hereafter regularly."

VRITTANTA CHINTAMANI,
Mysore.
June 27th, 1908.

How to conciliate the British and the Indians?

33. A correspondent of the *Vrittanta Chintamani*, of the 27th June, subscribing himself as "pro-British" in the course of inquiring into the causes of the present estrangement of feelings between the Indians and the British authorities, writes as follows:—The first and foremost cause of the present unrest is the partition of Bengal which Lord Curzon made and his successors persistently refused to undo. It was probably feared that it would undermine the prestige of the British if they undid the partition. But with it began all the political trouble. Secondly, as the proverb goes "empty vessels make most sound", though the highest and most responsible officials, namely Lord Minto and Lord Morley, have always been patient and just, irresponsible subordinate European officials are, as a rule, very haughty, maintaining a contemptuous attitude even towards respectable Indians of position. Very recently, an Allahabad newspaper reported that a native prince was not allowed by certain Europeans to sit in a first-class railway compartment in which they themselves were. If princes are to be treated thus, what should be the attitude of these Europeans towards men of lower rank! There is yet a means of removing that haughtiness. In the earlier days of British rule in India, the Parliament exercised very effective control over the administrative heads in India. Warren Hastings and Lord Clive are examples of two great men charged with grave offences in their administrative career. The former was 9 years in prison under trial and the latter committed suicide. The Governors-General themselves very much dreaded Parliamentary authority and consequently their subordinates could not resort to despotic methods of rule. Now that the Parliamentary power over these officials has been relaxed, the subordinate officials are free to abuse their authority. A salutary check might still be put on them, by appointing a committee of several just and nobleminded Europeans to report on the misdeeds of the officials here, and to bring them "to book". It is hoped that Lord Morley will take up the above suggestion and act accordingly.

The Mutiny day celebration.

34. The same paper says that a Simla correspondent of the *Madras Times* reports that a pamphlet printed in England is being circulated in India, which says that the 50th anniversary (the Diamond Jubilee) of the Great Indian Mutiny should be celebrated, the British (the *Pheringees*) should be driven out of India, and revenge should be taken upon those who killed the rebels in the mutiny, and that all Indians should unite in carrying out these projects. The paper remarks that it would be well to trace out these pamphlets and destroy them. For, the benefits of British rule in India are far greater than the evils. It would therefore be better to live peacefully under the British with a deep sense of gratitude rather than try to shake off their authority and subject ourselves to others, perhaps still more despotic.

NADEGANNADI,
Bangalore City,
June 27th, 1908.

Sedition suspected everywhere.

35. The *Nadegannadi*, of the 27th June, observes that the police in the British territories form too great a menace to public freedom. Every popular leader interested in politics is always surrounded by spies and detectives closely watching his movements. Some days ago the house of one Mr. Shamrao Kulkerni was searched for the simple reason that Mr. Tilak was his guest at Belgaum for a few days. What regard can there be towards a Government that looks upon its subjects with so much suspicion?

Repression also in Bombay.

36. The same paper in another article referring to the arrest of Mr. B. G. Tilak ironically remarks that the Bombay Government has probably begun to envy the Bengal Government for the notoriety it has recently gained and wishes to enter upon a similar career of repression.

VRITTANTA CHINTAMONI,
Mysore,
June 27th, 1908.

Sir George Clarke on the present situation.

37. Referring to His Excellency's remarks relating to the anarchists' movement in India the *Vrittanta Chintamoni*, of the 27th June, observes that though it is admittedly the duty of every Indian to co-operate with the Government in suppressing the dangerous movement, it

must be remembered that in order that these united efforts may be successful, the European officials must learn to be more just and patient like His Excellency in their attitude towards the Indians. The administrative heads are no doubt quite alive to their responsibilities and if the policy which they dictate be strictly carried out by their subordinates, the administration will be without a parallel. The present political troubles are all the result of the high-handedness of the European subordinates. It is essential therefore that His Excellency the Viceroy as well as the heads of the local Governments should proceed to put an end to such high-handedness.

VEERAKESARI,
Madras,
June 30th, 1908.

Fear or justice?

38. In continuation of the article which appeared in its previous issue, the *Veerakesari*, of the 30th June, says:—It is true that the Government of India is a just and civilized Government, and is certainly much better than the Moghul or the Russian rule. But it is never proper even for the most timid (*sic*) to rob the people of their liberty to this extent. The wise should always keep their heads cool and should not lend their ears to (false) tales and wicked suggestions without due enquiry. Some two years ago a revolutionary movement was made in Russia, and the *Pioneer* was the foremost in upholding the conduct of the people and said that it was a right course open to an oppressed and unarmed people. But now when a few bombs appeared in India like crackers in a rat hole, the same *Pioneer* pours out its venom by saying that ten black heads should fall for every white man killed. England and Russia are great enemies and consequently the *Pioneer* wished the downfall of the Russian Government. The case is different with India. The Government of India will never act upon the wicked suggestion of the *Pioneer*. For, if it be decided that ten black heads should fall for every white man killed, the upright Government will not fail to see that ten white heads fall for every black killed. The *Pioneer's* vituperations can therefore do no harm either to India or to the noble British Government. The readers are probably familiar with the story of a tyrant who one day while out on a walk with his minister, saw two owls talking to each other and asked his minister, who could understand the language of the birds, what they were speaking about. The minister replied that the owls wished the king long life, rejoicing at his oppressive rule because they thought that the king by his cruelty and oppression would leave many villages in ruins and these villages would become rich legacies to their children and grandchildren. The king hearing this account felt very much ashamed of his past conduct and thereafter entirely changed his methods of government. The *Pioneer's* suggestion is analogous to this anecdote. If the Government should carry out this suggestion, only 2,000,000 blacks would fall for all the 200,000 whites in India (killed). Even in that case there will be 298,000,000 blacks still left in India without a single white. Further, the wicked suggestion of the *Pheringee* newspaper amounts to welcoming the death of the 40,000,000 whites in England. But there are blacks enough even for that in India. There will not then be room here even for one or two owls like the *Pioneer*. The *Pioneer* should at once be punished for its wicked suggestion which is not only sedition in India but is also treason against England. What is the *Yugantar* before this insane paper of the dunghills? Under these circumstances it is not right for our just and impartial Government to have punished only the *Yugantar* and left the *Pioneer* still at large. Sir Adamson has poured out a storm of abuse upon the Indian press; but how much condemnation should the English press come in for at that rate? There is an ocean of difference between the sedition which the *Pheringee* newspapers preach and the sedition which the native newspapers preach. The opportunity, when most of the non-official members of the Legislative Council were absent, was availed of and the new laws were passed at a single sitting! What need was there for these laws? Was there not the Indian Penal Code and the Criminal Procedure Code? These laws are very much like the old custom of cutting off the hands of all thieves and also those suspected of theft. It follows that sections 117, 124-A, 153-A,

and 505 were altogether useless. Why then is the Penal Code made severer from time to time? Sir Adamson's denunciations can have no meaning. It is needless to fear that any evil will result from the writings of papers like the *Yugantar*. For India would not have been in its present state if the people were to act upon the advice of newspapers. How many papers have been preaching *Swadeshism* and the *Boycott!* How many are urging the establishment of village schools for the masses! How many are urging the establishment of *Panchayat* courts and discouraging litigation in law courts! How many are advocating unity among people and how many urging physical culture! How many have been pointing out the value of co-operation and the advantages of independence to a nation! Still, how few have followed that advice! If people will not hear such simple advice, how foolish it is to fear that they are capable of seditious designs! It is not right thus to take away the liberty of the people. It is not proper to put out the light (of newspapers). Our benign Government deprived us of our liberty of speech and writing. Our religious heads took away the liberty of travelling across the seas. Oh, Indians! Have you the liberty to go abroad and learn foreign arts? Are you free in Natal? Have you the right to set foot on Australian or Canadian soil? How regrettable it is that man should deprive us of the three primary rights which God gave us! We owe the Arms Act to Lord Lytton's kindness. Since the passing of that Act, the mouth and the pen were the only weapons left to us. What weapons have the Indians left when even these last have been snatched away from them? When the Indians have in these various manners been reduced to an effeminate condition, the Government should at least have pitied their condition. Under these circumstances, Lord Minto observed that further legislation was necessary to control the liberty of the press. How fair! How just! It is time for the Indian editors to bid farewell to all journalistic enterprise. See what evils will ensue from this increased authority given to the Magistrates! If any one should maliciously bear a tale against any newspaper, it is the Magistrate who is to frame a charge against the paper. It is the Magistrate who is to authorise the police to investigate the case. It is again the Magistrate who is to try the case and convict the accused. There is another thing even stranger about these laws. If newspapers should be guilty of any offence, the printer has to suffer punishment. The press is confiscated. Incitement to any "act of violence" is made punishable under the Act. But what is an "act of violence"? Breaking the glass? The expression "act of violence" is so pliant and elastic that any act can be brought under it. There is still so much to be said about the Explosives Act. But space does not permit us to dwell upon it.

This article is followed by a translation of the *Englishman's* references to the latest issue of the *Yugantar*, together with the extracts therefrom reproduced by the *Englishman*.

Does India belong to the Indians?

39. The same paper also gives under this heading the translation of the sayings of Mr. Shyamaji Krishnavarma as given in the *Pall Mall Gazette*.

The insolence of Englishmen.

40. The same paper in a paragraph gives an account of the doings of two Englishmen who drove their dogcart through the street in which a large number of poor people were being fed and thus spoiled the food that had been served them.

The arrest of Tilak and how it was received by the people.

41. The same paper says:—Mr. Tilak was arrested on a charge of sedition. There are few among Indians or foreigners equal to him in education and wisdom. Such a man was arrested by the irresponsible authorities. They think that the arrest of this great leader of the people would strike terror into the minds of the people. There can be no greater blow to Indian loyalty. The day on which Tilak was arrested silence reigned in the city of Poona, as in a plague-stricken place. Many of the shops were closed; there was no traffic anywhere. The Muhammadan and Márwári merchants closed their places of business as an expression of

their sorrow. The Europeans were afraid to venture outside without being fully armed. How many more crises mother India has to pass through before she can regain her health !

MANORAMA,
Calicut,
June 26th, 1908.

Regarding the appointment of village munsifs.

42. A correspondent in the *Manorama*, of the 26th June, referring to some of the alleged vagaries of the village munsifs says, that the Divisional officers should bestow special attention on the selection of persons to fill up future vacancies so as to appoint only those who are competent, well educated, smart and respectable, and to ensure alike the welfare of the people and the satisfaction of Government.

BHARATA BANDU,
June 20th, 1908.

Exhorting the Indians to exert themselves for their own amelioration.

43. A brief summary of a lengthy correspondence, covering about six columns, in the *Bharata Bandu*, of the 20th June, sets forth :—The Indians were for a long time fascinated and spellbound by the dazzling chain forged by the British Government, and were helplessly admiring its ingenious construction without even hazarding a thought on their ever being forced to make an attempt to snap the chain which was being tightened around them. The Great Indian Mutiny of 1853 was but the manifestation of the united energy of the Indian nation to try the strength of the chain, and it revealed not only the helplessness of the Indians bewitched by the fascinating glitter of the chain but also the fact that the aggrandisement of India was an event palpably remote. Those deputed to maintain the chain inviolate became doubtful of its stability and were led to the consideration of measures to make it stronger than before. The result was the Royal Proclamation which so completely hypnotised the Indians as to lead them to hope that it would enable them to enjoy all civic rights, and they misconceived for a long time the chain of bondage as possessing the paradoxical virtue of restoring liberty. Time wore away the fascinating glitter on the chain, and the delusion blindly entertained fled with it. Lord Curzon and other magnanimous men explained the delusory power of the said Proclamation to the people, not of course prompted by a humane motive to initiate them into the truth, but being impelled by a secret power—the future bright destiny of India. Lord Morley, by his avowal of absolute personal Government for India, and Lord Minto, by his determined disregard of public opinion, accelerated the disillusionment of at least a portion of the Indians who are now absorbed by a feeling of overwhelming patriotism and are directing their decided efforts towards the betterment of their motherland. Their object of attaining *Swaraj*, though beset with innumerable obstacles and unknown dangers, is indeed a most glorious and desirable one. Casting aside the rôle of mendicant servility, our true leaders have undertaken the uphill task of working out the salvation of the country by efforts independent of Government. They have now appealed to the Indian public and hope to receive a favourable response. The three means adopted to achieving the end are *Swadeshism*, boycott and national education. The persisted and astute efforts of leaders like Tilak, Bipin Chandra Pal and Arabinda Ghose are infusing a spirit of "self-reliance" into the Indians. They are not daunted by persecutions or prosecutions but are prepared to suffer any hardships in attaining *Swaraj*—a *Swaraj* unsmirched by any qualification such as "self-government within the Empire". They have consecrated their lives for the cause, and do not anticipate to enjoy in their own persons the fruits of their labours which they well know are too remote for them to witness in this life. The split in the Congress served to accentuate the manifestation of the "Navasakti" (new power) which is now abroad for the consummation of the desired object. Some of the more ardent spirits engaged in this arduous struggle have broken loose from control, and have with open eyes walked straight into danger to teach the people "to dare and die". Their fall has pushed back the impetus of the "new power" to a little extent, but the motive power of passive resistance is undoubtedly strong enough to guide them safe to the goal.

[Issued, 7th July 1908.]

CONFIDENTIAL. **No. 28 of 1908.**

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 11th July 1908.

CONTENTS.

LIST OF NEWSPAPERS.

ENGLISH PAPERS OWNED BY NATIVES

II.—Home Administration. PAGE

(*b*) *Courts*—

The Tinnevelly sedition cases .. 455

VI.—Miscellaneous.

Character sketches—the Church of England Native Clergyman .. 459
Open letter to Lord Minto .. 461
Tilak's arrest .. 464
A libel on the Indian Press .. *ib.*
Campaign of abuse .. 465

VERNACULAR PAPERS.

I.—Foreign Politics. PAGE

The Shah and his subjects .. 466
Persian affairs .. *ib.*

II.—Home Administration.

(*b*) *Courts*—

The sedition case in Tinnevelly .. 467
The judgment in the Tinnevelly sedition case .. *ib.*
"Inhuman sentence" .. 468
Appointment of a Muhammadan Judge for the Madras High Court .. *ib.*

(*d*) *Education*—

Education in Baroda .. 469

(*e*) *Local and Municipal*—

Calicut Municipality to improve its roads .. *ib.*

(*h*) *Railways*—

The frequency of accidents on the railways .. *ib.*

(*k*) *General*—

"Delay only savours of bad statesmanship" .. 470
The reforms of Lord Morley .. *ib.*
The arrest of Mr. Tilak .. *ib.*
"Why should not the native newspapers be stopped?" .. 471
"The keystone of national life in India" .. *ib.*

II.—Home Administration—*cont.* PAGE

(*k*) *General*—cont.

"What must be done?" .. 472
"Gódávari Pushkaram feast" .. *ib.*
"The Indian Purdah" .. *ib.*
"Lord Morley on the Indian problem" .. *ib.*
Cattle mortality in Malabar .. 473

IV.—Native States.

Employment of Europeans in the Hyderabad State .. *ib.*

VI.—Miscellaneous.

The seditious article in the *Késari* .. *ib.*
Lord Morley and his statesmanship .. *ib.*
We should care for the views and not the body of Mr. Tilak .. *ib.*
"A blind belief" .. 474
The way to teach loyalty .. *ib.*
Lord Morley and Lord Curzon .. *ib.*
The present unrest and the English education .. *ib.*
Bombs .. 475
The *Swaraj* case .. *ib.*
Fresh charges against Tilak .. *ib.*
Unrest in India .. *ib.*
The present situation .. 476
Remarks on the arrest of Mr. Tilak .. *ib.*

No.	Names of newspapers.	Place of publication.	Number of copies ordinarily issued.	Dates of papers received and examined during the second quarter of 1908.
	VERNACULAR.			
	MALAYALAM.			
	Tri-monthly.			
1	" Kerala Chintamoni "	Trichur	4,500	2nd and 22nd April ; 3rd, 13th and 23rd May ; and 2nd, 13th and 23rd June 1908.
2	" Kerala Mitram "	Cochin	100	1st, 11th and 21st April ; 1st, 11th and 21st May ; and 1st, 11th and 21st June 1908.
3	" Vignana Mangeri "	Mararikulam	900	13th and 23rd June 1908.
	Weekly.			
4	" Kerala Patrika "	Calicut	650	28th March ; 4th, 18th and 25th April ; 2nd, 9th, 16th, 23rd and 30th May ; and 6th, 13th, 20th and 27th June 1908.
5	" Kerala Sanchari "	Do.	640	1st, 8th, 22nd and 29th April ; 6th, 13th, 20th and 27th May ; and 3rd, 10th, 17th and 24th June 1908
6	" Manorama "	Do.	600	3rd, 10th and 24th April ; 1st, 8th, 15th, 22nd and 29th May ; and 5th, 12th, 19th and 26th June 1908.
7	" Malayali "	Tangasséri	1,057	4th, 11th, 18th and 25th April ; 2nd, 9th, 16th, 23rd and 30th May ; and 6th, 13th, 20th and 27th June 1908.
8	" Nazrani Dipika "	Mannanam	500	31st March ; 7th, 14th and 28th April ; 5th, 12th, 19th and 27th May ; and 2nd, 9th, 16th, 23rd and 30th June 1908.
9	" Bharata Bandhu "	Palghat	300	4th April ; 2nd, 9th, 16th, 23rd and 30th May ; and 6th, 13th and 20th June 1908.
10	" Mitavadi "	Tellicherry	1,275	28th March ; 5th, 19th and 26th April ; 3rd, 10th, 17th, 24th and 31st May ; and 7th, 14th and 21st June 1908.
11	" Kerala Shobhini "	Ottappalam	400	1st, 15th, 22nd and 29th April ; 6th, 13th, 20th and 27th May ; and 3rd, 10th, 17th and 23rd June 1908.
12	" Bharata Shobhini "	Alappuzha	1,500	11th and 29th April ; 6th, 13th, 20th and 27th May ; and 3rd, 10th and 17th June 1908.
	Bi-weekly.			
13	" Swadeshabhimani "	Vakkam	795	1st, 4th, 8th, 11th, 15th, 18th, 22nd, 25th and 29th April ; 2nd, 5th, 9th, 13th, 16th, 20th, 23rd, 27th and 30th May ; and 3rd, 6th, 10th, 13th, 17th, 20th and 24th June 1908.
14	" Malayala Manorama "	Kóttayam	1,280	1st, 4th, 8th, 11th, 15th, 18th, 22nd, 25th and 29th April ; 2nd, 5th, 9th, 13th, 16th, 20th, 23rd, 27th and 30th May ; and 3rd, 6th, 10th, 13th, 17th, 20th, 24th and 27th June 1908.

ENGLISH PAPERS OWNED BY NATIVES.

II.—Home Administration.

(b) Courts.

The Tinnevelly sedition cases.

The Hindu,
Madras,
July 7th, 1908.

1. The *Hindu*, of the 7th July, publishes the following:—

"Chidambaram transported for Life.

"All those who had read the extraordinary summing up of the Special Sessions Judge to the assessors in the sedition case against Chidambaram Pillai, which we published yesterday, must have been prepared for the conviction which has followed, of the accused. But few would have expected to hear of so monstrous a sentence as is reported to have been inflicted upon him . . . ."

The Hindu,
Madras,
July 8th, 1908.

The *Hindu*, of the 8th July, writes as follows:—". . . . A Judge who draws upon his own powers of imagination for circumstances from which to derive the most damning proofs of guilt against an accused person before him, stands self-condemned. Mr. Pinhey justifies the enormity of his sentence also on the topsyturvy ground that Chidambaram Pillai is morally responsible for all the lives lost in quelling the riots that ensued on his arrest. The speech, which is the subject of indictment against Chidambaram Pillai, was delivered on the 9th March. He was remanded to custody on the 12th March by an illegal order of the Magistrate in the course of the security proceedings. His unlawful detention in jail inflamed the mob in the Tinnevelly town on the 13th, who caused destruction of public buildings. In the course of that day, four people in the mob were shot dead by the European officers on the plea, it is said, of quelling the riot, the justification for which has however not been made out. In the statement as an accused person made by Chidambaram Pillai, he charged the District Magistrate and other officers present on the spot as having caused the death of the four persons. This injudicious statement has evidently ruffled the feelings of Mr. Pinhey, the Sessions Judge, who, in speaking of Siva, says 'he had the grace not to make vile and baseless allegations against the District authorities.' Mr. Pinhey has exhibited a far from judicial or reasonable attitude when he holds Chidambaram responsible for the four lives that were lost on the 13th. On this point also, the prosecution did not set up the theory propounded by the Judge. In opening the case for the Crown, Mr. Powell expressly stated that 'it is not my case that the riots and the destruction of the property was the direct result of the speeches.' The Special Sessions Judge has, however, thought it his duty to improve in several respects upon the prosecution case as set forth by the Public Prosecutor. The Judge, even at an early stage of the case on the 5th June last in enlargement of the case for the prosecution, held that 'the riot seems to be the direct consequence of the speeches.' This was evidently necessary in the interests of the prosecution, for even the Public Prosecutor, who had by then awaken to the necessities of his situation, urged upon the Court that, 'the fact of these people having been in jail did not prevent them from having guided what took place. He desired to go into the matter of the riots, because it would influence the Court very considerably with regard to the sentence. In the Bombay case, the reason why the High Court reduced the sentence of transportation for life was that the country was quiet, that the article in question was published in a newspaper which very few people read, that it influenced no one and was not of much consequence. Therefore, the High Court reduced the sentence in that case. In this case, Government had put forward in order that a deterrent sentence might be passed.' In this, we see some daylight as to why the sentence of transportation for life was passed upon Chidambaram Pillai. The sentence may be what is called 'deterrent.' It may more fitly be called vindictive and tyrannical, and the public would, under all the circumstances, refuse to attach any moral weight to it. We must deal with the other questions arising for consideration in these cases in a subsequent issue."

THE INDIAN PATRIOT,
Madras,
July 8th, 1908.

The *Indian Patriot*, of the 8th July, writes:—"We do not take seriously the savage sentences passed on the accused in the Tinnevelly sedition cases; for there is not the ghost of a chance of their being confirmed. Nevertheless the Judge, who is responsible for these sentences, has conferred a certain distinction upon himself as well as upon the accused. A case which would not have in ordinary circumstances attracted much attention outside India, will by reason of the sentence rouse the attention of the world, not certainly to the credit of the administration of justice in this country. As to the conviction itself, based as it is upon Police reports and Police testimony, there may be differences of opinion; but there will be no such difference as regards the sentences themselves. Exactly eleven years ago a Judge in Bombay made himself conspicuous by sentencing the editor of a vernacular paper called *Pratoda* to transportation for life. That sentence so far shocked English feeling that Lord George Hamilton, as Secretary of State for India, had to assuage it by assuring Parliament that the High Court would revise the sentence; and the High Court eventually reduced it to one of twelve months' simple imprisonment. There the Judge had the excuse that nowhere else had a sedition case been tried, and that therefore he had to use his unaided judgment. But here there is no such excuse, since there have been a number of cases in which the highest courts have affirmed the standard of punishment. Moreover, the sedition with which the accused were charged is spoken sedition and not written; and there must therefore be certain deductions made as regards the degree of deliberation. However that may be, in considering the sentences it is impossible to overlook the extravagance of retribution which has commended itself to the judicial commonsense of Mr. Pinhey. Two life sentences on one man is a peculiar conception of legal practicality unknown to the history of criminal justice; and the abettor being deemed more criminal than the principal is another novel feature introduced for the first time into criminal jurisprudence. Nor are these the only absurdities which are deemed to have the sanction of law and commonsense . . . ."

THE HINDU,
Madras,
July 9th, 1908.

The *Hindu*, of the 9th July, contains the following leader:—"It is, we think, unfortunate that the cases against Siva and Chidambaram Pillai being the very first ones under section 124-A, which were launched by the Local Government in this Presidency, steps were not taken to have the same tried in the High Court. This could easily have been accomplished, in which case the public would have had the benefit of a trial conducted by a High Court Judge who may be expected to lay down the law in intelligible terms, and the accused would have had the benefit of a trial by a jury composed in part at least of his own countrymen. With regard to the sedition trials in India, the Secretary of State Lord Morley seems to be of opinion that they are all tried with a jury. The fact that it is otherwise and that even in such grave cases as the present in which one of the accused has been awarded two sentences of transportation for life and another ten years' imprisonment, the constitution and *personnel* of the Court was solely determined by the Local Government who had initiated the prosecution and were vigorously conducting it, are matters to be submitted to the consideration of Lord Morley and of the British public. In the *Hindu*, of the 5th May last, in a paragraph urging the appointment of an Indian to fill the acting vacancy caused by Mr. Justice Benson taking furlough, we referred to this subject in the following terms: 'We must refer here to a rumour, which we give for what it is worth, that a resolution has been come to some time since by the Local Government, that a European District Judge, who is to try the Tinnevelly sedition cases now awaiting committal to the Sessions, is to occupy, as soon as the trials are over, the temporary seat in the High Court Bench vacated by Mr. Justice Benson. We hope that the report is entirely unfounded. The impropriety involved in placing a Judge, European or Indian, under such morally debilitating circumstances is very clear.' The appointment of Mr. Pinhey as Special Sessions Judge to try the sedition cases and his appointment as Acting Judge of the High Court were, however, both subsequent to the above date. Mr. Pinhey is a District and Sessions Judge of only a few years' standing. The larger portion of his service has been spent in the executive branch as Collector and Magistrate. It is, therefore, not surprising that in the course of summing up to the assessors in the sedition case, he has delivered himself of several startling propositions of law and has shown in dealing with the facts of the case executive bias of a very pronounced kind. We do not mean to assert that the two accused before the Special Sessions Court were absolutely innocent of the charges laid against them. The proceedings in the Court make it clear to us that the accused have not had the advantage of such a fair trial as they were entitled to have. So far as the case against Chidambaram Pillai is concerned, it has arisen out of facts and circumstances which took their origin in the keen commercial competition and rivalry between the British India Steam Navigation Company and the *Swadeshi* Steam Navigation Company. It is an admitted fact that Chidambaram Pillai, who was the Assistant Secretary of the latter company, was largely instrumental in floating it and in carrying on a successful competition with the rival European company. In promoting the success of the *Swadeshi* concern, he came into collision not only with the European agents belonging to the British India Steam Navigation Company, but also with the British local officers of Government. Any speeches which he delivered, of which only one delivered on the 9th March forms the subject of indictment against him, have to be construed with reference to all the antecedent and surrounding circumstances and his principal avocation in life, which was to forward the interests of the *Swadeshi* enterprise. The Sessions Judge, Mr. Pinhey, puts this aspect of the case in an extraordinary fashion in the following passage of his summing up: 'Mr. Sadagopa Chariar, vakil for Chidambaram Pillai, claimed that his client was an ardent apostle of industrial regeneration of the country and that he was interested in Dharma Sangam (weaving factory). He was also an important person in connection with the *Swadeshi* Steam Navigation Company which was started about two years ago, chiefly by his own endeavours. There was something to be said on his behalf in this matter. It would appear that accused was a practical man concerned with industrial matters. But the question you should ask yourselves is: Do you think that his reference to industry and his doctrine of industrial regeneration is the end or the means to an end? The question was whether he was trying to get the Government of this country upset and then have a native Government; was he using industrial regeneration as a cloak, or was he honestly working as he had stated in Court for industrial regeneration? The case for the prosecution was that all this talk of industrial regeneration was a mere blind that his object was not to restore the industries of this country, but to turn the white men out.' This theory of the prosecution, Mr. Pinhey unhesitatingly accepted as the basis of his judgment, although it is opposed to all the facts, probabilities and evidence in the case. That Chidambaram Pillai was working for the promotion of industrial objects was a fact proved and in great part admitted by the Judge, but it had to give way to a chimera in the brain of whoever was responsible for the prosecution, that Chidambaram's object was to drive out white men from India. How according to the prosecution was Chidambaram Pillai going to execute his gigantic and drastic resolve? By addressing meetings composed of about five hundred people here and there in the district. It is difficult to understand how a Judge can have accepted such a theory. The commonsense view of the matter seems to be that, barring some indiscreet expressions which he may have used, Chidambaram Pillai's object in addressing the meetings was to induce them to unite and labour for the industrial improvement of the country, irrespective of Government help and co-operation. This view of the case has not been disproved by anything appearing on the side of the prosecution, except some foolish and fantastic notions of Mr. Pinhey regarding the right of the people in India to assemble at meetings and make speeches regarding their grievances. Mr. Pinhey has laid down in his summing up the following gems of political doctrine as applicable to India, and it is enough for us to set them down here for the delectation of our readers in India and in England.

" 'Political speeches in this country were a novelty to him. There was no lawful occasion, so far as His Honour could see, for any man in this country to make a political speech. People in England had votes. In England, a political speaker made public speeches because the chances were that he was addressing his constituents to secure their votes. Therefore, a speaker in England might say that he was persuading his audience to exercise their constitutional power in his favour at some future time. There was no such thing as that in this country. The masses of Tuticorin and Tinnevelly had no vote. For instance, if they objected to the new Press Bill and wanted to get its provision altered, they could not get it altered by addressing a mob in the Tinnevelly river-bed. Therefore the chances were that when a speaker addressed an audience consisting of a mob in this country, he would be doing it only to persuade the crowd to exercise their physical power as human beings, and that was a dangerous thing.'

"It will be seen that this train of reasoning inevitably leads to the conclusion that Chidambaram Pillai by his speeches intended to persuade his audience to use force 'to drive white men out.'

"Mr. Powell (Public Prosecutor) said that the meeting called for in honour of a person convicted of sedition was not strictly a seditious act. In His Honour's opinion, it was a clearly seditious act.

" 'His Honour read section 124-A and the explanations and said that, for instance, if they disapproved of the new Press Bill, they could call a meeting of the educated people of Tinnevelly, discuss it in their room, get a round robin and have it signed by those who disapproved it, and send it to their local Member of Council to have their grievance redressed.

" 'When the word *Swaraj* was uttered to people like these, what impression did they suppose it conveyed? Did they think that it meant to them self-government? Was there any word in an oriental language equivalent to our word "Government"? It might be that educated men like Mr. Sadagopa Chariar and Mr. Gokhale knew what Government meant. What did the cooly understand by Government? An ordinary native would understand what *Raj* meant. It did not contain any idea regarding a constitutional, free Government. It meant the Raja, and the ordinary man would think that the Government of the British Circar would go away and that they were going to have their own Raja.'

"From the foregoing, it is clear that the sedition trials in Tinnevelly were not without some farcical elements."

THE MADRAS
STANDARD,
Madras,
July 10th, 1908.

The *Madras Standard*, of the 10th July, publishes the following:—

"PRESS COMMENTS ON PINHEY'S JUDGMENT.

"CALCUTTA, *July 9*.

"Mr. Pinhey's judgment in the Tinnevelly sedition cases has simply staggered the Indian public. The Anglo-Indian press is discreetly silent, while the Bengali press unanimously condemns the sentence as ferocious and barbarous and unprecedented in its severity; for, never in the history of the British rule has a person accused of sedition been sentenced to such a punishment.

"*The* '*Bengalee.*'

"The *Bengalee* says, 'The sympathy that will be felt for Pillai by the community will be in exact proportion to his influence among them. Such sympathy as the public will spontaneously feel for them will not be due to their opinions, but to the ferocious character of the sentences of which they have been the recipients. If the Judge has inflicted such heavy punishments only that they might serve as examples to his brother Judges, one can assure him that his object is sure to be defeated. Few British Judges even in India will care to imitate him and by so doing degrade the administration of justice still further in the eyes of our people. One may perhaps go further and say that it is not every Judge who lacks the sense of proportion to the extent that Mr. Pinhey seems to do, nor is perhaps every Judge's reading of law so peculiar as that of this Judge."

"*The* '*Patrika.*'

"The *Patrika* concludes a lengthy article thus: 'The wonder is not that a Judicial officer with such extraordinary notions would convict an ardent apostle of industrial regeneration of India and impose life-imprisonment upon him, but that the Madras Government would select him to try the Tinnevelly cases and bring such discredit upon British rule in this country. Now if double transportation for life be the lot of those who make attempts to improve the industrial condition of their country what, we wonder, might be the punishment for those who might really rise in arms against the British Government? And is such a humanity-staggering sentence calculated to strengthen or weaken the foundations of British rule in this country?'"

THE MADRAS STANDARD,
Madras,
July 10th, 1908.

The *Madras Standard*, of the 10th July, observes:—"The Calcutta papers comment freely on Mr. Pinhey's judgment in the Tinnevelly sedition cases. We are told that the sentence has staggered the Calcutta public. We do not know what the Calcutta public would think when they come to know that the same Mr. Pinhey has been appointed to act as a Judge of the Madras High Court."

VI.—MISCELLANEOUS.

THE LIBERAL,
Madras,
July 5th, 1908.

Character sketches—the Church of England Native Clergyman.

2. The *Liberal*, of the 5th July, publishes the following:—"The Revd. Glitter Jamalkottai was a reverend seignior of the C.E.Z.M.S. of the Church of England, drawing a salary of Rs. 60 per mensem. His wife drew a carriage allowance of Rs. 40 for teaching Indian ladies in their houses and superintending half a dozen Zenana teachers, each on a salary of Rs. 10. Mrs. Jamalkottai was corresponding with the Ladies' Auxiliary in London direct and drew a guinea each for the Zenana bible woman, but the odd Rs. 5 went into her own pockets for replenishing the children's wardrobe, as her family was rather a large one consisting of seven sons and six daughters. She maintained a coach and a horse, but her husband used it for driving on the Marina every evening. As for superintendence, it consisted of an occasional visit once a month to a stray house near her own parsonage and her husband writing in her name a long report to be duly published in the London Missionary Journal with illustrations from photographs sent by Mr. Jamalkottai. The report spoke of thousands of dark homes with hundreds of ignorant woe-begone child widows refreshed by the light of the Gospel. The rest of her time she spent on gossipping about every Native Christian family and picking holes in their character and how she helped them when they were in poor circumstances. She posed as the lady bountiful succouring the destitute, helping the poor and mothering the orphan. As a matter of fact, she kept a small boarding-house into which she smuggled all kinds of people for a day or two at a time by various transactions and on the strength of this stay of two days, she published her charities far and wide and enlisted subscriptions from various European ladies and gentlemen. She was an adept in the art of cadjoling people into

subscribing for various purposes. This time it was a Christmas charity, another time giving a treat to the poor, at another clothing for women, then a Jubilee collection for somebody, then a harvest festival, and so on. Her resources in inventing an occasion for collecting money were marvellous indeed.

"Leaving aside Mrs. Jamalkottai, let us take a survey of Mr. Jamalkottai. He was born somewhere in Malabar side. His grandfather was an Elava and his grandmother a black Jew of Cochin. His father was a toddy-seller and his mother was an ayah to a European gentleman. He married a Syrian Christian born to a Tiyya and a would-be Syrian. He began life as a railway porter, carrying goods and luggage to and from the train. He then rose step by step to be a guard in the railway. During his railway time, he was unable to steal things as others did, so he posed as a religious man, above all temptation and suspicion. After twenty-five years of service he retired, and became a catechist on Rs 15. He could preach in the street with the great unction born of want of training in a theological college or seminary. He could bawl out at the top of his voice and abuse the Hindu pantheon with all the glibness born of a smattering knowledge. He used to kneel down suddenly on the road and weep for the salvation of the lost sheep of the Hindu brethren. By dint of perseverance and study, he became a great preacher, teacher and theologian. Whereupon a European reverend to reward his services promoted him to be senior evangelist and appointed him to the independent charge of a remote church. Here he worked hard day and night by visiting his congregation in all kinds of nooks and corners. On account of his overstays at nights and complete absences for two or three days at a time his wife ran away twice from his protection, and kept company with sundry relatives of hers. And she is now a great Saint teaching the Heathen the way to Heaven.

"By and by Mr. Jamalkottai was very free with his European superiors and imitated them in voice, gesture, tone and delivery. He professed to be a high Churchman and his congregation were always on the tip toe of expectation for some new-fangled ritualistic practice. He was therefore ordained as a full-blown reverend and sent to the metropolitan city in charge of the largest congregation there. Here he became a regular autocratic high church ruler, tossing it everywhere like a lord and master.

"There was a high school under his charge, the teachers of which were all made to attend his client on pain of dismissal. The grass in the high school compound he asked one of the teachers to bring every evening for his horse. The fees every day were carried to the reverend who entered the amount in a long note-book, but most of it went into his own pockets. As for the building and furniture grants, they went entirely into his pockets, he showing to the Inspector some Mission buildings here and there erected at Mission cost. The Sunday and other collections were all numerous and full of money, but he was his own master. If the elders in the congregation wanted accounts he said he was complete master of the church and was not liable to render accounts to anybody. When the elders wrote to the Bishop, the latter wrote in reply that as the congregation consisted of oil-mongers and toddy-sellers, and consequently upstart imps, he had no confidence in their statements. The elders were not only injured but insulted. Mr. Jamalkottai used to read the names of the ringleaders from the pulpit and gave out their names were struck off the rolls and other names substituted. One day a number of the insulted elders walked out of the church when Mr. Jamalkottai rose for delivering the sermon.

"There was no remedy but to go to court. So the elders sued the reverend for keeping false accounts, forgery, insult and unruly conduct. The Court, however, found no evidence and the case was thrown out. Mr. Jamalkottai pretended to be the victim of a designing clique. He thereafter became still more ritualistic and very saintly. Morning and evening celebrations were made every day. The bell was rung for deaths even in the mid-night. He crossed himself with the sign of the cross three times a day and on Sundays the services were fully choral and holy communion celebrations were made grand. Processions and vigils, feasts and fasts succeeded in high jinks and the pastor became far and wide renowned as the martyr of his cause. He began to walk the roads in prayer and contemplation. At last the congregation was tired with the ceremonies and the mock services. A superficial training and want of real theological learning can never stand the test of time. His sermons became repetitions and his sub-divisions were instructions. The so-called mischievous congregation never paid much in the way of subscriptions. The womenkind, it is true, were very devotional, but the men did not like his preachings into the family circle. The Bishop thought it was high time to retire him from service. This rankled in his bosom till his death. But he really believed in Christianity, so although he reviled at the Bishop, he was very much attached to the Saviour of mankind, in whose faithful service he died."

Open letter to Lord Minto.

THE INDIAN PATRIOT,
Madras,
July 6th, 1908.

3. The *Indian Patriot*, of the 6th July, publishes the following written by K.N.R :—

I

"May it Please Your Excellency :—My Lord, the disparity between the vicegerent of the Throne and the humble subject of the sovereign is so great that conventional decorum and sentiment of reverence do not admit of an ordinary individual like myself addressing in person such an exalted functionary as the Crown's representative, while the hallowed traditions of prestige and ceremonial formalities with which the august personality of a Viceroy is hedged round, are formidable obstacles to the free exchange of mind between the ruler and the ruled. Conscious, therefore, as I am of the risk I run, of offending dignity and rank, I have chosen the venturesome task of drawing off the veil of time-honoured sanctity, not without an amount of diffidence and trepidation, though not without justification. There are times, my Lord, in the life of nations as well as individuals when respectful silence or studied observance of formalities will be fraught with serious consequences to the State. One of those anxious moments has just now arrived, and loving my sovereign as much as my country, I, one of the people with the ample opportunities of gauging the current of feeling of my countrymen, shall be guilty of serious dereliction of duty, if I fail to sound, betimes, the note of warning, like Vikarna of the Mahabarata, even at the risk of being brushed aside as an impertinent intruder. The interests of the Government and my country apart, your Lordship's noble ancestry which has still kept alive the living memory of your Lordship's illustrious grandfather, and a genuine sympathy in your Lordship's peculiar misfortune of having inherited from your Lordship's predecessor a troubled ship of state in the midst of a stormy sea, are no less important grounds for obtruding myself on your kind and generous notice. My Lord, I can assure you I am neither a veiled seditionist, nor one of the followers of that despicable nihilism of the Western import which has, for some time past, been sullying the fair fame of this ancient land. I am not an unpractical visionary of the Extremists' persuasion which is ever busy constructing buttresses for castles and fortresses for a *Swaraj* in the region of Utopia, nor do I belong to that class of Moderates who run with the hare and hunt with the hound and seek protection in the inconsistency of professions. My forecast of India's future does not instil me with any faith in the capacity and power of my countrymen within measurable distance of time to repel foreign aggressions and attacks, as a preliminary qualification for self-government, and peaceably maintain their independent autonomy. I am of the firm conviction which refuses to believe that India's salvation lies in the immediate overthrow of the British tutelage, and mine is a creed, my Lord, which fixes me to the doctrine that, judged from the point of view of the modern civilisation, for a long time to come the Indian people will have to undergo the studentship in the art of self-government which requires the careful training and paternal watch of Great Britain, until the time comes when

Britain herself with self-satisfaction will certify to their fitness to hold their own among the advancing nations of the world; but I do entertain firm hope in the possibility of a representative form of government, which will secure to the Indians a controlling voice in matters of taxation and expenditure, without in any way affecting their allegiance to the British Raj, and in the possibility of a British India for British Indians. It is these convictions of mine that encourage me to approach your Lordship with the few following outspoken words, in which, I hope, your Lordship's nobility of heart and liberality of views will not allow your Lordship to be induced to search for 'aught as set down in malice.' Truth, my Lord, is not often palatable; and in India, there exists a class of beings to whom some of my plain facts honestly stated may taste as bitter pills, and for which they may be ready to haul me up before your Lordship's displeasure. But the motive out of which this appeal proceeds and the sincerity of my purpose are sufficient safeguards even against viceregal wrath.

"My Lord, permit me to point out that with us, the Hindus, from a period even anterior to the dawn of the Vedic times, loyalty has been a deeply cherished sentiment invested with an amount of religious sanctity, a violation of which is supposed to be visited with divine punishment. Ransack, if your Lordship pleases, all the pages of our Sanskrit literatures, your Lordship will not come across a single instance of a hand of sword raised against the neck of even the most wicked sovereign or a murderous plot against the life of a ruling monarch. The idea is too horrible to the Hindu nature, and his remedy against the worst maladministration lay only in an appeal to the gods. It is this excessive veneration to the throne that accounts for the common saying, now prevalent among the Tamilians of the South, what if Rama rules or Ravana rules. Even during the worst days of the Moslem yoke, sedition did not even stalk on the land; but we have instances of erring Emperors sought to be corrected by bold and straightforward remonstrances by Hindu Chiefs and nobles, like the one of Rana Raj Singh of Mewar to Aurangazeeb. Do not, my Lord, allow yourself to be terrified by the grant spectre of sedition or disloyalty conjured up, in an unfortunate moment, in your Lordship's brains by interested parties. Of disloyalty to the British Government there is absolutely nothing in the land except in the heated imagination of some of the Anglo-Indian sojourners. The sedition that you know of is nothing but a phobia created by vested interest as a part of its powerful machinations to avert a possible invasion into its long-enjoyed prestige and privileges. As for the bomb-playing desperados, they are only so many tares, as they are called, among the wheat, and we have only to thank the Western civilisation for the upspringing of these banes of society. I am confident, my Lord, you will try, in vain, to detect in any corner of this vast continent a single subverter of the British rule in India, either among the vast mass of the population or among the educated few, no, not even among the ultra-Extremist section of Mr. Pal's or Mr. Tilak's type. But there is no hiding the fact that there is to be found everywhere a deep-rooted unrest begotton of a legitimate discontent, such an unrest which Lord Macaulay prophesied with pride and satisfaction at the inauguration of English education in India. But it is not for me to vouch that this unrest, if allowed to grow without proper diagnosis and treatment, may not develop into an acuter form of disease. It was reserved to a self-opinionative and overbearing Viceroy whose insolent imperialism was as matchless as the gift of his gab and the profusion of his lip-sympathy, to fan the smouldering discontent confined to the educated section in consequence of unsatisfied craving for higher political life, into a huge flame of widespread unrest, which may, owing to unskilful handling, assume the proportions of a conflagration of sedition. Lord Curzon, by his open vilification of the Hindu character and his partition of Bengal—not to speak of other achievements of his—sowed the wind, and it is the unfortunate lot of your Lordship to reap the whirlwind. Your Lordship's unbending predecessor, with a self-confidence peculiar to himself, made substantial accretions to the already existing causes of eruptions in the body politic, and all India, my Lord, looks up to your Lordship as the healing physician who can, by probing into the causes of the evil, bring about an effective cure.

"My Lord, ever since your Lordship's landing on the Indian shores, we have had ample proof of the *bonâ fides* of your motives and the chasteness of your intentions. That your Lordship is a man of few words is itself a consolation to us. Unlike your Lordship's voluble predecessor who flooded the country with the mellifluous sentiments of sympathy couched in rounded periods and rhetorical flourishes, your Lordship has chosen an attitude of reticence lest your Lordship's deeds may fall short of your words. We have known, my Lord, you are not of that ilk which delights in playing upon the credulity of men by large promises with no intention to fulfil and sweet cajolery which makes dupes of simpletons; and the few scattered utterances of yours give us an insight into your thoughts and feelings. But mere *bonâ fide* motives and altruistic intentions are ineffectual in a Viceroy without the requisite accompaniments of statesmanship and political prevision. I am fully aware, my Lord, of the trying situation in which you are placed. The forces of reaction and self-interest, by which you are surrounded always, exert a powerful check over the free play of the noble instincts of your nature. It is certainly not easy for one to rise above the prevailing influences of his environments. But it is in this capacity to rise lies true statesmanship. It may be presumptuous on my part to remind your Lordship that there is a difference between a statesman and an administrator, and that the Indian Viceroy combines in himself both the statesman and the administrator. Of late we have had too much of the administrator who has not his eye-sight into the future in evidence, and too little of the statesman with his far-sightedness and cool judgment, with the result that the country has been cast into the whirlpool of political imbroglio. India is now passing through a critical period of her history, and whether Britain's reputation for sound statesmanship will stand or fall in the eye of the other nations depends upon how you steer as helmsman on the spot. For weal or for woe, the destinies of the three hundred millions are entrusted to your Lordship's care and keeping, and have we no right, my Lord, to seek refuge under your protecting wings against the high-handedness of a wily executive assisted by its powerful allies—the Anglo-Indian Press? My Lord, perched on the serene and salubrious heights of Simla, you have, perhaps, no adequate conception of what is going on in the valley far down below, except what is presented to your eye through coloured Anglo-Indian spectacles of which there is plenty always ready at your hand. As a statesman and even as the father of three hundred millions of children your Lordship has to learn the other side of the picture and not allow your Lordship's judgment to be warped by the scheming cliquism of vested interest. Calm judgment, clear foresight, well-balanced consideration, unruffled patience, a correct understanding of human nature, the spirit of winning the heart by timely conciliations and concessions and the Christian principle of forgiveness and charity, these are the elements which are expected in you to tide over the present crisis beset with danger to your reputation and to the future welfare of this country. For the past one year and more there have been quarterly rainings of drastic measures of repression from the clouds at Simla, chiefly directed against the tongue and the steel pen as if they constitute the principal weapons of warfare in some anticipated future disturbance. I, for one, am not inclined to attribute these repressive legislations entirely to your Lordship's individual initiation; for, am I to suppose, my Lord, that you are lacking in wise statesmanship? Far from it. But the too frequent deviations from the rectitude of official conduct and the unbearable police zoolum throughout the country, create considerable misgivings in the minds of the public if they would not have received countenance from the respected head of the Government of India. In whatever light your Lordship's silence may be viewed, it is much more than a matter of mere academic interest to examine and analyse the causes of the present complications and as a statesman, my Lord, I pray you will have the goodness to feel the pulse of the national feeling before you open the political pharmacopœia for finding the suitable recipe."

THE INDIAN PATRIOT,
Madras,
July 6th, 1908.

Tilak's arrest.

4. The *Indian Patriot*, of the 6th July, contains the following :—

"SORROW IN MADRAS.

"*Chennai Jana Meeting.*

"Under the auspices of the Chennai Jana Sangam, Triplicane, a public meeting was arranged and held yesterday at about 5 P.M. in the premises of the Sangam to express the sense of sorrow at the arrest of Mr. Bal Gangadhar Tilak. The first speaker, Mr. K. Venkataramana Rao, spoke at length on *Swadeshism*, boycott and kindred subjects throughout, laying great stress on the necessity of boycotting some of the belathi articles, notably clothes and some other things, and proceeded to explain to the audience the ways and means of attaining the goal of Indians. He insisted upon the doctrine of courage of conviction for the attainment of any object.

"The next speaker, who was greeted with loud cheers of *Vande Mataram*, was Mr. Subramania Bharati. With his usual eloquence, he spoke at great length on the industrial regeneration of our country and he exhorted the audience to pursue methods of boycotting foreign articles, specially cloths, and asked the audience not to lose heart owing to the obstacles that might be thrown in their way. He deplored the blunder committed by the authorities by making another arrest in the person of Bal Gangadhar Tilak and said that such thing need not hinder our people from doing their duty to the country. The object of the meeting was to express keen sorrow at the arrest of Mr. Tilak and not criticise or create ill-feeling towards any one. Then Mr. Ettiraja Surendranath Arya rose amidst loud cheers 'of *Vande Mataram*' with his usual rigour spoke at great length and explained to the audience about Mr. Tilak's good qualities and also expressed that our country never produced such a great patriot. He exhorted the audience to work more assiduously for the country despite the obstacles. Surendranath Arya referred to our previous rulers as Sivaji, Ranjit Singh, Balaji Baji Rao, Nana Sahib and others and showed how they loved their country and how disinterestedly they worked for the country's good and also he appealed to his hearers to closely follow their example.

"After the speeches were over Mr. Subramania Bharati again came and informed the audience that they have received a letter from the owner of the Chennai Jana Sangam garden asking to vacate the bungalow stating that the owner required it for his own use. Mr. Bharati appealed to the assembly for funds in order to purchase a new ground and construct a small building to hold their future meetings without any inconvenience. Some of the liberal-minded people subscribed on the spot some amount and also they promised that they would subscribe every month their mite."

THE INDIAN PATRIOT,
Madras,
July 10th, 1908.

A libel on the Indian press.

5. The *Indian Patriot*, of the 10th July, publishes the following leader :—

"When the *Madras Times* excused itself for not commenting on Mr. Pinhey's sentences on the Tinnevelly accused, on the ground that there would be appeal, and when it further characterised two sentences of transportation for life on one of the accused as 'a grim jest of the law,' we concluded that it felt itself unable to defend the sentences. But it now appears that we did it more justice than it deserved; and that we were also mistaken in deducing any inference about our contemporary's feeling from the fact of the sentence of transportation for life in a Bombay case having shocked English feeling. We apologise for both these mistakes which are ours, and for any annoyance we may have caused to our contemporary by our unwarranted charity in interpreting its feelings. We regret we are unable to do anything more than this; we regret we cannot modify our opinion to suit its own. That is what it demands in this morning's issue, and for not anticipating its wish it permits itself to write the following gross and outrageous libel: 'Seditious writing has grown terribly during the last eleven years, until to-day in peaceful Madras, which is loyal to the core, among Indian papers, there is only the *Muhammadan* which is on the side of good Government and order, and against the virulence of preachers of *Swadeshi* and *Swaraj*.' We take it that our contemporary is prepared to stand by this statement and defend it. We make allowance for intemperate language used in the heat of partisan controversy; but even in partisan controversy it is impossible to pardon so deliberate and wanton an aggression on the reputation of others. It is a gross abuse of the liberty of the press to throw vile charges on people for mere difference of opinion. The *Madras Times* probably thinks that by reason of its privileged position as an Anglo-Indian newspaper, it can say anything against the Indian press, against those with whom it does not agree. But the law is not so great an 'hass' that it can be offended with impunity by any audacious scribbler.

* * * * *"

THE MADRAS STANDARD,
Madras,
July 11th, 1908.

Campaign of abuse.

6. The *Madras Standard*, of the 11th July, writes:—"Indian politicians and Indian newspapers, Moderate or Extremist, are now being vilified, in season and out of season, by certain Anglo-Indian papers with a virulence and persistence, which show how dangerous to peace and good understanding these prints are. Indians have been noted for their peaceful and law-abiding nature, and we wonder if in any other country in the world a press in the hands of aliens would have been permitted with impunity to revel in such abuse of the people among whom they flourish. Ever since the Congress came into being certain Anglo-Indian papers have been pouring ridicule and scorn on it and have been latterly engaged in misrepresenting the motives of and generally libelling the educated classes. We ask whether such a systematic campaign of calumny would ever have been permitted in England by journals conducted by men who are not of the people and who are without any permanent stakes in the country. But in India this thing has been going on for a long time past. We do not of course demur to mere differences of opinion. We welcome discussion, plain-speaking and honest criticism; and among the Anglo-Indian papers there are some which write, with a due sense of responsibility, for the purpose of bringing out the truth. In the hands of well-bred Englishmen, who have intelligence and education enough to see into the true inwardness of things and who, possessed of refined sentiments and high notions of self-respect and mutual forbearance, have a regard for the feelings of others, these papers have held aloft the noblest and best traditions of British journalism. We are not referring to this section of the Anglo-Indian press. It is of the Anglo-Indian papers which, without any knowledge of the country, indulge in that sort of morbid sensationalism which is mistaken for clever journalism that we speak. When the history of the present unrest comes to be written it will be found that the mischievous activity of this section of the Anglo-Indian press is not a little responsible for it. Whether the situation justifies it or not, whether the facts warrant it or not, these journalistic revilers keep on abusing as if abuse were the only thing upon which they could afford to live.

"* * * * *

"We appeal to the Government to do the needful in the matter. We also ask public men all over the country to take such action as they deem fit in order that the evil we have pointed out may at least be checked in its growth. We doubt not that in this task the respectable and responsible section of the Anglo-Indian press will make common cause with us, for all are alike interested in restoring and maintaining good feeling and removing the causes of misunderstanding between classes and communities whose lot is cast in India and who are citizens of the same Empire and subjects of the same august Sovereign."

VERNACULAR PAPERS.

I.—Foreign Politics.

India,
Madras,
July 4th, 1908.

The Shah and his subjects.

7. With reference to the scuffle in Persia between the Shah and the Parliament, the *India*, of the 4th July, observes:—The advocates of popular rights in Persia need not be discouraged by the fact that the Shah has now closed the Parliament and established a reign of terror in its place; because whatever may be the present conflicts between absolutism and democracy, the latter is sure to come up eventually. There is nothing surprising in the words of the Shah that he will keep his kingdom by the aid of the very sword with which his ancestors conquered it. History has taught us that every absolute ruler in the world begins only with such ideas, but is ultimately ruined, the popular will getting the upper hand over him; and the Shah has evidently forgotten this salutary lesson of history. The strength of the sword or any other strength is not peculiar to the Shah; and even the people have it. When the times are against the monarchs, the arm of the people acquires an invulnerable strength.

Qasim-ul-Akhbar,
Madras,
July 9th, 1908.

Persian affairs.

8. The *Qasim-ul-Akhbar*, of the 9th July, has the following article in English:—"The excited condition of Persia seems to have abated a little which is said to be due to the martial law being introduced at Teherán. Among the Eastern countries Iran seemed to take lead in the direction of constitutional Government but so far parliamentary section remains where it was before the representative Government was granted by the late Shah, Mahomed Ali Shah took oath koran in hand more than once to maintain the existing condition, but it is said that the irreconcilable spirit of the parliamentary leaders compelled the Shah to become vindictive. The Reuter's telegrams to hand tell us that the people are organising demonstrations in honour of the Shah which we take as a proof of the weakness of the parliamentary party. We are not told which party organise demonstrations. Perhaps some of the people who supported the constitution arrange demonstrations lest the Shah's wrath will be let loose on them. Mahomed Ali Shah from his accession has clearly demonstrated that he would countenance no movement which would lessen his power. He publicly declared that his ancestors won the country by sword and he would give up nothing unless compelled by sword to do so. Now parliament is to be constituted by regulations to be framed by the Shah. Perhaps the popular leaders will be excluded from taking part in the Government of their country. Why the present Russian Duma was constructed aiming at the exclusion of the revolutionary element with no better result and still we find that the Russian ministry is shackled with opposition from the Duma and the naval estimate was to be passed by the Council of the Empire.

The intervention of the British Legtion in favour of the Zilus Sultan and its demand of a fair trial for those who took part in the recent revolution show that the liberal Government will not belie British traditions. Some European writers indulged in statements casting unfavourable suspicion on the attitude of the Great Britain towards the popular movement in Persia but the exchange of telegrams between His Majesty and the Shah removes all suspicion and the popular leaders may be assured of staunch support from England in snatching reforms from the Shah in the direction of constitutional Government.

The question is not whether the people in Persia are prepared for a representative Government, but whether they cannot hold their monarch to his affirmations. We are told he took a solemn oath in public that he would not swerve from the path of reform delineated by his father. The words that were given utterance to by him were Vallah, Billah, Jallah, the most solemn oath that a Muslim would take. The vocabulary of Islam can furnish no better words for an oath and if such an affirmation cannot bind a ruler the Muhammadans will better have no reverence for a monarch enjoined by the koran.

II.—HOME ADMINISTRATION.

(b) *Courts.*

SWADESAMITRAN,
Madras,
July 7th, 1908.

The sedition case in Tinnevelly.

9. With reference to the case of sedition against Messrs. Chidambaram Pillai and Subramania Siva, the *Swadesamitran*, of the 7th July, observes:—As we go to the Press, we learn that Mr. Chidambaram Pillai has been sentenced to transportation for life. We never dreamt that such a severe sentence would be passed on him. We also learn that Mr. Siva has been sentenced to transportation for ten years. This news is sure to spread a sorrowful gloom over the whole of India.

On the same subject, the *Swadesamitran*, of the 8th July, remarks:—The extreme penalty of the law has been inflicted on Srijut Chidambaram Pillai, not because he committed such a heinous offence as to merit this punishment, but because Mr. Pinhey wanted to inflict such a punishment as would act as a deterrent to other people of this Presidency, in which sedition has not taken such a deep root as in the other Presidencies.

On the same subject, the *Dravida Dipam*, of the 8th July, writes:—Let not the authorities think that the heavy punishment inflicted on Srijut Chidambaram Pillai will prevent the people from realising their grievances and working for the improvement of their trade. The patriotism of the Indians is growing more intense day by day and naturally they will not be terrified into giving up their attempts to improve their country by the mere fact that one of the hardest workers among them has been transported for life. This is clearly illustrated by the present flourishing condition of the *Swadeshi* Steam Navigation Company. The only outcome of such inhuman punishments will be to open the eyes of even those who did not care for their country till now and to induce them to be up and doing for the sake of their motherland; because this was just what happened when Lala Lajpat Rai was deported. We hope that the High Court at least will take note of all this and alter the present sentence.

SWADESAMITRAN,
Madras,
July 9th, 1908.

The judgment in the Tinnevelly sedition case.

10. In commenting on the judgment in the Tinnevelly sedition case, the *Swadesamitran*, of the 9th July, observes:—This judgment clearly illustrates how even the mind of a purely Judicial officer can be blinded by prejudice in these days. Mr. Pinhey holds that it is sedition even to convene meetings in honour of convicted persons like Mr. Pal and Mr. Leakkat Hussain. But we can say that as long as there are Judges like Mr. Pinhey, the sympathy of the people towards convicted persons will only increase.

On the same subject the *Swadesamitran*, of the 10th July writes:—The sentence in the Tinnevelly sedition case has staggered the whole of India. These sedition cases are an outcome of the eventful Viceroyalty of Lord Curzon who posed as the friend of India. But in no case has the punishment been so severe as in this. Mr. Tilak, who was prosecuted for sedition in 1897, was sentenced only to 18 months' rigorous imprisonment. Even in subsequent cases the severest sentence till now is that of three years' rigorous imprisonment inflicted on the editor of the *Swarajya*. But Mr. Pinhey has over-reached the expectations of the people even in this respect, because the worst that was anticipated was rigorous imprisonment for some years. Even during the conduct of the case, the procedure adopted by Mr. Pinhey was extraordinary. He completely relied on the evidence of the Police, while he totally disbelieved that of many respectable witnesses for the defence. Perhaps it did not strike him that the Police shape their reports in accordance with the views of their higher officials and the Magistrates. If the *obiter dicta* in Mr. Pinhey's judgment are to be taken as law, the whole *Swadeshi* movement must at once cease to be. Further, he observed that any hostile sentiments expressed against non-official Englishmen should be taken to be disloyal expressions towards the Government. It is curious, indeed, to hold that it is disloyal to speak ill of any European who might have come to India, with an empty purse, to eke out his livelihood!

SASILEKHA,
Madras,
July 10th, 1908.

"Inhuman sentence."

11. Referring to the sentences passed by the Sessions Judge of Tinnevelly on Subramania Siva and Chidambaram Pillai, the *Sasilekha*, of the 10th July, observes:—"These two persons are not editors of newspapers, nor did they propagate sedition by writing articles in newspapers. The lectures they delivered evaporated in the air. They have not inflicted any lasting injury. Moreover, the evidence of the Police alone was relied on to prove that they uttered seditious expressions, and the Judge rejected the defence evidence as worthless. The Judge mentioned in the judgment not only the facts proved by evidence but also a few other incidents. In the course of his argument, Mr. E. B. Powell, the Public Prosecutor, said that 'Mr. Dadabhai Naoroji was preaching sedition to the people.' If so, why was he not punished for it? The Judge said that it was sedition to try to show honour to persons like Mr. Pal and Mr. Leakat Hussain when they were released from jail. He added that Pillai prepared the statement of Siva when they were both in jail and that Siva had been a tool in the hands of Chidambaram.

Even under the present circumstances, there is no trouble whatever from the civilians, engineers, doctors and teachers in the service of the Government. It is the English merchants, planters and editors of newspapers who come down to our country, unable to eke out a livelihood in their native land, that are a source of evil to us. The Government must not espouse their cause and proceed against us. Since our countrymen began to successfully take part in the trade of India to some extent, a conflict has arisen between the non-official Europeans and ourselves. The Government must understand that this conflict has no connection whatever with sedition. We were glad to hear from eminent lawyers that the sentence passed on Chidambaram Pillai would be quashed in the High Court. It is only those who are engaged in a great work that meet with great difficulties. Whatever calamity may happen to Mr. Pillai, we believe that he will be honoured as a patriot so long as the *Swadeshi* Steam Navigation Company exists in Tinnevelly."

QASIM-UL-AKHBAR,
Bangalore,
July 6th, 1908.

Appointment of a Muhammadan Judge for the Madras High Court.

12 The *Qasim-ul-Akhbar*, of the 6th July, has the following in English:—The first fruit of the well-known Muhammadan deputation to the Viceroy in the beginning of the year last was the appointment of Mr. Sharafudden of Behar as the Puisne Judge of the High Court of Calcutta. The elevation of Mr. Karamath Hussain to the Bench of the High Court of Allahabad was next followed as a matter of course. Now we are doubly indebted to His Excellency Lord Minto to a third appointment of Mr. Abdur Rahim of the Calcutta Bar to the Puisne Judgeship in the High Court of Madras.

The reply given by the Head of the Government of India to the deputation headed by His Highness the Agha Khan of Bombay will never be effaced from our minds, and the loyalty displayed by our community from different quarters when the sea of Indian politics is troubled by bloodshed and outrage is only a token of their determination to follow in the footsteps of their great leader the late Sir Syed Ahmed Khan.

The Bombay High Court long represented by a Muslim Judge remains without a representative of that community whose intricate questions of Muhammadan law can be done full justice only by a shrewd Arabic scholar. There is no dearth of Muhammadan Barristers at Lahore and Rangoon, and we see no reason why other Chief Courts have not got Muslim Judges. We are confident these matters will not escape the attention of Lord Minto when a fit opportunity presents itself.

As regards Mysore we can only say that no Muhammadan Judge was ever appointed to the Bench of the Chief Court. We do not know whether local justice has anything to do in this important matter, but it is certain that Muslims are not properly represented in the Judicial department of the State. There are one or two Muhammadan Law graduates in the State who, we hope, will in due course of time be elevated to high judicial posts. Perhaps Government is not in the mood to import Muslim Barristers from neighbouring British provinces. The Supreme Government has set an example importing competent men from other provinces.

(*d*) *Education.*

Education in Baroda.

KÉSARI, *Madras*, July 1st, 1908.

13. In commenting on the arrangements made by the Maharaja of Baroda for educating his subjects, the *Késari*, of the * 1st July, observes:—The rulers of India, vaunting, as they do, of their civilisation and racial superiority, have not paid the least attention to the education of their subjects. But they are all the same blindly spending lakhs of rupees on the construction of new railways, creation of new appointments for the Europeans and increase of the army. It is noticeable that the Maharaja of Baroda, a subsidiary chief under this very Government, is working heart and soul to spread education among his subjects. Perhaps this is the difference between the civilisation of the Europeans and that of the Indians!

(*e*) *Local and Municipal.*

Calicut Municipality to improve its roads.

KERALA PATRIKA, *Calicut*, July 4th, 1908.

14. A paragraph in the *Kerala Patrika*, of the 4th July, referring to the proposed extension of roads in some of the divisions of the Calicut Municipality, says that it is desirable that lands adjoining the roads should also be purchased and parcelled out to intending purchasers with special injunction to build decent houses along the roads. This will not entail any loss to the municipality but will add to its beauty.

(*h*) *Railways.*

The frequency of accidents on the railways.

SWADESAMITRAN, *Madras*, July 4th, 1908.

15. The *Swadesamitran*, of the 4th July, writes:—Last Friday, we referred to a serious collision that took place between an express and a goods train near the Ittola Railway station. We do not yet know the number of lives lost in this accident. But we are sure that it must be great, seeing that three bogie carriages were completely burnt to ashes as a result of the collision. Now, the Railway officials will certainly try to establish that the casualties were very few and the Government also will make a show of an enquiry and confirm their report. This is just what happened in the case of the Mangapatnam disaster in 1902. After this, many accidents have occurred on the railways, causing great loss of life and limb. Some of these railways are direct Government concerns, while others are under its control. Moreover, it is from the money paid by the people that these railway companies are able to make enormous profits which are shared in even by the Government. Even if the Government does not gain anything by these railways, it is bound to guard its subjects against loss of life or limb. It is not that it does not realise this duty on its part; but, in practice, it seems to bestow no care on protecting its subjects from danger. If similar accidents had happened in the European countries, not only would the Parliaments have taken up the affair into their own hands

---

* Received in the current week.

and punished the delinquent companies, but they would have also enforced such rules as would prevent the recurrence of such accidents. The same will be the case in India too, if it had a representative Government; but it is not so, and the result is that the Government of India cares more for the gain it is able to make from these railways than for the life of its subjects.

(*k*) *General.*

SWADESAMITRAN,
Madras,
July 6th, 1908.

"Delay only savours of bad statesmanship."

16. The *Swadesamitran*, of the 6th July, observes:—In replying to a question on the Press Act recently passed, Lord Morley stated that he had asked the Provincial Governments to intimate to him, then and there, the proceedings taken by them under this Act and that he would in due course place the information before the Parliament. We cannot understand what good will come out of this. When the editor of a paper has been punished and the Press confiscated, will either Lord Morley or the Parliament veto the act of the Court? Even if they do it, how can it compensate the proprietors of the paper for the loss they had sustained? But anyhow, these hasty measures are not to be repealed. Even if they are not repealed, it may not affect the freedom of the Press so much, if they are used only when necessary. It is regrettable that the British statesmen who have been advocating a repressive policy to remove the present feeling of discontent in the country, are not very anxious to remove the causes that have led to it. The reforms, of which much was said by Lord Morley on his assumption of office, are yet to come. We will only echo the view of Mr. Dutt that it is nothing but a radical reform of the administration of India that will effectually allay the present feeling of discontent among the people. Delay will only savour of bad statesmanship at this juncture.

SWADESAMITRAN,
Madras,
July 8th, 1908.

The reforms of Lord Morley.

17. The *Swadesamitran*, of the 8th July, observes:—The words of Lord Morley, in his speech in the House of Lords, about the Decentralisation Commission which recently toured through India, are no doubt a little encouraging, when compared with his speech at Arbroath. Whatever the recommendations of the Commission may be, we should like to point out that it is necessary to curtail the absolute powers vested in the hands of the Collector of a district and to insist on his acting upon the advice of a committee of popular representatives. At present the Collector is both the Revenue Officer and the Magistrate of the district and as such terrorises all the inhabitants of the district by making an arbitrary use of his powers. This naturally makes the people effeminate and lose all their capacity to administer their country. Now we are glad to learn that Lord Morley intends to remedy this evil and train the people to share the responsibility of Government. But delay is not advisable in this respect. Lord Morley should at once write to Lord Minto to communicate his opinions and place them before the Parliament. Some think that it will be better if the reforms to be carried out by Lord Morley are considered by a Parliamentary Committee and we also echo this view.

KESARI,
Madras,
July 1st, 1908.

The arrest of Mr. Tilak.

18. With reference to the arrest of Mr. Tilak for sedition, the *Késari*, of the 1st July, * remarks:—Already the arrest of Srijut Aravinda Ghosh has sent a thrill through the whole of Bengal and the sedition case against Messrs. Chidambaram Pillai and Siva has spread a gloom throughout the Southern Presidency. The events of Cocanada are still rankling in the minds of the people of the Northern districts of this Presidency and the Punjab has not yet forgotten the deportation of Lala Lajpat Rai and Sirdar Ajit Singh and the incarceration of Messrs. Jaswant Rai and Athavale just at this juncture, when every portion of India is seething with discontent, the action of the Government of Bombay in arresting Mr. Tilak is sure to shake the whole of India to the very bottom. Mr. Tilak is no ordinary man. His name is respected all over the world and he is regarded as a leader by all the thirty crores of the Indians. So it is quite natural that the Indians, *en masse*, are aggrieved at the arrest of this

---

* Received in the current week.

saint. But really we need not all grieve over his incarceration; because, everything good came out of even the absolute Viceroyalty of Lord Curzon. The *Swadeshi* movement and the thirst for *Swaraj* are both the outcome only of the repressive measures of our Government. Even so the arrest of our leader, though at present very painful, will eventually lead to some good result.

NAVAYUGA,
Masulipatam,
July 2nd, 1908.

"Why should not the native newspapers be stopped?"

19. Referring to a passage in the *Kesari*, for publishing which Mr. Tilak has been charged with sedition, the *Navayuga*, of the 2nd July, observes:—"It is not possible to see how far it is seditious. It is not in itself sedition to say that despotic measures of officials prompted the people to make use of bombs or that the administrative policy of the Government is mischievous. If a severe denunciation of the administrative policy were regarded as sedition, every Indian including Dadabhai Naoroji, will have to be regarded as a seditionist. The *Pysa Akbar*, a Muhammadan newspaper writes: 'According to the new Act, the word "incitement" is too comprehensive. Suppose a European killed a native and suppose also that he escaped unpunished. If an Indian paper publishes these facts in detail, it amounts to an offence. The Government may not generally mind all these things, but there may be many possibilities of injustice being done at any moment in connection with this matter. Journalism is already attended with much danger. Hereafter it will prove ruinous.'

"Under these circumstances, the editors of Indian papers have to perform their duties with their heads in the noose of the executioner. However good-intentioned their writings may be, they may be construed differently by the officials. The Anglo-Indian papers alone would never commit this offence in their view. A greater number of them spend their time in vilifying the natives. They may write extravagant articles inciting their own people to any degree. If the Indian papers write similarly, 'the result would be soon felt.' We have to suppose that the thunderboltlike Acts of the Government are passed specially for the Indians. For, while commenting on the Kankinara bomb outrage, the *Englishman* hinted that it was committed by the anarchists and that the Europeans also would try to perpetrate bomb outrages to teach a lesson to the natives. If a native paper wrote a similar article, the new Act would have been applied at once.

"The real attitude of the Government towards the Indian papers is not known. Do the Government not like that these papers should live possessing 'freedom of speech'? If they like it, the Sedition Act must be amended and its object clearly set forth. If the Indian papers are really a bar to good Government, it is proper to suppress them by any new Acts. We know that the new Act is injurious to the Government as well. But if these papers are stopped for at least six months, we may see what the effect thereof will be."

"The keystone of national life in India."

20. The same paper writes:—"The national spirit is gradually developing into a religion. There are workings and indications towards that direction. In some places the old symbols of worship are undergoing changes to suit the new movement. In Bengal, Kāli and other goddesses represent the mother India and the national spirit. In some places new idols are set up. Idols representing mother India and Raja Rajeswari (a form of Pārvati) are being introduced. This idea is manifesting itself in the works of art. The Government cannot comprehend the inner spirit of the political movements of the people. What is seen by the Government is the confusion and the religious frenzy among them. They cannot realise the underlying spirit. They were only able to note the spirit that converted the timid Bengali into a terrible being. This is all what the Legal Member of the Government of India could see. It is clear, therefore, that our present Government are incapable of understanding our national strength and the power of our civilization. It is pitiable that our Government are incapable of realising that their mission is to rule over us. For, had they possessed that knowledge, many of the difficulties which have faced both the rulers and the ruled would not have come into existence."

ANDHRAKESARI,
Rajahmundry,
July 3rd, 1908.

"What must be done?"

21. The *Andhrakesari*, of the 3rd July, observes:—"Note the opinion of Mr. Bhupendranath Dutt, once the editor of the *Yugantar*, expressed after his release from jail to the representative of the *Bande Mataram*, namely, that one ought not to waste one's strength by undergoing incarceration for disregarding the sedition laws, although the Jail authorities in Calcutta or Bhagalpur might treat the prisoners kindly. The meaning of this seems to be that the Bengali, like the other people, possesses righteousness and courage and that, owing to the failure of Press prosecutions last year, the passive resistance set up by him (Bhupendranath) was successful and that therefore sedition laws need not any longer be disobeyed. So, Oh countrymen! What is it that we have to do now? What does our mother country expect of us? We are bound to discharge our debt to her, to the best of our energy and skill, by unselfishly and untiringly disseminating education among the masses and by appointing specially qualified persons for performing that which tends to the welfare of the country. This great mission can be openly but calmly and silently accomplished without secrecy."

"Gódávari Pushkaram feast."

22. Referring to the good work done by the Joint Magistrate of Rajahmundry during the time of the last Gódávari Pushkaram, the same paper writes:—"Now that the new movement has cropped up which did not exist before, the officials are, we hear, suspecting the people and their actions. To add fuel to fire, the bombs trouble has come up. This trouble is depriving the people of their sense. Some of the citizens are concerting measures, out of benevolence, to serve the pilgrims to the best of their ability. We hear that the police and the officials are mistaking their benevolent efforts. If the officials are actuated by such suspicions, even the good deeds of the people may appear to be evil ones. He who fears a ghost will mistake anything in the darkness for a ghost when he sees it at a distance. If the officials were to view the things with a pure mind without falling a prey to the 'devil of suspicion,' everything would appear pure. In these days, if the people are oppressed, it will hinder the Government from carrying out their good measures, and people will fail to realise the good intentions of the Government, the effect being that discontent increases."

KISTNAPATRIKA,
Masulipatam,
July 5th, 1908.

"The Indian purdah."

23. The *Kistnapatrika*, of the 5th July, writes:—"Even after 150 years of the English rule, Lord Minto said that the English were not able to 'tear the purdah concealing India.' Can there be a more helpless situation? Is there a more sorry plight? Although the English have been knocking at the doors of India for 150 years, they have not been opened. It is not possible to sound the 'depth of the Indian's life.' How can the English, the inhabitants of a small island, know about a vast continent like India? It is unlikely that the Westerners, who have grown dull by eating beef and drinking poisonous intoxicating liquors, would be able to understand the ideas of the Indians who are the descendants of Rishis (holy sages). How can the foreigners, who are blinded by race-hatred, understand the feelings of the Indians lurking in their hearts? It is only when the Westerners can realise that their strength consists not in their men-of-war, not in their magazines, not in their forts, not in their manufactories, but in the spiritual laws which guide their inner lives, and when they can realise the fact that their future is blended with the onward universal progress of man and when they can see that the Oriental people ought to occupy the place of spiritual teachers to the world, without being slaves to the Westerners, that the purdah hiding India will roll itself up."

NAVAYUGA,
Masulipatam,
July 9th, 1908.

"Lord Morley on the Indian problem."

24. The *Navayuga*, of the 9th July, writes:—"At the recent Civil Service dinner, Lord Morley said: 'If we do not somehow or other satisfy their (Indians) aspirations and bring about peace, the fault is ours and not theirs.' This statement reveals his political insight. But neither Advisory Councils nor other reforms can satisfy our aspirations, nay,

they are prejudicial to them. Moreover, there is no chance of satisfying them all at once. As they are satisfied piece-meal they increase. For, there is no limit even for lawful aspirations. In a properly constituted kingdom, there must be scope for the employment of all the capabilities of the people, including valour. We wish that our countrymen should be on a par with the citizens in other countries."

Cattle mortality in Malabar.

Manorama,
Calicut,
July 3rd, 1908.

25. A paragraph in the *Manorama*, of the 3rd July, says that the poor cultivators of Walavanad and Palghat taluks in Malabar will be put to great loss and hardships unless the authorities take immediate steps to stamp out the virulent type of cattle disease now prevailing in those taluks.

IV.—NATIVE STATES.

Employment of Europeans in the Hyderabad State.

Mukhbir-e-Dakhan,
Madras,
July 8th, 1908.

26. The *Mukhbir-e-Dakhan*, of the 8th July, in condemning the policy of the employment of Europeans in the Native State of Hyderabad, makes the following observations:—"Attention has frequently been drawn to the evils emanating from the employment of Europeans in Hyderabad and from their intervention in the internal affairs of the State. From an administrative point of view the policy of the employment of Europeans in Hyderabad will in no wise be considered good. It is a self-evident truth that Englishmen are neither friendly disposed towards the natives, nor they have any sympathy with them. Not only the morals, mode of living, habits and customs of Englishmen are different from those of the natives, but Englishmen are ignorant of the ways, customs and usages of the natives. The treatment accorded by some British and Anglo-Indian officers to natives clearly indicates their hatred towards the natives. The present troubles in India no doubt are due to the improper treatment of natives by Englishmen. Under these circumstances it is unsafe and impolitic to employ British officers in Native States. If the rumour now afloat in Hyderabad that more British officers will shortly be appointed to the different departments of Hyderabad has any iota of truth in it, then we feel it our duty to point out to His Highness the Nizam's Government that their employment in Hyderabad will involve the State in heavy expenditure and to suggest that no extensions should be granted to the present British officers employed in the State."

VI.—MISCELLANEOUS.

The seditious article in the *Késari*.

Vikata Dutan,
Madras,
July 4th, 1908.

27. The *Vikata Dutan*, of the 4th July, publishes a Tamil translation of the seditious article published by the *Késari* of the 9th ultimo, which has now furnished matter for an additional charge of sedition against Mr. Tilak.

Lord Morley and his statesmanship.

India,
Madras,
July 4th, 1908.

28. The *India*, of the 4th July, writes:—In the course of his speech during the dinner at the Civil Service Club in London, Lord Morley observed that it was useless for the Government of India to continue their repressive policy for ever, as he had known many Governments in Europe having tried to rule their subjects with an iron hand and having come to grief in that attempt. Though he has expressed like this, he has been passing nothing but repressive measures within the last two and-a-half years that he has been in office. He prides himself by saying that British statesmanship has never failed till now. But he does not see that this statesmanship has failed in his own case. No doubt it is not natural for one to see one's own faults.

We should care for the views and not the body of Mr. Tilak.

29. The same paper says:—On the day on which Mr. Tilak was committed to the Sessions, a big crowd seems to have assembled outside the court-house and a Bengali preacher seems to have said: "When we are so many of us here, we should not allow the Police to take away Mr. Tilak." But this should not be our argument now. The view of

Mr. Tilak himself was that we should achieve our object only by the method of passive resistance. So we should follow the example of Mr. Tilak and put up with all the troubles and sufferings we may have to undergo in the middle, with the one idea of reaching our grand goal of national independence. The foreign officials may deal with the body of Mr. Tilak most cruelly; but his glorious spirit cannot be kept in bondage. It cannot be subjected to any harm at the hands of man. So we should give up wailing for his bodily suffering and work in a way which will gladden his soul.

INDIA,
Madras,
July 4th, 1908.

"A blind belief."

30. The *India*, of the 4th July, writes:—One year back there was a blind belief among both the Indians and the Europeans that the prevailing feeling in the country was one of discontent caused by the partition of Bengal. Though the former have now abandoned this idea, the latter seem to cling to it still. But the feeling with which the Indians are now imbued can better be described as a "desire for liberty" than "discontent;" and this thirst for liberty cannot be quenched by merely cancelling the partition of Bengal but only by granting *Swaraj* to the people. This does not seem to have been realised by even the ablest of the British statesmen. They have been repeating, ever and anon, that the partition of Bengal is the cause of the present unrest in India. Even Lord Curzon, who was the author of this partition, tried to throw the whole responsibility of the measure upon Lord Ampthill, merely to justify his previous statement that it was the cause of the present unrest. But Lord Ampthill at once disclaimed all responsibility on that head. It is these irresponsible people that expect to rule the thirty crores of Indians for ever with an iron hand!

SWADESAMITRAN,
Madras,
July 7th, 1908.

The way to teach loyalty.

31. The *Swadesamitran*, of the 7th July, says:—A schoolmaster in Brahmanbaria in Bengal appears to have asked his students to write an essay on "Loyalty"; and it seems that some of them did not carry out this order. This reached the ears of the local Magistrate, who was also the President of this school, and he seems to have ordered the headmaster to cane the refractory students. What intelligence for a Magistrate! Surely his name, Woodhead, seems to fit him well enough; because his head appears to be really made of wood instead of brains! Is this the way to teach loyalty to students?

Lord Morley and Lord Curzon.

32. The same paper writes:—Though Lord Morley has not done any positive good to us within the two-and-a-half years he has been in office, he has at least been consistently expressing from the beginning that the Indian administration must be reformed without delay. Both this gentleman and Lord Curzon agree in holding that the nature of the education imparted at present, the effect on the minds of the Indians of the victory of Japan over Russia and the distrust of the Europeans by the Indians have led to the present unrest in India. But they differ in their views as to the ways by which the present unrest can be removed. Lord Curzon is for measures which will have a tendency to curtail the rights of the Indians still more and which will savour of the Russian methods of administration. But fortunately for India, there is no chance of this nobleman getting into any responsible position in the Government of India; because one who was once the Viceroy of India is never made the Secretary of State for India As for his becoming the Prime Minister, it must be a long way off and before this India will come to such a position that even men like Lord Curzon will find it difficult to retard her progress. But the speech of Lord Morley, in reply to the proposition of Lord Curzon in the House of Lords, clearly shows that there has been and is still a tone of sympathy in his heart towards the Indians, and one who is kind towards his charge at least in words is surely far better than one who villifies it both in talk and in deed.

SWADESAMITRAN,
Madras,
July 9th, 1908.

The present unrest and the English education.

33. The *Swadesamitran*, of the 9th July, says:—Recently Lord Curzon, while speaking in the House of Lords, observed that the nature of the education imparted by the Government was one of the causes of the present unrest in India, and Lord Morley did not controvert this statement.

It is not only Lord Curzon but the whole of the Anglo-Indian community that are of this opinion. These think that the British committed a fault in having given English education to the Indians. But we have often pointed out that the British Government cannot be carried on without giving an English education to the Indians. If the people do not understand English, the Englishmen must learn the Indian vernaculars and these are too many for the Englishmen to master. So the people must learn the English language as long as the British continue to rule over India. Once the Indians are given an English education, it will not be possible to insist on their sticking to certain books and avoiding those of able authors like Burke, Gladstone, etc. So they are not wise who state that the English education is the cause of the present unrest. Do the Persians learn the English language? Have the Egyptians learnt English? And yet are these not fighting hard for their liberty? On this view, if unrest is to be completely absent, the people must all be a set of idiots; because any kind of education will make them realise their position when compared with that of any other people of the world, and this will naturally lead to discontent on their part. Therefore it is not preventing the Indians from having English education, but allowing them to share the responsibility of the Government that will effectively remove the present unrest.

NAVAYUGA,
Masulipatam,
July 9th, 1908.

Bombs.

34. The *Navayuga*, of the 9th July, suggests that as the name of the city, Bombay, contains the syllable "Bomb," and reminds the foreigners of the same, they are frightened at it. It is desirable, therefore, that that name should be changed into some other so that the foreigners might hereafter at least be free from terror.

NADEGANNADI,
Bangalore City,
July 4th, 1908.

The *Swaraj* case.

35. Referring to the arrest of one Shanthi Narain, the proprietor of the *Swaraj* (an Allahabad newspaper) on a charge of sedition, the *Nadegannadi*, of the 4th July, observes that when some of the accused's friends told him while he was in the custody of the Police that they would try to release him on bail and engage counsel for his defence, the accused replied that they need not take that trouble as he did not believe that the authorities would do him justice in that case and that he was quite prepared to suffer any punishment in the cause of the country.

Fresh charges against Tilak.

36. Referring to the application for release on bail to the High Court on behalf of Mr. Tilak, the same paper reports that there is a rumour that if the High Court should grant him bail, the Police are in readiness to rearrest him on a fresh charge. The paper remarks:—What have the Government to fear when the approver Narendra Nath Gosain in the Calcutta (bomb) cases is bringing most wonderful facts to light to suit the convenience (of the Police) to bring charges after charges?

Unrest in India.

37. The same paper in another article observes:—Recent events in India show that the word "Unrest" is understood by the Government and the public in two altogether different senses. It may thus be illustrated. When a husband and wife have together grown a flower garden and when the wife is suddenly bitten by a snake while plucking flowers in the garden, the right course for the husband would be to brand her where she is bitten or to cauterise that part of the body. But what can be said of a husband who foresees the danger and yet allows the wife to be bitten by the snake and then proceeds to operate upon her? The policy of dealing with sedition in India is quite analogous to this. The Government of India are acting like a husband who while operating on his wife, when she is suffering from the agonies of snake-bite, is allowing his children and even grand-children to fall victims to the venom of the same snake. While the Government and the public are working like husband and wife for their common good, it is regrettable that the Government, instead of doing away with the wicked

officials who behave like venomous snakes, allows the poison of sedition (discontent) to spread in the body of the public by acting on the information brought by the (irresponsible) detectives who discover sedition even where there is none. It is hoped that the Government will cease needlessly to suspect sedition among the people in the future, and will no longer waste the hard-earned money of the public over a large detective force, but try to win the loyalty and affection of the people.

MYSORE STAR,
Mysore,
July 6th, 1908.

The present situation.

38. Writing about His Excellency Sir George Clarke in a highly eulogizing manner, the ***Mysore Star***, of the 6th July, says that in his able and instructive speech the other day in Legislative Council, His Excellency has set a noble example to all officials of his own class—the Anglo-Indians. If the other Anglo-Indians had followed the policy which His Excellency has indicated, the situation would never have been what it is. His Excellency observed that the Government and the public should work hand in hand in destroying the evil and destructive forces that are at work in some corners. There can be no doubt that the European officials have been holding just the same unfriendly and contemptuous attitude towards the Indians in the North as the Brahmans are holding towards the lower classes in the South. The more enlightened leaders of the public have at all times been trying to remove the estrangement of feeling that has been caused by this haughty bearing of the European officials generally. It is true that there are some firebrands here and there who misjudging their own strength and position resort to mischievous methods like the wanton lad who, pelting stones at the beehive on the roadside, amuses himself in seeing the way-farers disturbed. Thus those hot-headed Anglo-Indians and these incendiaries among the people are responsible for the present disturbances. His Excellency also observed that while honest criticisms from the public will at all times be welcomed, it is dangerous both for the Government and the public to allow evil and destructive forces to grow. There cannot be two opinions on this point. The relations between the Government and the public are very much like those between father and son. So long as the injury done by a son to his father is slight and the result of ignorance, the father will not take it ill. But, when the son deliberately aims at the life of his father out of selfish motives, the father will no longer tolerate his mischievous conduct. The new laws were made only in order to punish such undutiful persons. There is no Government in the world which allows the spread of any movement designed to subvert law and order. The past history of India shows that cruel and arbitrary methods were resorted to in order to crush such evil forces. When the Brahmans were in power, they were most severe and unscrupulous under similar circumstances. There can be no wonder then if an alien Government should be as severe. As Lord Minto observed there is nothing to prevent the Government of India from adopting purely arbitrary methods in such cases; but they are fully aware that such a procedure is not warranted by the present situation. We cannot be too grateful to His Excellency the Viceroy, for the sympathetic policy he is pursuing. Many of the evil aspects of the situation have disappeared because, in place of the hot-headed persons like Lord Curzon, we have wise and generous statesmen like Lord Minto and Sir George Clarke at the head of the Government. All those newspapers who were engaged in raising storms of sedition have already altered their tone and assumed a more loyal attitude. The ***Empireday*** and the ***Birthday*** celebrations were attended with greater pomp and magnificence this year than last year. It is easy to understand the reason of this remarkable change in the attitude of the people.

BHARATA BANDU,
Calicut,
June 27th, 1908.

Remarks on the arrest of Mr. Tilak.

39. An editorial in the ***Bharata Bandhu***, of the 27th June says that if, in case the glad news of the arrest for sedition of Mr. Tilak, the most prominent and world-renowned leader of the Indian Extremists, is not received with welcome by the ***Bandhu*** and it is to be treated for that reason as a rank seditionist, it avows with uplifted hands that it is the foremost

of such seditionists in this sacred peninsula. Alas! If Government is going to use the sections relating to sedition in the Indian Penal Code so incessantly as not to give them any rest, then they will undoubtedly become weaker and worthless. The truth of the saying that "too much of anything is good for nothing" should not be forgotten. It need not be stated by us that it augurs no happy future to deprive the Penal Code of its dignity and the prison of its horror. The relation between a Government and its subjects should be that of father and children, protector and protected. Even if those who are under protection should commit or attempt to commit some offence it is the duty of the protectors to gradually win them over by acts of kindness and conciliation. If, on the other hand, they are obstinately and incessantly bent upon putting the horrors of the criminal machinery in motion, it is indeed to be regretted. Repression can never conciliate. "Mercy blesses him that gives and him that takes" and, such being the case, it is regrettable that Indian Government under the exultation of power and prestige goad their subjects to hopeless despair of ever attaining a desirable life. The present attitude of Government on the whole is not one to be desired. The article after these prefatory remarks enters into a detailed account of the arrest, giving a magnified description of the after-effects of the arrest in the Poona City.

[Issued, 14th July 1908.]

of such difficulties in this second sentence. ... Alas! If Government is going to use the sections relating to sedition in the Indian Penal Code so incessantly against to give them any rest, then they will undoubtedly become weaker and worthless. The truth of the saying that 'the much of anything is good for nothing' should not be forgotten. It need not be stated that it augurs no happy future to deprive the Penal Code of its dignity and the terror of its horror. The relation between a Government and its subjects should be that of father and children, protector and protected. Even if those who are under protection should commit or attempt to commit some offence it is the duty of the protectors to gradually win them over by acts of kindness and conciliation. If, on the other hand, they are obstinate and incessantly bent upon putting the terrors of the criminal machinery in motion, it is bound to be repudiated. Repression can never conciliate. "Mercy blesses him that gives and him that takes" and, such being the case, it is regrettable that Indian Government under the exaltation of power and prestige treat their subjects [illegible] hopeless despair of ever attaining a desirable life. The present attitude of Government on the whole is not one to be desired. The article after these prefatory remarks enters into a detailed account of the arrest, giving a magnified description of the after-effects of the arrest on the Poona

CONFIDENTIAL. **No. 29 of 1908.**

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 18th July 1908.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES

II.—HOME ADMINISTRATION.

PAGE

(k) *General*—

The sedition cases 480

VERNACULAR PAPERS.

II.—HOME ADMINISTRATION.

PAGE

(a) *Police*—

"The Police rule" 481

(b) *Courts*—

The Tinnevelly sedition case .. .. *ib.*
Mr. Pinhey's judgment in the Tinnevelly case .. 482

(d) *Education*—

The effects in higher education in India 483

(k) *General*—

Reforms in the Village Police administration .. .. *ib.*
The present repressive policy cannot raise the purdah between the rulers and the ruled .. .. .. *ib.*
The committee to consider the proposed reforms in the Indian administration 484
The cruel rule of the Englishmen .. .. .. *ib.*
The annual exodus to the hills .. .. *ib.*
"Do not grieve" 485
"The Mahratta newspapers" .. .. *ib.*
The *Kal* case .. .. *ib.*
A canard in Bombay .. .. *ib.*
The position of Mussalmans in India 486
The partition of Bengal .. .. *ib.*

III.—LEGISLATION.

PAGE

The Press Act 486

V.—PROSPECTS OF THE CROPS AND THE CONDITION OF THE PEOPLE.

"Poverty of India" 487

VI.—MISCELLANEOUS.

"Why a proclamation of loyalty now?" .. .. .. *ib.*
"A Sub-Inspector turned into a schoolboy!" .. .. .. *ib.*
The Indians and French India .. .. *ib.*
The worship of the whites 488
"The flag of mother Bharata" .. .. *ib.*
The seditious speeches of Sri Arya .. .. *ib.*
The Indians in the Transvaal .. .. *ib.*
"Our destiny" .. .. *ib.*
"Sedition" in India 489
The ultimate result of sedition .. .. *ib.*
The present situation .. .. *ib.*
The policy of repression 490
Remarks on the refusal to grant bail to Mr. Tilak .. .. *ib.*
Some remarks on Swadeshism 491

ENGLISH PAPERS OWNED BY NATIVES.

II.—Home Administration.

(*k*) *General.*

The Hindu,
Madras,
July 13th, 1908.

The sedition cases.

1. The *Hindu*, of the 13th July, writes as follows:—"We publish elsewhere the order of the First-class Sub-Divisional Magistrate of Erode committing Krishnaswami Sarma to the Sessions to take his trial for offences under sections 124-A and 153-A. The offences are stated to have been committed in lectures delivered in Karúr between the 16th and 20th March last. Certain passages in the speeches alleged to have been delivered on the 16th and 17th March have been cited in the committal order as calculated to excite disaffection. In regard to the speeches alleged to have been delivered on the 18th and 20th March, the Magistrate observes as follows:—

"'I have not been able to find much of objectionable matter in these. There are many passages in them in favour of the accused showing that his main object was to foster home industries and obtain *Swaraj* thereby and not by use of force. When I asked the Public Prosecutor his object in filing these, he explained that he did not want to suppress any that was in the accused's favour.'

"The Magistrate, however, thinks that a *primâ facie* case has been made out against the accused, and observes in conclusion:—

"'It need not be pointed out that it is unnecessary to show that any disaffection has actually been caused to bring the accused's utterances under section 124-A. That they fell on a barren soil and that nobody took any notice of them is due to the fact that the people inhabiting this part of the country are not merely mild Hindus but the mildest of the lot. All the same the accused did what he—an effeminate boy of no consequence or influence—could to excite disaffection.'

"The result is that the accused, who is a youth of eighteen and is 'an effeminate boy of no consequence or influence', has been committed to take his trial in the Court of Session for sedition. Some of the speeches which he delivered, and which with much fairness the Public Prosecutor filed in the case, show that they contained statements showing that his object was to encourage home industries. Two others were not susceptible of such a favourable interpretation, but the Magistrate finds them to have fallen on 'barren soil' and 'nobody took any notice of them.' Is this a case in which the Local Government should have instituted a prosecution? It is like using the Nasymyth hammer to crack a nut. The provision in section 124-A, which requires that the sanction of the Government should be obtained, is intended to ensure a safeguard that unnecessary and undesirable prosecutions will not be started under a drastic law. We are not sure that before starting such prosecutions, the responsible authorities correctly ascertain the facts and apply the correct law to them.

"* * * * *"

VERNACULAR PAPERS.

II.—HOME ADMINISTRATION.

(*a*) *Police.*

"The Police rule."

KISTNAPATRIKA,
Masulipatam,
July 12th, 1908.

2. The *Kistnapatrika*, of the 12th July, writes:—Lord Morley said that the Government of India must not be despotic but his opinion has not been acted upon. To speak the truth, the police alone are carrying on the administration, having assumed despotic power. Else, what is the meaning of the police searching the houses of respectable and leading gentlemen in Bengal believing, as gospel truth, the statement of insignificant persons that stolen property was there. The palace of Raja Subodh Chunder Mullick was searched on suspicion that the jewels recently stolen in Dacca were there; but nothing was found therein. Mr. Panchānana Tarkaratnam, a Professor of the Sanskrit College at Bhaptura, was arrested along with six others on the suspicion that they were involved in the Kankinara bomb outrage. When their houses were searched, nothing relating to bombs was found excepting only a few pebbles that had no connection with bombs. Narendranath Gossain, the approver in the Manicktolla bomb case, implicated one Santi Ghose in the bomb outrages. But the police arrested one Santi Dutt in his stead, though he declared he was Santi Dutt and not Santi Ghose. Even after the approver declared that Santi Dutt was not the person he had referred to, the latter was not released. The uncle of Santi Dutt, Santoshkay, was arrested as some chemicals were found in his possession, in which the police "smelt bombs", in spite of his assurance that they were intended for photographic purposes. The house of Mr. Krishna Kumar Datta, the editor of the *Sanjibani*, was searched and some papers were found that were connected with the case of Aravinda Ghosh. It might be guessed what punishments the Government would have inflicted upon the people if they had done the acts that are being done now by the police. If the *zoolum* of the police is not checked, it will go beyond limit and result in difficulties both to the rulers and the ruled.

(*b*) *Courts.*

The Tinnevelly sedition case.

INDIA,
Madras,
July 11th, 1908.

3. With reference to the trial and conviction of Messrs. Chidambaram Pillai and Siva in Tinnevelly, the *India*, of the 11th July, remarks:—We have been closely watching the conduct of this case from start to finish and we are strongly convinced that this trial was nothing but a farce. It is clear from the evidence adduced in the case that the notes of the speeches alleged to have been taken by the police are false and incorrect and yet Mr. Pinhey relied only on these notes and came to the conclusion that Srijat Chidambaram Pillai was guilty before even hearing the counsel on either side. Again the tone of his summing up the case to the jury seemed as if he instructed them to return a verdict of guilty. The observations of this Judge in the course of his summing up are curious indeed! In one place he says "To convene a meeting in honour of the release of an offender, like Mr. Pal, is itself sedition." After all, the Judges who punished Mr. Pal and others are only men, and so they are liable to err. So, how will it be an offence to point out to the public an error committed by a Judge? In another place Mr. Pinhey gives a strange interpretation of the term *Swaraj*. This is a word that has come to us from Northern India, and there it means nothing but

"self-government." But this Judge, who knows nothing of Northern India, interprets *Raj* to mean "king" and so makes "*Swaraj*" mean "Our own king." Is there anything more ludicrous than this? These people get provoked if we point out that men who know nothing about our country have come to rule over us and yet numerous are instances of persons like Mr. Pinhey. This scholar thinks that there is no synonym in the vernaculars for the English word "government"! This gentleman has been appointed as a High Court Judge and we think it is really unfortunate that such a kind and intelligent Judge should sit on the High Court Bench!

The *Nadegannadi*, of the 11th July, says:—Chidambaram Pillai and Subramanya Siva are two great patriots who were advocating *Swadeshism* and advising the people to encourage indigenous industries. They were therefore highly esteemed by the public. The Government prosecuted them for sedition and sentenced them to transportation for life. British justice has thus been degraded to the level of arresting and oppressing of simple and honest persons. It is difficult to say how far loyalty will be promoted among the people if respectable and self-sacrificing patriots should be put in jail. It is impossible to say when the present (political) troubles would disappear and the country again enjoy perfect peace.

SWADESAMITRAN,
Madras,
July 13th, 1908.

Mr. Pinhey's judgment in the Tinnevelly case.

4. The *Swadesamitran*, of the 13th July, writes:—If Mr. Pinhey's definition of sedition is to be taken as law, the Indians can never hope to talk of politics. Mr. Pinhey himself says that there can be no lawful occasion for the people of India to talk of politics. He argues that, not being the electors of their Government as in England, the Indians cannot expect their voice to have any influence on the conduct of the Government in India, and so their only motive in preaching to the people about politics must be to instigate them to use physical force against the authorities of the Government. The very fact that Mr. Pinhey holds this view clearly establishes that he has not at all gauged the present condition of this country. Till now many have been the occasions on which crowds have been addressed and have the people used physical force against the Government on any one of these occasions? How are the people to know about the conduct of the Government, unless it be by public preaching? If the people do not understand the ways of the Government, they are said to be incapable of exercising the elective franchise, which may be granted to them; and if they, with a view to understand them, hold public meetings, they are said to be guilty of sedition. When a Government is like this, how are the people to learn the rights and duties of citizenship?

Mr. Pinhey has also had his own say with regard to *Swadeshi* and "Boycott." He says that when the doctrine of boycott was placed before the masses, these would not stop with the letter of the doctrine. But practical experience shows that this opinion is groundless. Again he scents sedition in the advice to boycott the law courts. We are at a loss to comprehend this. The very fact that panchayats have been legally recognised clearly shows that the Government itself is of opinion that the people should be discouraged from going to law courts often. So, how can there be sedition in repeating an advice favoured by the Government?

On the same subject the *Swadesamitran*, of the 14th July, continues:—Mr. Pinhey observed that the conviction of a man is not merely to punish him but also to deter other people from committing the same crime, and justified his punishment of Chidambaram Pillai on this view. But we are sure that such harsh sentences on men respected by the public can never help the attainment of this object. The people have now lost all sense of indignity attaching to imprisonment and are not at all afraid of it as in former times. Mr. Siva remarked that he felt it an honour to go to prison. Is not this new view the result of the wanton punishment of many respectable persons in Calcutta, Bombay, the Punjab and other places? Mr. Chidambaram Pillai is honoured not only by the men of his province but by the whole of India, and Mr. Pinhey's infliction of such a harsh sentence upon him will only accelerate the removal of the fear, the people used to entertain, of prison, instead of enhancing it. Is such conduct correct, or statesmanlike, or even lawful? Moreover the Judge took into consideration many facts not warranted by the evidence adduced before the Court and based his conclusion upon these, so much so that the conviction of Mr. Chidambaram Pillai was actually based not merely on the seditious words used by him but on many irrelevant ideas and opinions imported into the case by the Judge. Perhaps Mr. Chidambaram Pillai would have been given a lighter punishment if he had nothing to do with the Swadeshi Steam Navigation Company, the strike at the Coral Mills and the preachings about the growth of the industries in general! Is this also justice? The editor of the *Kal* was a patriot and was also guilty of sedition and he got 19 months' imprisonment for it; Mr. Chidambaram Pillai was only a patriot and for this he has got transportation for life! What a difference!

(*d*) *Education.*

The effects of higher education in India.

VRITTANTA CHINTAMONY,
Mysore,
July 15th, 1908.

5. The *Vrittanta Chintamony*, of the 15th July, observes that quite an erroneous notion prevails in the minds of certain Anglo-Indians that higher education has produced disastrous results in India. Although higher education has in all countries led to political agitation, it must be admitted that such agitation never caused any great anxiety when the agitators belonged to the same class as the rulers themselves. But when a handful of foreigners are governing a vast nation, it is natural enough for the rulers to fear that their power in the land might be shaken by such agitation. With India, however, the case is different. The British Government have such various and infinite resources at their back that it is possible for them to wipe out of existence the 300 millions in India in a single minute. Under these circumstances, it is never right to stifle the voice of the people in a high-handed manner when they offer honest criticisms against the Government with a view to remove the shortcomings in the administration.

(*k*) *General.*

Reforms in the village police administration.

LAWYER,
Madras,
May 1908.

6. With reference to the proposed reforms in the village police administration, the *Lawyer* of May * observes:—We see from the Government Order in connection with this subject that the Government proposes to increase the powers of the village magistrates and village watchmen. This is not a desirable step to be taken, since 90 per cent. of the village magistrates are illiterate people and so they are sure to misuse the powers vested in their hands. Instead of this, the Government will do well to appoint better qualified men as village magistrates and increase their pay too, before increasing their powers.

The present repressive policy cannot raise the purdah between the rulers and the ruled.

SWADESAMITRAN,
Madras,
July 14th, 1908.

7. The *Swadesamitran*, of the 14th July, writes:—Our readers may remember that Lord Minto, while passing the Press Act and the Explosives Act through the Legislature, observed that a purdah hid the feelings and aspirations of the Indians from his view and it was not possible for him to remove it. The worry of the police has increased much after that. They have been empowered to search the house of whomsoever they might suspect and they have begun to dog the footsteps of every one who, they think, has anything to do with *Swadeshi*. We learn that in Poona even female detectives are hovering about the houses of the people. The other day, one of these detectives entered the house of a leading Indian Barrister and asked his daughter how much her father had subscribed for the Aravinda Ghosh relief fund. When the father heard this, he at once ordered her to be driven out saying, "I have paid Rs. 2,000."

---

* Received in the current week.

On this, the detective appears to have remarked, "You will soon have cause to repent for this act of yours and for your zeal in the cause of *Swadeshi* and industrial education." Thus even the zenana has now become the haunt of the police. So the authorities need not be hereafter anxious that a purdah is hiding the feelings and aspirations of the Indians from their view, because these actions will only perpetuate the existence of such a purdah and not remove it.

SWADESAMITRAN,
Madras,
July 16th, 1908.

The committee to consider the proposed reforms in the Indian administration.

8. The *Swadesamitran*, of the 16th July, observes:—In accordance with the statement made by Sir Andrew Fraser in the Bengal Legislative Council that the reforms of Lord Morley would not be delayed in the least by the rash acts of some disloyal Indians, we learn that a committee composed of some of the members of the Viceroy's Legislative Council is considering about the nature of the reforms to be introduced. The members of this committee are Sir Harvey Adamson, Mr. E. Richards, Mr. Miller, Mr. Harvy and Mr. Meston. Thus there is neither any non-official Anglo-Indian nor any Indian on this committee. Is it not necessary that at least one Indian should be on a committee which is to consider an important subject like the proposed reforms in the Indian administration? Even if the Government did not like to nominate any non-official to sit on this committee, could it not have given an Indian Member of the Legislative Council a seat on it?

SURYODAYAM,
Pondicherry,
June 21st & 28th, 1908.

The cruel rule of the Englishmen.

9. A correspondent of the *Suryodayam*, of the 21st and 28th June,* observes:—The events of 1907 clearly show that an open struggle has begun in India between the Indians and their English rulers. The aim of the Indians evidently appears to be to get out of the cruel rule of the Englishmen. Is this a very difficult task? It is time we begin to realise how our brethren are treated by the English. A book has been published by a Frenchman named Priow, a schoolmaster, about the atrocities committed in India and from this we understand that though the revenue of India is acquired by the daily bodily labour of the thirty crores of Indians, the majority of these are made to famish for want of food, while the few English officials live grandly on fat salaries. Alas! What cruelty on the part of the English to cut the very hand that gives them food!

The same correspondent continues in the *Suryodayam*, of the 5th July,* as follows:—The eyes of a visitor to England are dazzled by the wealth of the country; but where has all this wealth come from? These Englishmen rob the Indians of every pie earned by them by the sweat of their labour, cruelly leaving the sons of India to become the victims of countless famines. It is the wealth acquired thus that shows off the Englishman now.

DAKSHANA DIPAM,
Madras,
July 14th, 1908.

The annual exodus to the hills.

10. The *Dakshana Dipam*, of the 14th July, writes:—Since the British Government was established in India, it has become customary for the Government to move to a sanitarium during summer. The first objection against this practice is that it costs a great deal. It has also another drawback and this is that, by the Government being away from the capital for some months every year, the possibility of the rulers and the ruled understanding each other becomes more and more remote. This, in its turn, leads to the rulers acting in their own way, without understanding the opinion of the public about their acts. Practically the local Governors are in no way better than Lord Morley as far as the Indians are concerned. In no other country does this system obtain. Hitherto the people did not understand their real condition and the duties of the Government towards them. But now they have begun to realise that it is the duty of the Government to look to the needs of the country and its people and so it is time this systematic exodus to the hills is stopped.

---

* Received in the current week.

KISTNAPATRIKA,
Masulipatam,
July 12th, 1908.

" Do not grieve."

11. The *Kistnapatrika*, of the 12th July, writes:—" Lord Krishna taught Arjuna who was dejected and discouraged in the Kurukshetra (the scene of the Mahābhārata war) not to feel sorrow. The same was the burden of Buddha's teachings. In the present hour, when the whole country is in agitation, the holy expression 'Do not grieve' has to be repeated. The country is in a distressed condition. Imprisonments, arrests, searches, prosecutions, persecutions and transportations are the order of the day. Political life is beset with difficulties; journalism is dangerous; the vow of *Swadeshism* is hard to observe. How many parents are weeping now! It is natural that human hearts should sink under the present circumstances. But shall we by feeling sorrow bring disgrace to mother India? Shall we forget our ideals in despair? On the day when the 'sacrifice' for the mother country commenced, when our countrymen began to tread on the path of country's salvation, when the Indians uttered the holy spell, '*Vande Mataram*,' in the 'service of their Dharmam', when the ideal of Swaraj was declared on the platform of the Indian National Congress,—on that very day three hundred millions of Indians were involved in the troubles caused by foreigners. From that very day the life of the Indians is beset with hardships. The heart must be purified in the fire of mental distress. Courage and resolve must be developed in difficulties only. It is only dark clouds that pour down life-giving drops of water. Green crops grow only when the ground is broken by ploughing. Gold shines in its natural colours only in flames of fire. Similarly the virtues of man shine forth in moments of distress. But common people might lose their courage during troublous times. Oh, countrymen! Note one thing. What did Arabindo Ghose say? He said that the national movement is God's mission, that the nationalist leaders are instruments in the hands of God working out the welfare of the country, and that the national movement cannot be trodden down."

" The Mahratta newspapers."

12. Referring to the agitation in the Mahratta country during the year 1897 when the plague regulations were enforced on the first outbreak of the disease and to the sentences passed on the editors of some newspapers, the same paper observes:—Again the story has commenced as it did eleven years ago. The editor of the *Vihari* is sentenced to two years' imprisonment and a fine of Rs. 1,000 and the editor of the *Kal* to nineteen months' rigorous imprisonment. The editor of the *Késari* has been committed to the High Court Sessions. The *Arunodaya* case is still pending. As in 1897, all the editors are now arrested. Then in Mr. Tilak's case, there were at least three Mahratta-knowing native jurors. In the recent *Kal* case, there was not even one Hindu among the nine jurors. That the punishments became so severe in such a short space of time is not without reason. But the chief cause of the present unrest is the present administrative policy of the foreign rulers which, instead of being based on the loyalty of the people who differ from them in customs, dress, language and civilisation, is founded on 'prisons,' although the Government's attempt to suppress the natural desires of the people for independence by means of imprisonments and repressive laws is undesirable.

NADEGANNADI,
Bangalore City,
July 11th, 1908.

The *Kal* case.

13. Referring to the *Kal* sedition case, the *Nadegannadi*, of the 11th July, observes that the article which was the subject of sedition was written in *Marathi*. But the assessors consisted of four Europeans, three Parsis and two Muhammadans; and yet four of them declared the accused to be not guilty. It was also observed that the accused was led away by his patriotic zeal in writing the article. In these circumstances the accused was sentenced to eighteen months' imprisonment. The rank smell of British justice is sickening the people in all parts of the country.

A canard in Bombay.

14. The above paper also observes that the Government of India, not content with harassing the newspapers in Bengal, have begun to protect (ironically) the people of Bombay in a similar manner. It is rumoured that on this

account, some differences have arisen between His Excellency the Governor of Bombay and the higher authorities and that His Excellency would soon resign his office. When such differences exist among the administrators themselves, it is easy to understand how far the present policy of harassing the public is justifiable.

SHAMS-UL-AKHBAR,
Madras,
July 13th, 1908.

The position of Mussalmans in India.

15. The *Shams-ul-Akhbar*, of the 13th July, writes a lengthy article on the position of the Mussalmans in India of which the following is a brief summary. The Mussalmans are beset with untold and innumerable difficulties. They are envied by their Hindu brethren, and the Christian missionaries are lying in wait for ensnaring them. Hundreds of castes are settled in India, and all of them are without a single exception panting for the blood of Mussalmans. Had it not been for the Government the Muhammadans would have been annihilated by this time. In spite of their critical position, the Mussalmans do not seem to shake off their lethargy. If this Government were to leave India, there would be none left except God to uphold Mussalman interests. The present development of troubles requires us to give up all discord and mutual hatred, and with one accord to uphold the British Government, to upset which the Bengalis are making use of dynamite. If the Mussalmans do help Government in such times as these, their protests will bear the desired fruit, and their interests and claims will not, as at present, be overlooked. The Government will not regard them as mean and contemptible beings and holding this view will not think of partitioning India or of wresting Macedonia from the hands of Turkey.

MUKHBIR-E-DAKHAN,
Madras,
July 15th, 1908.

The Partition of Bengal.

16. The *Mukhbir-e-Dakhan*, of the 15th July, in its article on the "Partition of Bengal", makes the following observations:—Lord Curzon being presumably tired of the slights and opposition of the Bengalis to which he is exposed for carrying into effect the policy of splitting a great nationality in two, has said in a parliamentary debate that the partition was none of his doing. The partition was his crowning political blunder, because by that attempt he succeeded in re-awakening the long-dormant hostility of the Mussalmans and Hindus. In consideration of the present situation and of the maintenance of the hated partition as a settled fact, the revival of the partition question is not advisable, as it will be the Muhammadans who will suffer thereby. Should any future change take place in the policy of the partition of Bengal, the feelings of hostility between Hindus and Muhammadans will become stronger and stronger day by day. If the partition of Bengal were to be set aside, then every one would have reason to think that our Viceroy is very hasty-tempered and lacking in foresight and tact. It is not becoming a powerful Government that it should be afraid of the anarchism of Hindus and modify the principles of administration already adopted. It is hoped that Viscount Morley will stick to his policy and will not adopt a course, owing to which the Mussalmans would probably be subjected to oppression, and the confidence that they have in the impartial administration of the British Government might be shaken. Such a policy as the above is not likely to put down the present disturbances in India or to suppress the agitation of the Bengalis.

III.—LEGISLATION.

INDIA,
Madras,
July 11th, 1908.

The Press Act.

17. A London correspondent of the *India*, of the 11th July, writes:—We have now come to know of the various sections of the Press Act by wire and the provision in it, which empowers the Police to search any place where they suspect an objectionable paper to be printed or published, has opened the way for them to enter any premises they like and make a bargain of it. This is the peaceful condition which our countrymen here boast of having established in India!

V.—PROSPECTS OF THE CROPS AND THE CONDITION OF THE PEOPLE.

KISTNAPATRIKA, *Masulipatam,* July 12th, 1908.

"Poverty of India."

18. The *Kistnapatrika*, of the 12th July, observes:—We must not disregard the fact of many persons dying of famine, plague, fever and other diseases. The death-rate in this country reveals the true tale of misery and widespread poverty. The "Famine Union" requested the Government to enquire into the condition of a few villages, so that the real cause of famine might be ascertained. Even this inquiry was not undertaken. The educated persons who are intimately connected with the people, and whom the Government respects, also requested them to relieve the people from poverty which has been increasing day by day. That the Government should not undertake the enquiry is not good either for them or for the people. It might, probably, be due to the misfortune of the people. The Indian National Congress has been urging that as the land-tax is heavy and leaves very little margin for the cultivator, the poverty of the country is increasing, and that as frequent changes in the land-tax affect the development of agriculture, the permanent revenue settlement promised forty years ago must be introduced. Moreover, the large expenditure incidental to the English administration is one of the chief causes of Indian poverty. No other country in the world is poorer than India. In no other country are the officials paid so highly as the English officials in India. While the country is so poor, it is unjust to subject the country to such a costly administration. It is very regrettable that the country should be so poor after 150 years of English rule.

VI.—MISCELLANEOUS.

SWADESAMITRAN, *Madras,* July 15th, 1908.

"Why a proclamation of loyalty now?"

19. With reference to the statement made by the Hon'ble Mr. J. C. Ghosh in the Bengal Legislative Council about the loyalty of the Indians, the *Swadesamitran*, of the 15th July, remarks:—We cannot understand what necessity there was for Mr. Ghosh to proclaim the loyalty of the Indians now and we know that this uncalled for asseveration of loyalty will not result in any new benefit to the Indians. It is now fifty years since rights used to be obtained from the British by promises. The Indians have all along been known to be only loyal and not disloyal, and if the British now take the Indians to be disloyal, any amount of proclamation to the contrary will not be of any avail.

"A Sub-Inspector turned into a schoolboy!"

20. The same paper writes:—It seems a Sub-Inspector of Police was made by the District Magistrate of Howrah to stand in the witness-box one full day for the fault of his having come a little late. We have heard of schoolboys being made to stand upon the bench for coming late. But it surprises us to learn that a Sub-Inspector drawing a pay of Rs. 50 a month has been given the same treatment. If this is the fate of our brethren who have taken the degree after pouring over their books for days and nights, we do not know what is to be the lot of our poorer brethren who, having only a smattering of education, have got into the posts of constables and head constables!

SURYODAYAM, *Pondicherry,* June 21st & 28th, 1908.

The Indians and French India.

21. A correspondent of the *Suryodayam*, of the 21st and the 28th June,* remarks:—When England warred with France for the possession of India, we stood on the side of France and helped her to win the day. As a result of this we are now enjoying any number of privileges. Our ancestors also helped the Americans to gain their independence, when the latter could no longer continue to be subject to the cruel Englishmen. Not to falsify our sympathetic nature in the past, should we not now help our Indian brethren, as far as it lies in our power, to gain a victory over the cruel Britishers?

---

* Received in the current week.

It is quite necessary that, all of us being sons of mother Bharata, we should try to relieve the distress of Sri Aravinda Ghosh, who is now the victim of a false charge.

SURYODAYAM,
Pondicherry,
June 21st and 28th, 1908.

The worship of the whites.

22. A correspondent of the *Suryodayam*, of the 21st and 28th June,* writes:—We, the Hindus, were all along blindly regarding the whites as our saviours and implicitly obeying their mandates in every respect. Having eaten well of our wealth, they have now begun to lord it over us. This is because we used to bow to them as our superiors. We have forsaken the noble language of Sanskrit, the main language of mother Bharata, and begun to read the false books published by the white missionaries, who have not an iota of wisdom in their brains. Should we learn wisdom from these?

THE INDIA,
Madras,
July 11th, 1908.

"The flag of mother Bharata."

23. The *India*, of the 11th July, publishes some verses describing the various classes of the Indians, as standing around the lofty flag of mother Bharata on which is written *Vande Mataram*, prepared to risk their very lives in guarding it against any kind of danger.

SWADESAMITRAN,
Madras,
July 17th, 1908.

The seditious speeches of Sri Arya.

24. The *Swadesamitran*, of the 17th July, publishes a Tamil translation of the seditious speeches which now form the subject of the charge against Surendernath Arya.

The Indians in the Transvaal.

25. The same paper writes:—We learn that a Bill has been introduced in the Legislative Assembly of Petermaritsburg, the provisions of which are: (1) that no Indian shall be allowed to enter Petermaritsburg, on any kind of agreement, after the 30th June 1911; (2) that no license shall be given to any Indian after December, this year; and (3) that no kind of license shall be issued after the 3rd December 1918. The enactment of these laws by the Colonial Governments clearly shows that the Colonial whites do not like the idea of the Asiatics living and competing with them on equal terms in trade. There may be some meaning in their being jealous of another race, when the members of that race happen to be the subjects of a foreign Government like China or Japan; but we cannot understand why they should eject the Indians, who are British subjects equally with themselves. There is nothing more foolish than regarding the Indians as a foreign people. We do not know how it is statesmanship on the part of the Colonial Secretary to allow these anti-Indian laws to be passed one after another by the Colonial Legislatures.

ANDHRAKESARI,
Rajahmundry,
July 10th, 1908.

"Our destiny."

26. The *Andhrakesari*, of the 10th July, writes:—"Our present condition is known to all. It does not need any mention. The fire of the eyes of the Government falls on the newspapers and 'reduces them to ashes'. It is not possible to find out what is sedition and what is not sedition. Really, woeful days have set in for newspapers. Every day editors of newspapers get entangled here and there like birds. *Swadeshi* preachers are arrested. The punishments are becoming severer day by day. It is necessary therefore that the editors of newspapers should desist from severely criticising the measures of the Government and going to jail incurring their displeasure, and take to the discussion of social problems and adopt measures for the education of the masses. What is the use of finding fault with the Government while there are many defects in ourselves? We do not know our duty, and our selfishness 'has grown fat' which alone is corrupting us. Our educated men regard servitude as the highest end. In fact, we are our own enemies. We sincerely believe that God in His mercy has vouchsafed this arbitrary Government to us, considering that these unfortunate people cannot better themselves under any other Government. The belief is being engendered that by regular training under the present Government alone we can at one time or other attain to that state when we may be able to satisfy our aspirations. Our conduct cannot be set right except under the present Government. Our pernicious customs cannot leave us except under the present Government.

---

* Received in the current week.

It is this Government that is the cause of the sprouting up of national spirit in our country. In this respect the English language has conferred a great boon on us. Therefore, oh, countrymen! If you wish that your nation should last for ever in this world, you must, without abusing the Government, devote your energy and skill to impart national education to your brethren who are steeped in the darkness of ignorance like helpless birds. Work with a vow that you will devote your life to the service of the mother country."

NADEGANNADI,
Bangalore City,
July 11th, 1908.

“Sedition” in India.

27. The *Nadegannadi*, of the 11th July, remarks that under the British Government "*sedition*" sometimes acquires an extremely ridiculous significance. It is said that a few days ago a servant of the Nawab of Dacca was seized by the sepoys and afterwards fined for going to the court with an umbrella in his hands. Does even holding an umbrella before the European authorities amount to sedition?

VRITTANTA CHINTAMANI,
Mysore,
July 15th, 1908.

The ultimate result of sedition.

28. The *Vrittanta Chintamani*, of the 15th July, observes that a whole nation has been made to suffer on account of the rash and imprudent action of some foolhardy youths in Bengal. Though few have taken part in instigating those youths to such savage acts, the whole of the nationalists' party is believed by Government to be responsible for the recent outrages and is consequently harassing them. For, it cannot be maintained that all those who are being prosecuted in connection with the recent crimes were bent on subverting law and order. Even such a highly educated man as Mr. Paranjpe (the editor of the *Kal*) was sentenced to nineteen months' imprisonment. On carefully reading the article which formed the subject-matter of the indictment it will be found that the writer has only endeavoured to point out what ought to be the attitude of the Government in order to avoid all danger to the stability of the empire. But only the manner of expression was different from the sweet and elegant style of Justice Davar. And for this, a sentence of nineteen months' rigorous imprisonment has been passed. Mr. Tilak is also charged with a similar offence, and it is impossible to say what punishment will be meted out to him. There are few in India who are so foolish as to imagine that they will be able to drive the British out of India by means of a few inflammatory speeches or writings. The people are fighting for their legitimate rights and privileges, just as there are several liberal-minded Englishmen who desire to extend to the Indians the rights and liberties which they themselves enjoy. If some have been somewhat inconsiderate in their methods (of fighting for these privileges), no fair-minded Englishman would think it right to give vent to his rage by wholesale prosecutions. It is impossible to enumerate the benefits of the British rule in India, nor can we be too grateful to our rulers for those benefits.. It is no doubt the duty of our rulers to bring back to the right path any of those under their charge who might go astray. But it must also be remembered that gentle persuasion is far more effective than repressive measures in curbing the rebellious spirit of any people. Repression should be resorted to only as a last resource when all other remedies fail. It is hoped that His Excellency the Viceroy will take the above words into consideration and in future try to conciliate the people by holding a more sympathetic attitude towards them.

BHARATHI,
Bangalore City,
July 14th, 1908.

The present situation.

29. The *Bharathi*, a newly started daily of the 14th July, says:—There are some including even several English journalists who still persist in holding that the recent disturbances in India such as the bomb outrages have no connection with the political agitation in the country. This policy of wilfully concealing the real causes of the present unrest is fraught with great danger to the people. It might mislead the just and liberal-minded Englishmen and other distant foreigners as regards the real causes of these disturbances. It might probably relieve the authorities of the fear of being exposed in the British Parliament. But it would certainly be laudable to try to check this unrest by enlightening

those who have all along been ignorant about the state of affairs in India and to put an end to the present situation. But it will never do to lull to sleep those who are already disposed to be inactive. If the disturbances had occurred only in one or two villages in some corner of the country, they could certainly not be ascribed to political (*sic*) causes. But to what causes other than political could these disturbances be ascribed when they occur almost simultaneously in every part of the country? It is certainly treason or folly not to awaken the authorities to the gravity of the situation. If the disturbances did not arise from political motives, how was it that those who have been arrested in connection with the bomb outrages openly declare that their object in organizing a gang was to terrorise the British Government by killing British officials. To what can the outrageous conduct of the *Yugantar* be ascribed? What do the prosecutions against newspapers in Delhi point to? Why were Guzerathi newspapers proceeded against? Why was Paranjpe sentenced to nineteen months' imprisonment? What does the sentence against Siva in the Tinnevelly sedition case show? What was the offence committed by Chidambaram Pillai? Is it want of education in these persons that led them to those acts? Or, did they commit murder or dacoity? What else are these disturbances if not political? No true well-wisher of the British will try to deceive the authorities by concealing the real causes of the present unrest. It is hoped that the Home authorities will try to restore peace in the country by removing the difficulties brought on by the behaviour of some of the local authorities.

SRI KRISHNA SUKTHI,
Udipi,
June, 1908.

The policy of repression.

30. The *Sri Krishna Sukthi* for June observes that if, instead of trying to restrain the liberty of the people and of the press by means of various new laws and regulations, the Government should repeal those already passed in connection with the recent disturbances, release the popular leaders who have been put in jail and undo the partition of Bengal which is the real source of discontent in the country, there is not the slightest doubt that the people will again come to enjoy perfect peace. It is hoped that the Government will try to win the loyalty and affection of the people by adopting the latter course.

BHARATA BANDHU,
Paghat,
July 4th, 1908.

Remarks on the refusal to grant bail to Mr. Tilak.

31. A leader in the *Bharata Bandhu*, of the 4th July, says that the refusal to grant bail to Mr. Tilak by Justice Dever of the Bombay High Court is a most deplorable and astounding news to all fair-minded and justice-loving Indians. The article insinuates that the responsibility for all these seditious prosecutions now raging in the Bombay Presidency and the Government order against granting bail to persons implicated in them is cast on Lord Morley. There may be some truth in the rumour, notwithstanding its recent contradiction, that Sir George Clarke proposed to resign his Governorship on account of some disagreement with the policy of Lord Morley, the Secretary of State, in respect of this matter. The abiding faith the Indians once had in the rectitude of the British Tribunals as compensating for the shortcomings of the executive administrators is gradually waning on account of the perverseness of some Judges in the trials of cases between Government and its subjects. Political prisoners, in every civilised country, are treated with consideration and leniency, but in India the case is different. Executive officers are all powerful here and Judicial officers are but tools in their hands. If the latter behave independently, their prospects are made gloomy. Government should try to maintain the dignity of the High Courts, which were looked upon by the subjects as the pillars of British justice. Now that there is widespread unrest in the land, it is the duty of Government to be conscientiously and scrupulously just in all their dealings. Sedition is not defined in the Indian Penal Code and it is difficult to conceive what sedition is and what not. There seems to be no distinction at present between reasonable criticism and sedition. In the case of Mr. Tilak the jurors are yet to decide whether some of his words are seditious or not; and it is painfully surprising that bail has been refused to him by Justice Devar, who, as a Barrister in 1897, appeared before the late Justice Tyabji and got

Mr. Tilak released on bail for the same kind of offence. Mr. Devar, now that he has been raised to the Bench, seems to have forgotten the arguments used by him then as a Barrister.

Anent the same subject, a leader in the *Swadesabhimani*, of the 8th July, remarks that the offence is not yet established against Mr. Tilak and that it is a pity that Judges are refusing bail in all cases in which editors are charged with sedition. There is a universal complaint against the want of a clear definition of sedition. It should not be left to the discretion of the Police officers and Magistrates to decide what constitutes sedition and what does not. Most of them are not probably well versed in law or language; and the extreme penalty that is meted out to offenders of this class is evidence that even the supposed impartiality of Judges is being assailed by the present unrest. It is a cardinal principle in all jurisprudence to afford every facility to an accused till he is convicted after a fair trial and it is doubtful whether under-trial persons are to be detained under custody when there is no fear of their evading law. Whether the detention of popular leaders in custody will allay the unrest or will tend to increase the discontent is also a matter worth deep consideration.

BHARATA BANDHU,
Palghat,
July 4th, 1908.

Some remarks on Swadeshism.

32. In the course of an article on Swadeshism, a correspondent in the *Bharata Bandhu*, of the 4th July, deplores the present miserable condition of India and says that Swadeshism, the messenger of "Swaraj," that has, though beset with difficulties, set out to meet the goddess India, suffering from famine, pestilence and slavery, is like the message of hope from Rama conveyed by Hanuman to Sita, who was surrounded by the Rakshasa women in Lanka. The goddess India will soon emerge from all trammels and slavery. It is a mistake to suppose that Swadeshism is a new creation, but its existence can be traced to a period when the idea of property, *i.e.*, "mine" and "thine" originated in the minds of men. It is a modified form of Swadeshism that leads a poor man to betake himself to beggary for the sustenance of his life and this narrow idea when expanded becomes Swadeshism, which is the exalted state of the developed intelligence of a noble man. In order that crops may be plentiful, weeds ought to be removed and in the same way for Swadeshism to be prosperous, Videshism (foreignness) should be expelled (boycotted). The strength of Videshism is evidence of the weakness of Swadeshism. It should not be misunderstood that my contention is that in order to improve ourselves we ought to injure others. If we allow members of another family to enter our house and manage our affairs, surely our authority will be at an end. It is only after we have driven them out, we can enjoy independence and other benefits and Swadeshism can advance only when Videshism is boycotted. Some of us are afraid of boycott and expulsion of Videshism as dangerous. But is it not our duty to drive out outsiders who trespass into our houses and tamper with our liberties? Even if there should be some risk in this attempt it should be welcomed as a harbinger of future happiness. Our own people will like us better than outsiders and they will use things made by us for domestic purposes in preference to things made by strangers. If we continue in this manner to make everything necessary for us ourselves, the encroachment of outsiders will gradually cease and they will retire in the way in which they came, without causing any disturbance. Persistent exertion on our part without any assistance from others will conduce to the weakening of Videshism and no forcible ejection of Videshism, to allow Swadeshism to spread, is necessary. History tells us that at one time the English penalised the use of Indian goods in order to foster their industries. We have no power to punish, but we can act. So let us exert ourselves vigilantly and we shall never fail.

ERRATUM.

On page 470 of the report, in line 9 of the article numbered 18, *for* "Athavale just" *read* "Athavale. Just".

[Issued, 21st July 1908.]

Mr. Tilak released on bail for the same kind of offence. Mr. Davar, now that he has been raised to the Bench, seems to have forgotten the arguments used by him then as a barrister.

[illegible]

[illegible]

[illegible]

CONFIDENTIAL. **No. 30 of 1908.**

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 25th July 1908.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES

II.—HOME ADMINISTRATION.

PAGE

(*b*) *Courts*—

The conviction of Mr. Tilak 494

VERNACULAR PAPERS.

I.—FOREIGN POLITICS.

PAGE

Colonial legislation regarding Asiatic immigrants 498

II.—HOME ADMINISTRATION.

(*b*) *Courts*—

A lighter punishment for a graver crime .. .. *ib.*
The conviction of Mr. Tilak 499
Tilak's trial .. .. *ib.*
Circuit Courts .. .. *ib.*

(*d*) *Education*—

The School Final Examination .. .. *ib.*

(*k*) *General*—

" A terrified man fancies even darkness to be a devil. 500
The best way to remove the " Discontent " .. .. *ib.*
" Sedition in the Punjab too " ? .. .. .. *ib.*
Lord Curzon and Lord Morley in the House of Lords. *ib.*
The Government and education 501
The National School at Rajahmundry .. .. .. *ib.*

II.—HOME ADMINISTRATION—*cont.*

(*k*) *General*—cont.

Arrests and searches in the Kistna district 501
The Newspaper Bill .. .. *ib.*

V.—PROSPECTS OF THE CROPS AND THE CONDITION OF THE PEOPLE.

Dearness of food-grains 502

VI.—MISCELLANEOUS.

" Manufacture of patriots " .. .. *ib.*
Mr. Tilak's address to the jury 503
" We should not be content with this low life " .. .. *ib.*
Increased authority has turned the head of England .. *ib.*
" A libel on the Indian Press " 504
Perpetuating the memory of evil-doers .. .. .. *ib.*
Threatening letters from the Gordon Highlanders .. .. *ib.*
The causes of discontent 505
Who are the promoters of sedition ? 506
Remarks on sedition prosecutions .. .. *ib.*

ENGLISH PAPERS OWNED BY NATIVES.

II.—Home Administration.

(*b*) *Courts.*

The Hindu,
Madras,
July 23rd, 1908.

The conviction of Mr. Tilak.

1. The *Hindu*, of the 23rd July, has the following leader:—"The verdict of 'guilty' in Mr. Tilak's case will not take the public by surprise, nor the sentence of six years' transportation inflicted upon the illustrious prisoner before him by the learned Parsee Judge. The Judge had shown the bent of his mind when he declined to admit Mr. Tilak to bail and declared that he was not willing to give his reasons for the refusal, as, if given, they might prejudice the case. He had read the articles and had evidently come to the conclusion that they were seditious. He has now emphatically affirmed his view in passing sentence upon Mr. Tilak, that none but a diseased and perverted intellect would hold the accused innocent of the offence. This is an uncalled for and unmerited slander against the two jurymen who honestly ventured to differ from the others in the jury box. We undertake to say that ninety-nine out of one hundred persons who read the articles after the prosecution was launched, were struck with astonishment that the Bombay Government, under the liberal *regimé* of Sir George Clarke, should have deemed such articles seditious and should have directed the prosecution. The facts, however, that one article of the 12th May in the *Kesari* was first pitched upon to prosecute and, some days afterwards, another article of the 9th June was also tacked to it, showed a grim determination on the part of the authorities to bring all their forces to bear in their campaign against Mr. Tilak. Mr. Justice Davar, as we have said, declined to grant the application for bail on behalf of Mr. Tilak and when the two cases were committed to his Court for trial, he allowed an application made to him on behalf of the Crown that the cases should be tried by a special jury instead of a common jury, notwithstanding the opposition of Mr. Tilak on the ground that persons belonging to the latter class would be in a better position to understand the language in which the articles are written than those belonging to the former. The Judge also allowed, in spite of opposition by the accused, the two cases based upon two articles written at an interval of a month to be heard together by the same jury, the inevitable result of which would be to make the cumulative effect of the articles create an unfavourable impression in the mind of the jurors against the accused. The learned Judge, however, declared that in regard to both these points, his order was conducive to the interests of the accused! A special jury was empanelled in the trial consisting of seven Europeans and two Parsees. The trial began with an imposing array of eminent European Advocates, each taking a part in pressing the case for the prosecution. The only witness examined was the Government Translator whose business it was to translate the offending articles in the *Kesari*. Mr. Tilak conducted the defence himself, cross-examined the Translator at great length, and showed that much of the translation was defective, and that in many instances no appropriate words could be found in English for Marathi words and *vice versâ*. The prosecution also put in evidence a post-card in which were written the names of two books on the making of explosives. Mr. Tilak, the accused, objected to the reception of this evidence, and readers of Anglo-Indian journals may remember with what flaring head lines this fact was noticed in the columns of such papers. The post-card was admitted in evidence by Mr. Justice Davar, though, in his summing up to the jury, he asked them not to attach any weight to the post-card and to leave it out of consideration. The learned Judge could hardly, by saying so, have

effaced the deadly impression which must have been already produced on the mind of the jury by his previous erroneous order. When the case for the prosecution was closed with this evidence, Mr. Tilak put in evidence some articles of the *Kesari* in order to show the general nature and trend of the views inculcated in his writings. This was held by the presiding Judge to have disentitled Mr. Tilak to the right of reply and to the last word in the case. No unbiassed mind can fail to perceive the enormously depressing circumstances under which Mr. Tilak was weighted down. He stood single-handed in a contest with the Crown whose overpowering resources and influence were unsparingly used against him. During the trial, Military assistance was called in, in order to protect the presiding Judge's person and to guard his house and the Court premises. Mr. Tilak rose under these circumstances to address a jury composed of seven Europeans and two Indians. The value of a trial by jury consists in the fact that the jury would be composed of the accused's own countrymen. This is recognised in the provision of law which entitles a European offender to demand the right of claiming to be tried by a jury, the majority of whom are Englishmen. In Mr. Tilak's case, exactly the opposite principle was allowed to prevail. As regards at least the offence under section 153-A, with which he stood charged, the seven Europeans who were on the jury were persons between whom and the Indians Mr. Tilak's articles are charged as having attempted to excite race hatred. How iniquitous the law in India is, in this respect, will be apparent by this. Labouring under the dead weight of all possible adverse circumstances, Mr. Tilak presented his own case to the jury in a manner which has evoked universal admiration in the country. Professional Advocates could not have put forth the case with an equal mastery of the subject, with equal forensic ability, intellectual force and moral fervour. He has by his powerful address vindicated the right, such as ought to exist, of the liberty of the press in this country, for which all lovers of national progress ought to feel grateful to him. Mr. Tilak's dauntless courage in rising superior to his surroundings and subordinating self-interest to the country's cause, are the rare qualities of an ardent patriot. Mr. Tilak's remarkable address, though it has failed to convince the jury and the Judge, has strengthened his hold on the minds of the people of this country as a steadfast, unflinching patriot, and a man of transcendant abilities. The Judge's summing up to the jury was remarkably trivial and narrow-minded. He said that Mr. Tilak wanted the jury to stand between the law and the liberty of the press. He made an extraordinarily silly point regarding the long time Mr. Tilak was addressing the Court, saying that the readers of his paper would not have the same lengthy explanation given to them. That his mind, however, was warped by ill-concealed prejudice is clear from his observation that it is only a diseased and perverted mind that can hold the article in the *Kesari* as not seditious. Anticipating, therefore, correctly the verdict of the jury, he prolonged the sitting till 10 P.M. yesterday, having predetermined, as he says, what the punishment on the accused should be. It is also a wonderful concatenation of events in this most sensational State trial, that when by a stretch of his judicial prerogative, Mr. Justice Davar prolonged the trial last night to so late an hour as 10 o'clock, and sentenced Mr. Tilak to transportation for six years in order that he may be out of the country 'for some little time,' a steamer of the R.I.M. was found at once in readiness at the harbour to which Mr. Tilak was removed. We find, on the whole, little substantial difference between a judicial trial conducted as Mr. Tilak's was, and punishment by Executive order for which Lord Curzon has put in an eloquent plea in the House of Lords. All lovers of constitutional progress and good government in the country will look upon the result in Mr. Tilak's case with dismay."

THE INDIAN PATRIOT,
Madras,
July 23rd, 1908.

The *Indian Patriot*, of the 23rd July, writes:—"The Tilak case concluded last night at 10 o'clock, the Court sitting till that late hour. The jury by a majority of seven against two convicted the accused, and the Judge accepting the verdict sentenced him to transportation for six years.

A unanimous verdict was evidently impossible; and the composition of the jury and the division in the exact proportion of the composition between European and Indian jurymen show a material difference in the point of view of the two sections. Eleven years ago Mr. Tilak was tried for sedition by a jury of six Europeans and three Indians, and the verdict then was divided in the same proportion, *i.e.*, six against three. Such a division of opinion among the jury weakens the moral force of the prosecution in an important case of this nature; and we fear that that division is not confined to the jury alone. Whatever may be the general opinion about Mr. Tilak personally, about his views and politics, the view of the law that has prevailed against him will be scrutinised with care, in view of its effect on the freedom of public discussion in general. Mr. Tilak was indicted on the basis of whole articles, not upon any specific sentences or passages in them. Such an indictment has both its advantage and disadvantage. The advantage consists in the articles being read and judged as a whole, their trend and meaning being estimated without regard to particular portions which, taken separately, may convey a different intention from that which the articles, taken as a whole, are calculated to do. It is possible that, here and there, there may be sentences and passages which lend themselves to highly unfavourable interpretation, while other sentences and passages may quite modify that interpretation. But there is disadvantage, and that lies in the difficulty of the accused to make his defence when he is called upon to defend himself against the whole. He does not know which view or criticism he is to explain and defend, which portion is considered seditious and which is not. Mr. Tilak complained of this in his address to the jury, and from the general point of view there is force in the complaint; for, clearly, the whole article may not be seditious though the general tenor of it may point to that conclusion, and it is of use to know which opinion or language contravenes the law and which does not.

"The articles themselves have been published in English, and the translation has been objected to, and admitted to be inaccurate as regards certain words and expressions. The jury have, we believe, taken these inaccuracies into account, and framed their verdict after making allowance for them. Yet two of them have dissented, and probably these two are men who know the vernacular in which the articles are written. Their dissent is a vindication of the view that the articles do not transgress the law. That view has been taken by many who have read the translations, and upheld by two jurymen who tried the case. It was argued in the course of the trial that Government established by law is a different thing from the officials who constitute the bureaucracy, and that the criticism was of the bureaucracy and not of the Government. The law as it stands is indeed more comprehensive in its scope than it was eleven years ago; but its extended scope is only as regards the application of the word 'disaffection' and has no reference to 'government established by law.' Indeed, according to the law laid down by Mr. Pinhey there is no difference in the eyes of the Indian populace even between official Europeans and non-official Europeans. But that is a view which, we feel sure, will not be upheld. In the Tilak case, a majority of the jury have apparently accepted the view that Government is bureaucracy, and bureaucracy is Government. The Judge's charge to the jury is not before us, and therefore it is difficult to say how far this view has received judicial sanction. It seems to us, however, that considerable confusion has been created by tacking on a charge under section 153-A to that under section 124-A. The two are quite distinct; yet in recent trials, there has been a mixing of the two. Sedition as defined in section 124-A is against Government; the offence defined in section 153-A is against a class or classes. The Tinnevelly Judge declared that the greater included the less, that is, the offence under section 153-A was included in the offence under section 124-A. His view would be right, if class meant Government in any particular case. The question is whether any class can be identified with Government, whether even bureaucracy is Government. Bureaucracy is not established by law. Government is. Bureaucracy is merely an agency, a growth, an accretion. Government alone is the political system established by law, and it has no reference to class. The system is sacred; and it is to prevent it from being brought into contempt or hatred that the law is enacted. Our difficulty is how it can be confounded with a class, how that class can be both Government under section 124-A, and a class under section 153-A. We think that a clearer limitation of the scope of each section is very necessary, so that there may not be so unintelligible an intersection of the two.

"When His Excellency the Governor of Bombay said in the Legislative Council recently that in prosecutions against newspapers there would be no animus nor straining of the law, we understood him to mean that no case would be prosecuted except from a conviction of the clearest necessity, except when it was beyond doubt that the law had been clearly infringed. It is therefore to be regretted that in a case of this nature against a person of Mr. Tilak's standing, the impression should remain that the accused's own countrymen on the jury could not conscientiously convict him. It should not be forgotten that in the case against *Kal*, though the jury was composed of five Indians and four Europeans, they were able to arrive at a unanimous verdict of guilty with a qualification as regards the accused's motive. But in this case no kind of unanimity was possible, and the majority and minority held and adhered to irreconcilably opposite views as regards the guilt of the accused, even after a long deliberation. Mr. Tilak preferred to conduct his own case, and he did it, it will be acknowledged, in a manner that few others could have done. His deep knowledge of law and constitutional history and his great forensic ability have won for him universal admiration, while his citation of certain contemporary Anglo-Indian press criticisms has not failed to emphasise the existence of a great provoking cause which forces Indian critics into the arena of fateful controversy, fateful only to one side yet."

THE MADRAS STANDARD,
Madras,
July 24th, 1908.

Writing on the same subject, the *Madras Standard*, of the 24th July, remarks:—"We wonder what feelings surge through one's mind when one recalls the *Civil and Military Gazette's* description of our educated men as 'base-born B.A.'s.' It was only the other day that a local Anglo-Indian paper libelled the Indian newspapers in Madras by affirming that there was only one paper among us which was on the side of law and order. Such writings stir bad blood and provoke retorts. Mr. Tilak admitted that he was led to write in the way he did in reply to certain notorious Anglo-Indian papers. But provocation of the gravest kind made him restrain himself, so much so that not only a leading English newspaper which saw no sedition in Mr. Tilak's articles but the Extremist Anglo-Indian paper in Madras found nothing excessively inflammatory in them. But considerations of this kind were urged on the jury in vain.

"Mr. Tilak did not in the least exaggerate in advance the effect of the jury's verdict in his case on the public mind of India. Moderates and Extremists alike cannot help regarding it as fatal to the liberty of the press in India. With inflammatory and seditious writing no one, least of all those of us, who accept British as essential and indispensable to the well-being, happiness and progress of India, will have my sympathy. But it must be conceded that the Indian press should be given some measure of freedom in criticising the actions of the bureaucracy and in repelling the venomous attacks of a certain section of the Anglo-Indian press."

VERNACULAR PAPERS.

I.—FOREIGN POLITICS.

BHARATHI,
Bangalore City,
July 21st, 1908.

Colonial legislation regarding Asiatic immigrants.

2. The *Bharathi*, of the 21st July, observes that the hardship caused by the Asiatic immigration legislation in South Africa has already begun to be felt, and nearly 650 Indians have returned from Natal, of whom about 300 landed in Madras and the rest in Calcutta. It is deplorable that the Government of the mother-country is extremely callous to the interests of these Indian emigrants. These emigrants have been in close touch with the Europeans while in Natal and it is very much to be feared that the situation would be rendered extremely dangerous if these aggrieved people should make common cause with the malcontents here. It would be well therefore if the Government were to procure these returned emigrants some work. Also, if the British Government does not interfere on behalf of Indian emigrants in the colonies in good time and urge the Colonial Government to adopt a more equitable policy, the new Colonial legislation might, after some time, be regarded—as in the case of the partition of Bengal— a "settled fact."

The *Bharathi*, of the 22nd July, has a paragraph on the same subject in which it urges that as the Imperial Government has failed to do their duty on behalf of the Indians in South Africa, the Government of India should retaliate by prohibiting the immigration of the colonials into India.

II.—HOME ADMINISTRATION.

(*b*) *Courts.*

INDIA,
Madras,
July 18th, 1908.

A lighter punishment for a graver crime.

3. The *India*, of the 18th July, observes:—Kudiram Bose is a member of a secret society in Bengal whose aim is the subversion of the present Government. He is one of those bomb conspirators who aimed at the destruction of the Europeans and was the actual perpetrator of a bomb outrage. This man has been sentenced to hanging by the authorities. Now coming to Sri Chidambaram Pillai of Tuticorin, he had no hand in any bomb conspiracy; he did not advise the people to go beyond the bounds of law and against the Government. He only preached that we should strive to attain our rights by the lawful methods of *Swadeshi*, boycott of foreign goods, national education and the panchayat system. This man has been sentenced to transportation for life. Now, of the two punishments above mentioned, the latter is the more severe, because, in the case of a death sentence, the sorrows of a man cease, the moment he is hanged, while in the case of transportation for life the man not only loses all chances of seeing his country, house or people again, but also becomes a useless being in the world, not being in a position either to better himself or to better his countrymen. So he has to lead a miserable life till death naturally puts an end to his existence. Thus the punishment inflicted on Kudiram Bose, who, not only defied law, but also actively conspired against the lives of the Europeans, by means of bombs, is comparatively far lighter than that inflicted on Sri Chidambaram Pillai whose motto was not to transgress the bounds of law. From Mr. Pinhey's judgment, it seems as if he advised the people in the following terms: "Do not be bound by law and do not work by lawful means to improve the state of your country, but adopt the cruel methods of Kudiram Bose and aim at the lives of the Europeans." Is this the view of the authorities?

SWADESAMITRAN, *Madras*, July 23rd, 1908.

The conviction of Mr. Tilak.

4. The *Swadesamitran*, of the 23rd July, writes:—We understand, by wire, that Sri Tilak, the foremost of our patriots, was sentenced to six years' transportation for life at 10 P.M. yesterday night, and that he was removed to a steamer at once. None could have expected that such a cruel sentence would have been passed upon him, and we need not say what effect this news would have upon the feelings of the people throughout India. Sri Tilak addressed the Court for five full days in defending himself and trying to disprove the theory of the prosecution that there was sedition in his articles and appealed to the jury to be bold and impartial and realise his position as a servant of the public. But Mr. Justice Davar thought that the articles were not the outcome of the sensation caused by the bomb outrages and that they were deliberately written and it was in this strain he addressed the jury. The jury returned a divided verdict, seven declaring the accused to be guilty and two declaring him to be not guilty. Though it has not been announced who these two are, our readers will remember that there were only two natives on the jury. Hereafter there is no use of our brooding over such mishaps to the patriots of our country. Judging from the way in which the law of sedition is applied at present, it cannot be clearly marked out how far one can proceed in working for one's country. In the Tinnevelly cases, Mr. Pinhey declared that the term *Swaraj* was by itself capable of creating disaffection and that there was no necessity for any political meeting in India. In the sedition case against the editor of the *Kal* of Bombay, the accused was sentenced to three years' rigorous imprisonment in spite of the recommendation of the jury that he should be treated leniently in view of the fact that it was only a sense of patriotism that impelled him to write the articles in question. Now Sri Tilak has also been punished for sedition. So it has become necessary that the question of the exact interpretation of sections 124-A and 153-A should be carried to the very doors of the Privy Council and a clear decision obtained from it on this point.

SASILEKHA, *Madras*, July 24th, 1908.

Tilak's trial.

5. Referring to the case of Mr. Tilak, the *Sasilekha*, of the 24th July, observes:—Both the Judge and the jury did not know the Marathi language. Had the jury been composed of Indians to at least one-half the number, nobody would have found fault with the trial.

KERALA PATRIKA, *Calicut*, July 18th, 1908.

Circuit Courts.

6. A sub-leader in the *Kerala Patrika*, of the 18th July, referring to the proposed institution of trial of Sessions cases by High Court Judges on circuit, says that the scheme is good inasmuch as the presiding Judges in big criminal cases will be persons of learning and experience. But if it is on the model of High Court Sessions, the privilege of appeal will be lost to the parties and that is not desirable in India, seeing that even in England the Parliament is devising legislation to allow appeal in criminal cases tried by jury, as the existing system is not satisfactory in many instances. If competent persons are selected as jurors and more offences are allowed to be tried by jury in District Sessions Courts, the present system will itself be sufficient. Judges also should be more versed in law and of better experience than at present. If the executive and judicial functions are separated, the judiciary will be much improved and there will be no need for the contemplated reforms.

(*d*) *Education.*

SWADESAMITRAN, *Madras*, July 18th, 1908.

The School Final Examination.

7. With reference to the report submitted by the committee appointed by the Local Government to consider the question of the institution of a School Final Examination, the *Swadesamitran*, of the 18th July, remarks that the suggestions of this committee are not only inconsistent with each other but also quite impracticable.

(k) *General.*

INDIA,
Madras,
July 18th, 1908.

" A terrified man fancies even darkness to be a devil."

8. The *India*, of the 18th July, observes:—Two weeks back we congratulated the Bombay Government on the ability with which it was hunting sedition in its Presidency. Now we see that the Madras Government too has decided to vie with the Bombay Government in this field. After the Tinnevelly cases, four sedition prosecutions have been launched by our Government. The first is that of Krishnaswami Sarma in Karúr. Then came the arrest of Sri Harisarvothama Rao and Sri Narayana Rao, the editor of the Telugu paper *Swaraj* in Bezwada. Lastly they have arrested Sri Ethiraj Surendranath Arya in Madras. The rumour goes that the Police have taken out eight more warrants and some say that the number is twenty-two. Surely it will be accelerating the loyalty of the people towards the Government, if every man uttering the words *Vande Mataram* even inside his house, is arrested and kept in prison! We cannot understand why these authorities have become so mad. Perhaps every human being appears a seditionist in their eyes! These very clearly illustrate the proverb that a terrified man fancies even darkness to be a devil.

The best way to remove the " Discontent."

9. The same paper writes:—The Europeans have invented a new name for *Swadeshism* and that is "Discontent." No doubt it cannot be denied that the *Swadeshi* spirit has now spread throughout the land and a certain small section of the people has also begun to hate the Europeans. The best method we would suggest to remove this feeling from the minds of the people is to suppress the Anglo-Indian papers whose language, it is, that has created this feeling.

KESARI,
Madras,
July 22nd, 1908.

" Sedition in the Punjab too "?

10. The *Kesari*, of the 22nd July, says:—It seems as if the authorities want to create a disturbance in the Punjab which has now completely calmed down. There is a strong rumour that a Muhammadan newspaper in Delhi, a paper in Ghang and the *Hitkari* and the *Hindustan* in Lahore are to be prosecuted for having disseminated seditious matter. We cannot understand what object is thus gained by inflaming all the Provinces of India at the same time.

SWADESAMITRAN,
Madras,
July 21st, 1908.

Lord Curzon and Lord Morley in the House of Lords.

11. With reference to the speeches of Lord Curzon and Lord Morley in the House of Lords in connection with the present condition of India, the *Swadesamitran*, of the 21st July, remarks:—From the speech of Lord Morley it is clear that he is not in a position to do as he likes in granting the requests of the Indians. But still it is fortunate that Lord Morley has been keeping his mind steady, without being led away by the many false reports about the present condition of India. In the course of his speech Lord Curzon observed that he could not easily forget the country over which he ruled for seven years. Surely he remembers India too well, but only with a feeling of hostility! This same Lord Curzon observed while he was Viceroy that the Indians were not yet fit to share the responsibility of the Government; but, in the present speech of his, he said that the Indians were now scheming against the British Government. We do not know what has occurred within the last three years to justify this change of opinion on his part. Is it that the Indians have grown more capable than what they were three years back, or is it that Lord Curzon has changed his principles completely? It must be the latter, because it is a fallacy to argue that the Indians as a whole are scheming against the Government from the flimsy fact that a few of them had begun to do so.

On the same subject the *Swadesamitran*, of the 24th July, observes:—From these speeches, one has to be seriously afraid as to what would be the state of India if a Conservative like Lord Curzon or Lord George Hamilton were the Secretary of State for India instead of a Liberal like Lord Morley. The opinion of Lord Curzon is that the Indians are a set of seditionists who cannot be of any use to their country while the Anglo-Indian officials are the real friends of India and so are the best men to guide its destinies and all his remarks in the House of Lords were only based on this opinion Thus if he were to guide the destinies of India now, he will not introduce any reform till the unrest in India subsides, and it is a known fact that the unrest cannot be removed unless the administration is reformed. So the result will be that the state of India will soon become very serious. But happily Lord Morley demurred to every view of Lord Curzon's and openly declared that he would not delay the reforms on any account. Whatever may be, ultimately, the nature of the reforms to be introduced, the openness with which Lord Morley denounced the views of Lord Curzon makes us believe that they will be in consonance with the present aspirations of the Indians.

SWADESAMITRAN,
Madras,
July 23rd, 1908.

The Government and education.

12. The *Swadesamitran*, of the 23rd July, says:—We learn that the question of devising methods for preventing the Indian students from proceeding to England for education is now engaging the attention of the Council of India. A London correspondent of a Calcutta daily writes that the Government is also thinking of making even the education imparted in India dependent upon the good-will of the Government. We have no reason to doubt the correctness of this information, because such conduct on the part of the Government of India seems only natural, seeing that it is of opinion that higher education has perverted the mind of the Indian students into their taking an active part in politics. But the Government is only labouring under a delusion when it thinks that the Indian students have now grown seditious in their spirit.

ANDHRAKESARI,
Rajahmundry,
July 17th, 1908.

The National School at Rajahmundry.

13. Stating that national education is necessary for the prosperity of the country, the *Andhrakesari*, of the 17th July, observes:—If national education were disseminated among the thirty crores of people in our country, there would be no famines and sufferings. Would not then India become heaven on earth? If out of a strong sense of patriotism, schools are started in every village and national education is imparted, will not our country become heaven? My countrymen! Without indulging in false logic in the matter of national education, but believing that national education is the keystone for the elevation of our country, contribute to the national school started in our town.

KISTNAPATRIKA,
Masulipatam,
July 19th, 1908.

Arrests and searches in the Kistna district.

14. The *Kistnapatrika*, of the 19th July, observes:—Harisarvothama Rao and Bodi Narayana Rao were arrested on suspicion of their having written seditious articles in the *Swaraj* and searches were made by the Police. It is difficult to guess which persons in Bezwada and Masulipatam will hereafter be subjected to similar misfortune. But it seems to us that unless people experience prison-life, it is very difficult to work for the *Swadeshi* movement. Now-a-days it is hard to determine what is sedition and what is not. The Advocate-General of Bombay argued in a case that it is sedition to call Europeans whitemen. In the case of Chidambaram Pillai, Mr. Pinhey, the Judge, gave out that it is certainly seditious to work for *swadeshism*, boycott and Panchayet.

JARIDAH-I-ROZGAR,
Madras,
July 18th, 1908.

The Newspaper Bill.

15. The *Jaridah-i-Rozgar*, of the 18th July, makes the following comments on the Native Newspaper Bill recently introduced into the Viceregal Legislative Council by Sir Harvey Adamson. Our great moralist, Shekh Sádi of Shiraz, says: "Subjects are like trees, if you should nurture them properly, you will get the desired fruit." The British Government, even at such a perilous time as this, acts on the above saying, but how could one care for the lives of others, when his life itself is at stake? For the past year or two the Bengalis have become turbulent and lawless, and their leaders have, both openly and secretly, incited the people to revolt, by their seditious speeches and writings; the Government has, by its wonted compassion, awarded these miscreants light and inadequate punishments. The result

of these incitements was that the agitators refrained from making speeches in public or writing anything seditious in the papers. When the Bengalis found out that their ends are thus defeated, they had recourse to the very cowardly means of murdering innocent Europeans by bombs. This, they thought to be the easiest way of seizing the country from the hands of the British. If such is the tide of events, then how long could Government be expected to exercise the prerogative of mercy? At last it was compelled to introduce the Newspaper Bill, owing to the lawless demeanour of a few native papers such as *Yuguntar*, *Bande Mataram*, *Hitabadi*, etc. It is an admitted fact that these papers have blackened their columns with seditious articles. All native papers have been, and are with rare exceptions, loyal to the British Government and sympathetic with the public There is no other Government existing on the face of earth, except the British which has the well-being of its subjects at heart, and grants them every concession and privilege. When we compare the position enjoyed by the press in the Russian Government with that in the British, we find a vast difference. In Russia the press is under strict censorship. Nothing can be published without the approval of Government, whereas in India any one may write or print whatever he pleases without asking permission of any authority. Mr. Gladstone, the deceased Prime' Minister of England, had once said that "the press is the only means of having a true knowledge of Indian feelings." It is not known what good lies in doing away with the said means. When in 1815, Sir Charles Metcalfe abolished the Press Regulations there were only six native papers; and newspapers in India are now reckoned by the hundred. The reason of such a difference in numbers being obviously this, that the editors of newspapers have attempted to cultivate a more moderate style of criticism. The editors of Urdu newspapers, especially the Mussalman editors, have been very cautious in their criticisms. They have been the promoters of sympathy and cordial feelings between the rulers and the ruled. They never did swerve from their loyalty or give room to any seditious or objectionable writings in their papers. At the time of the Partition of Bengal it was the Bengali newspapers which caused a great commotion and stir in the country. Sir Harvey Adamson gave no time to the members of the Legislative Council for considering the Bill. This Bill was introduced at the instigation of the certain Anglo-Indian papers, who are false friends of the British Government. Before this Bill is passed into an Act, it should be considered whether any good will come out of this stringent measure. The Bengali Babus, whose brains have been eaten up by white ants, will never give up their lawlessness even in the face of such repressive measures adopted by Government. They are likely to issue and circulate pamphlets in private. Then Government will have to adopt another measure.

V.—PROSPECTS OF THE CROPS AND THE CONDITION OF THE PEOPLE.

JARIDAH-I-ROZGAR,
Madras,
July 18th, 1908.

Dearness of food-grains.

16. The *Jaridah-i-Rozgar*, of the 18th July, invites the attention of the Local Government to the distressed state of the people owing to the dearness of food-grains, and suggests that a committee should be formed to investigate the causes of the dearness, as has been formed in His Highness the Nizam's Government.

VI.—MISCELLANEOUS.

SWADESAMITRAN,
Madras,
July 20th, 1908.

"Manufacture of patriots."

17. The *Swadesamitran*, of the 20th July, writes:—An Englishman has sent a long letter to the *Pioneer* suggesting a novel remedy for the existing unrest. He says that the students in every school must be made to understand that, when compared with the ancient kings, the British Government has showere greater benefits upon its subjects, thereby instilling into their minds a love for this Government. In his opinion this will bring into existence a new set of patriots who will become a strength to the Government.

No doubt this is a very good advice, but we doubt whether his method will be effective in making the people love the Government better. The arguments of this gentleman are fallacious in every respect. First of all, he is wrong in supposing that the present method of education does not create a love for the Government in the minds of the students. The Indian public even now believe that India can become great only under the British rule. Secondly, he is not right in presuming that books specially written praising the British Government and pointing out its advantages over the ancient Governments, will create a love for the British Government in the minds of the students. Books of the above description, *e.g.*, Lee-Warner's Citizen of India, have already been introduced into the schools; but we doubt whether they have had the effect anticipated by the correspondent of the *Pioneer*. It is a fallacy to suppose that the opinion of a man is shaped by the knowledge he acquires in his school life.

KESARI,
Madras,
July 22nd, 1908.

Mr. Tilak's address to the jury.

18. The *Kesari*, of the 22nd July, publishes a Tamil translation of a portion of Mr. Tilak's address to the jury in the sedition case brought against him.

INDIA,
Madras,
July 18th, 1908.

"We should not be content with this low life."

19. The *India*, of the 18th July, writes:—Our people must understand that "liberty" is the noblest of a man's possessions. The people of the land of Bharata do not enjoy the same rights and privileges as those of other countries. The people of this country have no control over the revenue of the land. We cannot boldly express our views concerning the administration of the country. We cannot have any weapon even for self-protection and cannot successfully prevent our articles being exported even in times of famine. We are an exception to the rule that every community is governed by its own laws. Thus there is no nation in the world excepting ourselves which is so far degraded as to be bereft of even the most important natural rights of a community of men. It is not an easy thing for us to regain all the rights we have lost. We can have them back, only if we strenuously persevere in the attempt. If, on the other hand, each one of us is content with what he has and does not trouble himself about the hard lot of his poorer countrymen, we may soon have to lose even the few rights we enjoy now. So mother Bharata has instilled the wisdom of *swadeshism* into our minds to help us to rid ourselves of this low life bereft of charity, truth and liberty.

SWADESAMITRAN,
Madras,
July 22nd, 1908.

Increased authority has turned the head of England.

20. The *Swadesamitran*, of the 22nd July, writes:—It is a lesson learnt from practical experience in the world that both an addition in wealth and an increase in authority turn the head of a man. While in the former case a man loses his sympathy towards the poor and thinks too much of himself, in the latter he always uses his increased authority to the detriment of others. What is true of an individual is also true of a nation. Thus England was once known for her sympathies towards suffering humanity as was illustrated by the trouble she took to relieve the Negroes of Africa from their hereditary slavery to the Arabs and others; and as long as she had not tasted the sweets of an absolute sway over India, her attitude towards India was the same; she was for raising the Indians to the level of the Englishmen and she believed that this could be done only by extending to India the form of Government obtaining in England. It was only during this period that the British Ministers gave higher education and liberty of the press to the Indians and believed in the possibility of establishing national institutions like the Parliament in India too. But within the last sixty years, the sweets of an absolute sway over India have turned the heads of the Englishmen with the result that they have now begun to think that this sway was their natural right and that any good to the Indians to its prejudice was not desirable. Statesmen of the time of Lord Macaulay expressed a hope that India would one day acquire *Swaraj*. But the present British statesmen have no such faith and declare that we must ever be under the suzerainty of

the British and can never dream of having *Swaraj.* The other day when Lord Curzon spoke in the House of Lords, he attributed the present unrest in India to higher education and observed that the liberty of the press was not a suitable thing for the Indians. He spoke disparagingly even of the Parliament. This change of view on his part is the result of his seven years' absolute sway over India. Similarly Lord Cromer, who, when he was Finance Minister in India 25 years ago, recommended the repeal of the system of gagging the press adopted by Lord Lytton, now argues that the liberty of the press is not a desirable thing in the East. This change of view on his part is the result of his having exercised an absolute sway over Egypt for 25 years. Many are the persons whose heads have been turned by their having exercised an absolute sway over India and these are changing all the principles of the British. We are sure more harm than good will result not only to India but to the British dominions as a whole by the utterances of veritable autocrats like Lord Curzon, who speak disparagingly of the very institution—the British Parliament—which is the primary cause and the brightest feature of the greatness of England.

ANDHRAPRAKASIKA,
Madras,
July 18th, 1908.

"A libel on the Indian Press."

21. Referring to the comments of the *Madras Times* on the Indian newspapers, the *Andhraprakasika*, of the 18th July, observes:—The native papers have no power to question the *Madras Times* for bringing unfounded charges against them. Even if they had such power, there would be neither "hearing nor protection." It seems as if the *Madras Times* has the supreme privilege to indulge in such denunciations without the slightest fear of law and regard for fair criticism. We hope that the *Times* will not hereafter insert such writings which are not short of sedition. For the simple reason that there has been no agreement with its opinion, it is improper that it should make such injudicious charges.

SWARAJ,
Bezwada,
June 18th, 1908.

Perpetuating the memory of evil-doers.

22. The *Swaraj*, of the 18th June and received on the 24th July, writes as follows:—The nature and qualities of men are different in different countries and in different ages. In any age, there cannot but exist some extremely enthusiastic persons. The world respects various eminent persons by commemorating them by means of historical records and inscriptions. When a movement stimulates the manly energies of a nation, some of the most enthusiastic among them may take to bold deeds. But their terrible deeds cannot win the approbation of the intelligent men of their time. Of the most enthusiastic persons among the Grecians, Aristogiton and Harmodius, who could not tolerate slow progress, took a forward step and killed the despotic king named Hipparchus. Solon and other philosophers condemned those audacious deeds. But those horrible deeds roused the courage of the people. Within a short time, Aristogiton and Harmodius, who were stigmatised as "destructives", were appreciated by the people for their courage and self-sacrifice. Tombs were erected and inscriptions put up in their memory Probably it is natural that those who are condemned as the most enthusiastic persons in our time will be worshipped by our descendants as the champions of the country. There are among those enthusiastic persons many "destructives" whom we venerate as champions of *Dharma* and as incarnated persons. Though their manliness, self-sacrifice and resolution are unparalleled, our minds are shocked when we are reminded of their murderous deeds. We have no mind to feel sorrow for them. It is inconceivable what the future historians who dwell on the life's dangers of man would write about Birendra Chandra, Profulla and Kudiram.

NADEGANNADI,
Bangalore City,
July 18th, 1908.

Threatening letters from the Gordon Highlanders.

23. Referring to a letter alleged to have been written by the Gordon Highlanders threatening to massacre the native inhabitants of Calcutta indiscriminately for seven days, the *Nadegannadi*, of the 18th July, remarks that it is easy to imagine the consternation in the minds of a disarmed people when a whole army threatens to massacre them. Also condemning the methods of those turbulent Bengalis who write similar threatening letters

to Europeans, the paper proceeds:—If the army should really get unruly and begin to massacre, have these Babus any strength to oppose them? There has been nothing so serious as to provoke the army to bloodshed. But one thing at least is clear from these threats from both parties that their feelings are torn so far asunder, that each is bent upon the extirpation of the other. What is it that embittered their feelings to that extent? In civilized human society, though hatred arising from injury to person, property or honour is still common enough, it is nothing short of barbarism to seek to avenge those wrongs by murder. Are there no *panchayats* or law courts to settle their disputes, however serious? Or, have the people lost all confidence in the law courts? Why have they become so desperate as to take the law into their own hands? Why do some of the natives threaten to murder the Europeans? What grievance have the Gordon Highlanders to threaten to massacre the natives? What will be the effects of these threats on the minds of the ignorant millions in this country? Why don't the Government try to temper the feelings of both parties? Why do the authorities even at this juncture punish the popular leaders for sedition? How did sedition in (distant) Bengal extend to Bombay? Why does it seem to move even towards Madras? Why do the Government seek to quench the fire by pouring kerosine-oil over it? Why do they adopt the deplorable policy of removing discontent by sending the popular leaders to jail? To add to the bewilderment of the people the army threatens to massacre the people. Unless the administration passes into other hands strong enough to grapple with the situation and temper the feelings of both parties, it would not be possible to check the present anarchical tendencies and restore peace and safety in the country.

VRITTANTA
CHINTAMONY,
Mysore,
July 22nd, 1908.

The causes of discontent.

24. Referring to a letter in the *Pioneer* by a person subscribing himself a "Democrat", who says that much of the present discontent would be removed by the publication of a book dealing with the benefits of British rule in India, the *Vrittanta Chintamony*, of the 22nd July, observes that the people of this country are still as loyal as ever and that it is not due to want of regard for British authority that discontent exists in the country but because the present-day officials freely override the old traditions of British law and justice. The majority of the people are still unaffected by this abuse of authority. It is only one in a thousand that feels such high-handedness too keenly; and it is, again, only one in a thousand of these malcontents that opposes the Government. In these circumstances it would be a mistake to suppose that the Indians are as a rule a mischievous class of people. More important than the publication of a book dealing with the benefits of British rule would be to prevent the abuse of authority by the Anglo-Indian officials. The first step towards removing the present discontent should therefore be to retain in service only those Europeans who are found to possess real insight into the nature of the Indians and who would sympathise with the people and follow up the British traditions of justice in this country and to send home the rest. The next step would be to proceed against those Anglo-Indian newspapers which seek to promote disaffection between the Europeans and the Indians, so as to prevent their abuse of liberty. It is also important that all classes of His Majesty's subjects should be treated with strict impartiality, irrespective of caste, creed or colour. Unless the Government turns its attention towards these changes in the administration, it is useless to expect that a book of the kind above named will do any appreciable good in removing the existing discontent.

Referring to an article which appeared in the *Pearson's Weekly* by Sir George Birdwood dealing with the causes of discontent in India, the above paper says that, as the writer rightly observed, while it must be admitted that we have received the benefits of many Western institutions as a result of the British rule, the sympathetic and respectful attitude of the Europeans of the earlier days, towards the Indians is no longer to be seen in the present day officials; and this in fact has been the primary cause of discontent in the land and not racial hatred against the British nor the desire that the British should withdraw from the country. Thus it is easy to see that the high-handedness of some of the British officials and the impatience of some of the Indians who have imbibed through English education Western ideas of liberty and independence are the sole factors in creating the present unrest. Lord Morley and Lord Minto seem to have both understood the situation and it is hoped that their present efforts to grapple with it will be attended with good results.

BHARATHI,
Bangalore City,
July 21st, 1908.

Who are the promoters of sedition?

25. In discussing who are the real promoters of sedition in the country, the *Bharathi*, of the 21st July, in a leading article, contends that it is really the Anglo-Indian Press and the Anglo-Indian officials that are responsible for promoting disaffection against the Government and not the Native Press as is unjustly alleged in some quarters. The paper observes that in most cases the honest attempts of the Press to expose the evil doings of the European officials and to cultivate feelings of patriotism among the people are mistaken for sedition. Often, in translating the articles from the vernacular into English, from want of a thorough knowledge of the vernaculars, the spirit of the articles is so altered that innocent articles are made to appear as seditious while really seditious ones are sometimes overlooked. It is also probably believed that the authorities (at home) would be better pleased to hear that there is sedition all over India. All that the Indians are concerned with is the demand for their legitimate share in the administration of the country and the fulfilment of the promises made (during the Proclamation). On the other hand, the Anglo-Indian Press is engaged in creating disaffection not only between the different classes of people, for example, the Muhammadans and the Hindus, but even against the Government. Sometimes such wicked proposals are made as would make even the cannibals blush for shame. One paper makes ordinary articles appear as highly inflammatory. Another suggests wholesale slaughter of the people. Another proposes to terrorise the people with the point of the sword. By these various threats and misrepresentations they provoke the more impatient among the people so as to create much disaffection against the Government. It is essential, therefore, to check the liberty of these mischievous Anglo-Indian newspapers who are the real authors of sedition in the country. It would be in the interests of the Government as well as the people to ascertain who are the real promoters of discontent in the land.

KERALA PATRIKA,
Calicut,
July 18th, 1908.

Remarks on sedition prosecutions.

26. A leader in the *Kerala Patrika*, of the 18th July, referring to the prosecution for sedition now proceeding all over India, says that the Madras Presidency, said to be backward in some respects, as compared with other parts of India, is not behind them in this respect. Immediately following the Tinnevelly trial, cases of sedition are launched against certain persons in Madras, Karur and Cocanada. It is not known at present how many more are yet to follow. Government seem to be actuated by the motive of suppressing criticism by means of these prosecutions. We do not presume to vouch for the success or failure of this scheme. But we can assert almost positively that this procedure will tend to aggravate the discontent in the minds of the people rather than to allay it. When we see attempts made to destroy life by bombs, we do not feel inclined to blame Government seriously for these actions. Those who express these ideas in public by means of speeches and writing are but few, but there are many on the other hand who harbour them in their hearts and the punishment of the outspoken exponents only increases the hatred that is felt by the latter class. This state of affairs is fraught with many evils for the future and Government should take special note of its true significance. The European officials do not seem to understand these matters on account of their ignorance of the real state of India. Responsible Government officials do not try to apprise themselves of the prime causes of discontent. The Indian officials, whose duty it is to administer sound advice to the people and other Indians, the

seekers of Government favour, do not from motives of self aggrandisement, care to enlighten Government on the true state of affairs. Anglo-Indian papers and official and non-official Europeans in India misinform Government by indiscriminate condemnation of Indian aspirations. Those few Europeans who have gauged Indian affairs correctly and are favourably disposed towards them are not heeded by Government. No Government can rule justly without the co-operation of their subjects. It is not difficult to enlist Indian co-operation. If Indians are made to feel that Government value Indian opinion, they will remain contented in spite of hardships. It can be positively asserted that no other nation can be found so loyal to Government as the Indians. The Hindu religion inculcates loyalty as a kin to devotion to God. Therefore there must be grave causes to create disloyalty in the minds of Indians, and if attempts are made to discover these causes and means are devised for their removal, the present unrest will soon be allayed. The prosecution of editors and *Swadeshi* preachers will not bear much fruit in this direction.

[Issued, 28th July 1908.]

seekers of Government favour, do [illegible] of self-aggrandisement, care to enlighten Government on the true state of affairs. Anglo-Indian papers and official and non-official Europeans in India mislead Government by indiscriminate condemnation of Indian aspirations. Those few Europeans who have gauged Indian affairs correctly and are favourably disposed towards them are not heeded by Government. No Government can rule justly without the co-operation of their subjects. It is not difficult to enlist Indian co-operation. If Indians are made to feel that Government value Indian opinion, they will accept [illegible] in the spirit of friendship. It can be positively asserted that no other nation can be found so loyal to Government as the Indians. The Hindu religion inculcates loyalty as a step to devotion to God. There are other [illegible] causes for the present discontent in the minds of Indians, and if attempts are made to discover these causes and means are devised for their removal, the present unrest will soon die out. The prosecution of editors and Swadeshi preachers will not do much good in this direction.

CONFIDENTIAL. **No. 31 of 1908.**

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 1st August 1908.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES

II.—Home Administration.

PAGE

(*b*) *Courts—*

Sedition trials 510

(*k*) *General—*

Factory labour 511
Indian tariff reform 512

VI.—Miscellaneous.

Current topics 513

VERNACULAR PAPERS.

II.—Home Administration.

PAGE

(*a*) *Police—*

Quarters for the officers of the Mangalore Police .. 517
The Bengal Police .. .. *ib.*

(*b*) *Courts—*

The conviction of Sri Chidambaram Pillai .. .. *ib.*

(*k*) *General—*

The conviction of Mr. Tilak .. .. *ib.*
An Indian for the Viceroy's Executive Council 519
Political agitation and sedition .. .. *ib.*
The British and the Indian workmen 520
The report of the Factory Commission 521
"What is the meaning of this?" .. .. *ib.*
"The condition of newspapers" .. .. *ib.*
"Double duty" 522
The bomb-throwing cases .. .. *ib.*
Strike of the mill-hands at Bombay .. .. *ib.*

III.—Legislation.

PAGE

The Newspaper (Incitements to Offences) Act 523

VI.—Miscellaneous.

Lord Curzon's advice for removing the present unrest in India .. .. *ib.*
Mr. Dorai Raja on the present situation .. .. *ib.*
"For what are we to cry?" .. .. *ib.*
The Indians in the Transvaal 524
The letter from the Gordon Highlanders .. .. *ib.*
"Even aristocracy has its simpletons!" .. .. *ib.*
The English rule—a benevolent 525
Revolution 526
The riots in Bombay .. .. *ib.*
How to promote loyalty among the Indians? .. .. *ib.*
Anglo-Indian insinuations .. .. *ib.*
Remarks on the conviction of Tilak 527

ENGLISH PAPERS OWNED BY NATIVES.

II.—Home Administration.

(*b*) *Courts.*

The Hindu,
Madras,
July 28th, 1908.

Sedition trials.

1. The *Hindu*, of the 28th July, publishes the following leader:—"Now that Sedition trials are the order of the day, we commend to the attention of the Magistrates, Judges and Jail officials in India the valuable remarks of Mr. Frederick Harrison, published in another column on 'The Punishment of Political Prisoners.' We have good authority for stating that a political prisoner sentenced to transportation is subjected to so much harsh treatment in the jail that he has recently prayed for the intercession of the counsel, who defended him in his trial, for his being shipped off to the Andamans as quickly as possible. The severity and intolerance of spirit with which some Judges treat persons who are brought before them, accused of offences of a political character, cannot but, to some extent, react upon the manner in which the sentences and orders of the Judges are carried out by inferior and ministerial officers. It is, therefore, to the Judges and other officers of the Crown of superior status that we have to look for a humane administration of the law regarding this class of cases. The prevailing tendency among Judges and Magistrates is, however, to treat political offenders with as little consideration as possible both during the trial and in the matter of the sentences passed on conviction. Applications for bail are almost invariably refused, and when sentences are passed, they are either of transportation or if of imprisonment, they are always of hard labour. An itinerant political teacher of no pretensions whatever to influence of any kind, social or political, Subramania Siva, of Tinnevelly, was sentenced the other day to ten years' rigorous imprisonment. Mr. Paranjpe, editor of the *Kal* newspaper, a Master of Arts and a man of much scholarship, culture and social position, was sentenced, notwithstanding the finding of the jury that he was actuated in writing his article by motives of patriotism and their recommendation to mercy, to rigorous imprisonment for nineteen months.

* * * * *

"We have just to hand what contains an instructive lesson, the details and the judgment in an interesting case in which an English editor was dealt with by an English Judge, the offence being one of sedition against the Japanese Government. It is well known that Korea, which was once an independent kingdom, is now on account of various political convulsions in the country under the Protectorate of Japan. But the Japanese Government is intensely disliked by the Korean people who chafe under the foreign yoke of the Japanese. Mr. Ernest Thomas Bethell is the editor of a vernacular paper in Korea. He was indicted at the instance of the Japanese Government of the offence of sedition for having written three articles in his paper.

* * * * *

"In finding the accused Mr. Bethell guilty of the offence of sedition charged against him, and in sentencing him, the Judge spoke as follows:—

"'I think it would be a monstrous neglect of duty if His Majesty's Government allowed such a state of things to continue: it comes to this that you being a foreign guest in this country and owing a duty of quiet and orderly conduct to the Government in return for the protection they extend to you, set yourself up as a paper leader of insurrection with this court as a sanctuary in case of danger . . . . Without at all questioning your courage or disinterested motives I say you are in a false position and likely to do the most grievous harm to the people you wish to befriend. It is my duty to warn you that if you continue to preach rebellion, you must be deported. I think I ought to be much more concerned that you should take these words to heart and regulate your conduct accordingly than that you should be severely punished. You will go to prison for three weeks as a misdemeanant of the first division and you will be brought up after your imprisonment and required to give security to be of good behaviour for six months. Where you are to suffer imprisonment is not yet settled and meantime I am prepared to release you on bail to come up on summons yourself in *yen* 1,000 and one surety in *yen* 1,000, otherwise you must remain in charge of the Marshal of the Court'.

"The place where the accused editor, Mr. Bethell, was to be imprisoned seems to have been settled subsequently and a Japanese contemporary describes the matter as follows:—'Mr. Bethell has had the distinction to be sent to Shanghai where he is to serve his three weeks' imprisonment in a British ship-of-war, and that is such a unique journalistic experience that it must take much of the sting out of his sentence'"

(*k*) *General.*

The Indian Patriot,
Madras,
July 30th, 1908.

Factory labour.

2. The *Indian Patriot*, of the 30th July, publishes the following leader:—"The report of the Factory Commission is signed by all the members with the exception of Dr. Nair whose dissent is referred to in the concluding paragraph of their report.

* * * * *

"We doubt, therefore, whether Dr. Nair's anxiety to improve the lot of the labourer by strictly restricting the hours would not result in injury to him, whether the labourer, if he is asked, would not prefer the present system to the one proposed by Dr. Nair. It is a question whether his physique will endure the breathless activity of the West in the climate of this country. It does not require much imagination to realise that the average Indian would drop down in the streets of Madras or Bombay, if he walks as fast and as long as the average man does in England or even on the Nilgiris. And more legislative restriction cannot change the habits of the people, formed chiefly by climatic conditions, without doing material harm to our industries. If the hours are limited, as Dr. Nair proposes, it does not mean that the labourer will do within those hours the work which he does now in a leisurely fashion within more time. On the other hand, he will loiter about all the same and will leave for home at the appointed time. It would be impossible for him to work at break-neck speed; his system will not endure the strain of continuous factory work such as is done in the climate of Europe. Nor should it be forgotten that even in India the physique of people varies according to different conditions. A Madras labourer is, for example, the poorest specimen that you can find anywhere in the Presidency. You do not find a single one among them of the spirit and the muscle and the complexion of the average labourer, say, on the Malabar Coast; and those living in towns are far worse than those living in villages. For this reason, it is natural that there should be some difference in the state of health of mill operatives who do not breathe the free air of the country parts. Hence it is impossible by means of comparison with the rest of the population to draw any inference positively unfavourable to the factory system

"We cannot understand Dr. Nair drawing an inference favourable to his theory from the fact that men over 40 are not generally to be seen in factories, while Indian officials in Government service, when they reach their fifty-fifth years, 'usually very humbly request Government for an extension of service.' Why is the mill hand so anxious to retire? he asks. We appreciate Dr. Nair's sarcasm at old Government officials. But we are unable to follow him. In England men of sixty, seventy and eighty are Judges and

Ministers of State; but hardly will be found a man of such age as a factory labourer. In India, though men of fifty-five 'humbly request Government for an extension of service," in the Executive line no man is kept beyond that age except perhaps on account of the Arbuthnot failure; and if no man above 55 is deemed fit to serve as a Deputy Collector or a Tahsildar, there is no wonder if 'men over 40 or 45 are generally not taken into the mills.' As for the matter that, does any employer care to take a man over 40 or 45 even as a clerk? And does this establish a theory of physical deterioration among clerks generally? Physical labour of the kind done in the mills is of an exceptional kind, and if 55 is the highest age for Government service, 45 is not surely too high for mills and factories. Nor are we able to agree that mere theoretical conceptions of the health of operatives should prevail against the practical needs of a new and rising industry, upon which not only the general well-being of the country, but the interests of the labouring classes themselves depend a great deal. The effect of Dr. Nair's recommendation is that the industry must go rather than there should be any possibility of the operatives working excessive time. But with the industry will also go the means of livelihood of large numbers of people who depend upon the labour which that industry provides. Dr. Nair thinks that Lancashire has done good to our labourers; and Lancashire no doubt desires to do us more good by supplying all our wants which our mills and factories are striving to do, not altogether under very favourable circumstances; and the result will be that thousands of our poor will be thrown back on agricultural labour to starve and die of famine which they are now able to escape owing to these industries."

The Hindu,
Madras,
July 31st, 1908.

Indian tariff reform.

3. The *Hindu*, of the 31st July, writes as follows:—"It will be in the recollection of our readers that a meeting of some Liberal Members of the House of Commons interested in the Indian tariff met in the House on the 9th of July last, and it was resolved to send a deputation to Viscount Morley to urge a reform of the Indian tariff by freeing from taxation all articles not yielding a substantial revenue.

"* * * * *

"The risk that this country undergoes under the officious interference of foreign or British manufacturers, ostensibly in our interests, is notorious, but we should be sorry to associate the efforts of the present deputation with the memories of past British traders' deputations, especially as our contemporary of the *Statesman* has stated on the authority of a correspondent, that a most striking feature of the recent meeting was 'the universal agreement that the question should be looked at solely from the point of view of India, and that it was of the utmost importance to avoid even the suspicion that the meeting wanted to reform the Indian tariff for the benefit of British manufacturers.'

"* * * * *

"It would, no doubt, be of advantage to India, to bring about a simplification in respect of many articles in the tariff to which our contemporary refers, but a general sweep of all the articles in the tariff except the few articles only which yield the bulk of the revenue, is not justifiable either from the point of view of revenue, or from the point of view of protecting our industries. In the first place, in order that the few articles of general consumption may produce a substantial revenue, it is necessary not only to tax those articles, but those which may be substituted for them when they are made more costly by the amount of the tax. These will generally constitute a large number. In the next place, we do not see why, if a duty on some articles does not yield revenue, it should forthwith be abolished, so long as Indian interests are not affected thereby, but are benefited. The test in each case is whether this country's interests are advanced or retarded, and we desire strongly to impress upon the deputation and those interested that this, viz., India's interests, and not the productivity of the duty itself, ought to form the sole criterion in judging and deciding on the matter. Our contemporary points to sulphuric acid as a striking instance of an article the duty on which affects India injuriously, and we agree that in this case, it is more than high time for the Government to remove the duty, on the same principle on which machinery has been left untaxed. Similarly, many other articles which form the raw material of Indian industries might be relieved of duty. Duties, again, on articles which neither bring in revenue, nor assist Indian industries directly or indirectly, which only cause inconvenience and hamper the expedition of business and commerce may also be taken off. We hope also that before the Government resolves on any course of action in respect of this matter, it will ascertain clearly the proposals made and place them before the Indian public for criticisms and suggestions."

VI.—MISCELLANEOUS.

THE LIBERAL,
Madras,
July 26th, 1908.

4. The *Liberal*, of the 26th July, publishes the following:

Current topics.

"Enter a number of citizens *A*, *B*, *C*, and *D*, on the south beach.

"*A.*—How is it that the Government of India committed such a serious blunder as to practically deport Mr. Tilak, the leader and uncrowned king of Mahrattas? A conviction was obtained with a packed English jury ignorant of the language in which the alleged seditious article was written.

"*B.*—I protest against your uncharitable assumptions and insinuations. You say 'packed jury' and 'deport.' Why? He had a regular trial, so much so that he was allowed to make a speech for 21 hours by an indulgent and kind Judge who allowed the use of his own books by the accused. Such acts of kindness are very rare in the annals of criminal prosecutions in any civilized country. Don't think I say all this because I am not an Indian.

"*C.*—You are prejudiced, sir, utterly prejudiced. Suppose an Englishman is charged for sedition in England, and suppose the Japanese have conquered England and have been ruling England as England does in India. The Japanese Judge of the High Court of London presided at the Criminal Sessions; and the jury who tried the accused Englishman for sedition consisted of seven Japanese and two Irishmen.

"*B.*—What are these absurd suppositions?

"*A.*—Let us hear his analogy. It seems to be a beautiful one. Let us hear the whole of it.

"*C.*—I have written out the whole imaginary trial. I have got it with me. If you can't spend your time better, I shall read it to you.

"*A.*—Surely we shall have the whole benefit of it. I feel thirsty. There are no refreshment stalls here.

"*C.*—Here is the manuscript I thought of sending it to the *Hindu* or the *Amrita Bazaar Patrika*. In the last month the *Patrika* published a similar analogy basing it on certain observations of Lely. I shall read the article for you. I am afraid to send it in these days of transportation of all seditionists:—

"IN THE HIGH COURT OF JUDICATURE AT LONDON.

"ORDINARY ORIGINAL CRIMINAL JURISDICTION.

"*First Criminal Sessions of* 1950 *A.D.*

"THE MIKADO

"*Versus*

"**TILAKDONALDSON**, *Accused.*

"(*His Lordship Justice Bakumore presiding.*)

"The accused is charged for high treason and sedition under article 48 of the Togo Penal Code; and he pleads not guilty.

"The following jury were empanelled: Okuma, Kukero, Takahira, Makubano, Tatosema, Navabaku, Bisea and O'Grady and O'Connell, *i.e.*, seven Japs and two Irishmen domiciled and naturalized in England before the Japanese occupation of Britain.

"For the prosecution, the leading Japanese barristers practising in London were engaged. Baron Taku, the Advocate-General, was the leading counsel conducting the prosecution.

"The accused conducted the defence in person; and he was assisted by half a dozen English and Irish pleaders.

"Bosh, the occidental Translator to the Government of London, was the first witness for the Crown; and he preferred the formal complaint on behalf of the Government of Mikado. The seditious article referred to the 'tyranny of yellow bureaucracy' which offended the Japanese jurymen to an awful extent. The accused was also charged under article 148 A, B, C, of the same code for setting up different classes of His Majesty the Mikado's subjects against each other. Though the charge framed against him did not specify the classes of His Majesty's subjects, it was taken for granted that he set up the natives, *i.e.*, Englishmen against the class of Japanese rulers.

"After the opening speech by the Advocate-General, Bosh was cross-examined at great length by the accused as to the inaccuracy of many of the English words in the original article. It was urged that the article was written in high-class English in the sonorous latinized style of Gibbon and Johnson. Bosh admitted in cross-examination that he was not responsible for the translations put in. The accused questioned him as to the accuracy of the Japanese words for the English equivalents such as tyranny, home-rule, autocrat, self-government, democracy, and parliamentary rule.

"Then the accused delivered a lengthy eloquent speech lasting for a few days. A special brigade of the Japanese troops paraded the streets of London and guarded the Court House. Crowds of thousands of English labouring classes tried to give trouble to the Japanese authorities, but were promptly suppressed by the Light Japanese Cavalry of Nagasaki and the 29th Brigade of Yokohama Infantry.

"In his splendid oration the accused pointed out that Japanese journals of London and Birmingham wrote many provoking articles, libelling the English nation, and one Japanese journal the *Civil and Military Gazette* of Manchester denounced the educated Englishmen as 'base-born B.A's.' The *York Times* edited by a Jap named Bakucur called upon the Japanese authorities to undertake severe measures of repression and deport the English leaders to St. Helena: another Japanese journal ascribed the bomb outrages of Westminster to the secret plotting of Englishmen who have always been loyal to the Japanese rule. It was in response to such scurrilous attacks on native Englishmen that the accused said that he had written the articles in question; and that he wanted to advise his foreign rulers on the best ways of healing the distempers that afflicted the nation. He wanted the Japanese rulers to trust the people and have confidence in the natives of England.

"He dwelt at considerable length on the constitutional history of Japan and referred to their liberty-loving instincts, and tried to prove how the Japanese jury in Tokio was the great bulwark of freedom and so forth. He also quoted freely from the speeches of many Japanese statesmen showing the necessity of allowing a voice in the administration of Britain to the natives of Britain.

"No doubt it was a splendid address, delivered in Japanese language; but it seems to have fallen flat on the Judge and jury.

"The presiding Judge who thought that it did not matter much if he and the seven jurymen were foreigners and did not know the English language, summed up the case for conviction after a few stray remarks of the Advocate-General who assured the jury that the next generation could take care of itself, *i.e.*, did not care for his children and children's children.

"The Judge told the jury that the pleas of the accused were all absurd; and he must have written the articles with the deliberate intention of exciting hatred and contempt for the Government of Britain and that the jury must be unanimous in their decision, *i.e.*, in finding a verdict of guilty. The Judge sat till midnight, passed the following sentence after the verdict of guilty by seven to two (The seven Japanese jurymen must have agreed with the Japanese Judge that the articles written in English of which they were in blissful ignorance, must have produced the intended effect, viz., contempt and hatred on Englishmen who read the articles :—

"You, prisoner at the bar, it has pained me very much to convict you. My heart bleeds for you that your talents should have been consecrated for the sinister purpose of hating your Japanese rulers. Why should not the natives of England love their rulers? You profess to love your country. It would be better in the interests of your country if you are out of it for sometime, say six years at least. You are now 53 years old; and you are at liberty to return to the country you pretend to love on your sixtieth year. I am very sorry for you. I sat till midnight so that your country would be safe from your malignant influence one day earlier. I am very sorry. As the Japanese poet Wakahira says,

"Early or Late
"All must stoop to Fate.

"The prisoner was removed immediately in a motor car and then to a Railway station where carriages were waiting for him.

"*A*—Was it a foregone conclusion then, that he would be found guilty, convicted, sentenced and transported.

"*C*—Please do not interrupt me. Let me finish my article.

* * * * *

"The whole city of Manchester where the accused resided went into mourning. All the shops and trading firms were closed as a mark of their respect and regard for the accused, though the Sessions Judge of Durham had held that to convene a meeting celebrating the release of a political offender was itself seditious. The people of Durham were afraid to express their sympathy for their leader.

"The article may be closed by a few extracts from the leading journals of Britain edited by cultured Japanese journalists :—

"*The Times of Manchester*.—'Whole India rejoices at the conviction of T. Donald for sedition. Though there are more violent seditionists amongst his countrymen, we rejoice that one of the chief ring-leaders was transported for six years. It would have been better if the sentence had to enure dining his life-time.'

"*The Birmingham Gazette*.—'We congratulate the Government of London on their strenuous endeavours to weed out sedition from the province. As the Viceroy Count Oyama has stated, a general press law is an absolute paramount necessity. The sooner the defect is supplied the better for the teeming millions of the land.'

"*The York Times*.—'As the Sessions Judge of Durham has enunciated the law, all political meetings by natives of England should be suppressed.'

"*The Sheffield Mail*.—'Why are not the other sedition-mongers who are more violent, brought to book? Delay is dangerous.'

"*The Japanese* (London).—'We congratulate the province of Durham on having Judicial officers who can vindicate the Majesty of law when stern occasion demands it. Deportation, exile, and transportation are the panacea for the existing ills.'

"* * * * *

"The Japanese correspondent of the *Tokio Times* sent the following telegram to his journal in Tokio from London :—

"'There is a very strong consensus of public opinion in England that various local Governments are very timid in extirpating sedition from England. Deportation or transportation of half a dozen sedition-mongering leaders, traitors to Japanese rule is earnestly demanded. The Home journals of Tokio, Kioto, Koba, Nagasaki and Yokohama should force the hand of the Viceroy to rule the seditious natives of England with an iron rod. The morrow after the carnival of bomb throwing should not be occasion of yielding to the popular wishes, prejudices and sentiments to any extent. The Japanese planters of Hull are collecting subscriptions to set aside an appeal of a perverse Japanese Judge of the High Court of London awarding damages to natives of England against the Japanese Magistrate of Southampton for alleged illegal search.'

“ * * * * *

“ 'The leader of the seditious gang of Manchester one T. Donald is arrested and remanded for treason. There is general satisfaction in the land.'

“ 'The Japanese gentlemen going in the streets of Manchester after the arrest of the traitor, are stoned by the mob. Stern martial law must be enforced. The Viceroy is too weak to do it.'

“ 'The arch-satan of sedition T. Donald is committed to the sessions presided by an Irish Judge.'

“ 'After a protracted harangue the jury found the prisoner Donald guilty; and the Judge sentenced him to transportation for only six years. Public opinion is very strong that the sentence is too lenient. It is a pity that the Irish Judge once acted as counsel for the accused ten years ago. Hence the leniency.'

“ *B.*—It is enough. I am satiated with your nonsense. What do you mean by the Japanese conquest of England? It is all rot. I go away. Good evening.

“ *A.*—It is a splendid effort of your imagination. I wish you will send it to some journal. Was the appeal filed in Chidambaram Pillai's case?

“ *C.*—No, it has not been filed, on account of the unnecessary delay made in delivering a copy of the judgment. I hope that we are not shadowed by any detective officer.

“ *A.*—No, we are not. Let us live and learn. Good bye.”

VERNACULAR PAPERS.

II.—Home Administration.

(a) Police.

Quarters for the officers of the Mangalore Police.

Satyadeepike, *Mangalore*, July 31st, 1908.

5. A correspondent to the *Satyadeepike*, of the 31st July, complains that the Town Police Inspector of Mangalore lives a mile and-a-half away from town in a place inaccessible at night, and says that it is highly desirable that all Police officers should live close to the police lines so that the whole force may be ready at a moment's notice in case of any necessity. The present police lines were once the barracks of a regiment and there are still many houses near about them which were formerly occupied by the officers of the regiment. The correspondent hopes that Government will soon build quarters about that place for all Police officers.

The Bengal Police.

Vrittanta Chintamani, *Mysore*, July 29th, 1908.

6. The *Vrittanta Chintamani*, of the 29th July, observes that in connection with the suppression of the anarchist movement in Bengal, almost unrestrained authority has been placed in the hands of irresponsible subordinate officials of the police, including even Sub-Inspectors, to search private houses for arms and explosives. Any person against whom a malicious neighbour drops an anonymous letter to the police is liable to have his house searched at any time even during the night. It has also been discovered that the police have been frequently abusing their authority and they have been even warned against searching houses without reasonable suspicion. Such unscrupulous police are a standing menace to society. It would be interesting to know how many houses have been searched in connection with the bomb-throwing cases till now and in how many cases these suspicions were correct or well founded. By these indiscriminate searches, the annoyance often caused to quiet and law-abiding citizens will assuredly affect their loyalty towards the Government. Another result of this terror caused by the police is that some people merely to escape this harassing pose as great loyalists condemning the anarchists both in newspapers and on the public platform. It is believed that the authorities will be more successful in promoting loyalty among the people by effecting the necessary changes in the powers of the police and thus removing the cause of panic in the minds of the public.

(b) Courts.

The conviction of Sri Chidambaram Pillai.

Swadesamitran, *Madras*, July 29th, 1908.

7. The *Swadesamitran*, of the 29th July, publishes a Tamil translation of the comments of the *Amrita Bazaar Patrika* on the conviction of Sri Chidambaram Pillai.

(k) General.

The conviction of Mr. Tilak.

Swadesamitran, *Madras*, July 25th, 1908.

8. The *Swadesamitran*, of the 25th July, observes:—The conviction of Sri Tilak has spread a gloom over every household in India, whatever political party its inmates may belong to and whatever religion they may profess. While the whole of India is thus mourning over the lot of Sri Tilak, the Anglo-Indian newspapers most inhumanly gloat over the fact. But it is not all Anglo-Indians that villify Sri Tilak without understanding his real character. For example, just when the sentence was being passed upon Sri Tilak in Bombay, Sir Henry Cotton was declaring in the House of Commons

that it was a most suicidal policy on the part of the Government to prosecute Sri Tilak at this juncture. The British Government is only degrading itself in the eyes of the other civilised Governments by its acting on the advice of people who have no experience of statesmanship instead of listening to the words of men like Sir Henry Cotton who know what India is.

With reference to the conviction of Mr. Tilak, the *Hindu Nēsan*, of the 27th July, observes:—The prosecution and conviction of Mr. Tilak, an admittedly great man, shows a clear want of foresight and forethought on the part of the statesmen now in power. The members of the Decentralisation Commission, before whom he gave evidence, have openly declared that he was a loyal subject of the Emperor and yet he has now been convicted for sedition. Is it an offence to be a patriot and work for the welfare of one's country?

The *Kesari*, of the 29th July, observes:—The news of the conviction of Maharishi Tilak must have reached the whole of India by this time. When a man is overwhelmed with grief, he can neither think nor talk about anything, and such is our condition at present. We do not know whether the whole world can boast of another true patriot like Maharishi Tilak, and we doubt whether even mother Bharata will ever produce another gem of a son like Tilak. He is now fifty-three years old and who knows what his condition will be when he returns,—if at all he returns,—from prison after six years? Who can say even what the condition of India will be six years hence?

On the same subject the *Swadesamitran*, of the 29th July, writes:—Sri Tilak had made an impression upon the public mind as a real patriot as early as 1897 when he was first convicted for sedition and his conviction gave a stimulus to the growth of the national spirit which was just then beginning to influence the popular mind. Within the last ten years, various causes have led to this spirit becoming more popular and gaining additional strength. Thus when Lala Lajpat Rai was deported, even Southern India sympathised with him. Then the conviction of the patriots of the land in Bengal and other places helped the growth of this spirit. Even the masses became imbued with the feeling that they all belonged to one country and that, to whatever part of India a patriot might belong, he was their brother and not a stranger. Thus even though Sri Tilak belongs to Poona, he was regarded as an ardent patriot by the whole of India. Even his political opponents recognised his nobility of character and disposition, and even as the leader of the Extremists he was never thought to have harboured the idea of subverting the British Government. Then again the throwing of bombs and committing other horrible deeds were only the freaks of a mad few in Bengal and there was no trace of it in Bombay. In Madras at least, there were some small riots; but in Bombay there were not even these. In this quiet place, the Government created unrest by prosecuting certain prominent newspapers. The conviction of the editor of the *Kal* was itself resented by the people and when they learnt the arrest of Sri Tilak, they clearly understood the view of the Government. Though no one expected that Sri Tilak would be acquitted, none anticipated that such a heavy sentence would be passed on an old man with a failing health like Sri Tilak. Bombay being a trading centre, its inhabitants are ever used to follow their mercantile pursuits quite uninfluenced by any external event. But the trial of Sri Tilak stirred the feelings of even the quiet people of that town and the whole city was in a ferment while the trial was proceeding. What has the Government gained by this, unless it be that it has satisfied the cries of certain Anglo-Indian papers? But if statesmen like Lord Morley rule India, acting on the advice of the Anglo-Indians, they will only be increasing tenfold the difficulties of both England and India. Doubtless, the conviction of Sri Tilak will have the effect of preventing any expression of opinion by Indian newspapers and preachers. It may even lead to their making a show of loyalty and affection towards the Government. But, all the same, the feeling of discontent will be smouldering in the hearts of the people. Some are of opinion that it is the educated classes and not the villagers that now feel discontented, and these may think that the conviction of Sri Tilak will not have any effect upon the masses. But they are entirely wrong if they think so; because even one hundred seditious articles in the *Kesari* will not rouse the spirit of the villagers so much as the conviction of Sri Tilak has now done.

The *India*, of the 25th July, observes:—The remarkable address of Sri Tilak to the jury must have convinced even the pillars and the chairs of the High Court of his innocence, erudition and charitable disposition. But the Judge and the jury alone were not moved by this address and inflicted a most unsympathetic punishment on him! No doubt the authorities were provoked by the ardour with which Sri Tilak worked for the boycott of foreign goods and other *Swadeshi* methods. But why such a cruel sentence for that! Even the Judge who convicted him belongs to the same nationality!

Commenting on the conviction of B. G. Tilak, the *Mysore Star*, of the 27th July, says:—While it is but proper that even more severe punishment should be meted out to the writers of seditious articles intended to incite the people against the Government, the interests of justice require that it should first be ascertained whether the articles alleged to be seditious are really so by persons having a thorough knowledge of the language in which the article is written. Besides, some of the Anglo-Indian newspapers maliciously create much disaffection between the Government and the people by making very mischievous insinuations against the people. The situation would be greatly improved if one or two of these mischievous Anglo-Indian journals be punished (by way of example to the rest). If, on the other hand, the authorities remain partial to their own class and fail to condemn their action and furthermore continue the policy of punishing (deporting, imprisoning or transporting) the acknowledged patriots and leaders of the people, it is greatly to be feared that popular feelings will be hurt still more and the discontent will increase.

An Indian for the Viceroy's Executive Council.

SWADESAMITRAN,
Madras,
July 27th, 1908.

9. The *Swadesamitran*, of the 27th July, says:—A London correspondent of the *Manchester Guardian* observes that in view of the vacancy caused in the place of Finance Member of the Viceroy's Council by the appointment of Mr. Baker as Lieutenant-Governor of East Bengal and the vacancy which may be caused in the same Council by the appointment of Mr. Richards, the Law Member, to act for Sir Francis Maclean on the High Court Bench, there is a near probability of an Indian being appointed as a member of the Viceroy's Executive Council. He also adds that Lord Morley has had this in his mind for a long time. If this were true, why not Mr. Baker's place, which has been vacant for some weeks past, be given to Mr. Gokhale? Has he not the qualifications necessary for a Finance Member? Do not Lord Minto and Lord Morley know how ably he used to speak upon the Indian budget? Why should, then, a new man be brought over from England for this place, as the Government has now done? So one prophecy of this London correspondent has failed. There is still the other chance of the Law Member's place being given to an Indian of the stamp of Sir Gurudoss Banerjea or Dr. Ashutosh Mukerjea and it remains to be seen how far this will be fulfilled.

Political agitation and sedition.

10. The same paper writes:—Seeing that the Judges and juries have taken the speeches and writings of our patriots to be seditious and punished them severely, those who are working for the national growth have to be seriously afraid whether political agitation will also be taken as seditious offences. These offences are quite different from political agitation. Hitherto the patriots of the country believed that legitimate political agitation could never be deemed a seditious act and, with this belief, were preaching to the people about the rights to which they were entitled and the defects in the laws made by the Government. These preachings have led to the creation of a new spirit among the people which has made them recognize that certain rights of theirs have been held back by the British Government and aspire for a united nationality like the other nations of the world. The people

thought that the Government would hail the advent of this spirit with pleasure. Even now the British statesmen regard this spirit only as the just outcome of the British rule and do not think it necessary to suppress or destroy it. But yet practical experience of the attitude of the Government within the past two years has made it difficult for one to draw a clear line of distinction between legitimate political agitation and sedition, and the remarks of Justices Pinhey and Davar have made it still more difficult to distinguish between them. How can patriots do their work when the Judges admit the reports of the Police without any corroborative evidence and political offences committed by the Indians are tried by European juries? Titles have been bestowed upon those officials who helped the Police during the Tinnevelly riots, and some of these Police officers themselves may soon have promotion. If these officials act according to the convenience of the people, how can they get titles and high appointments? Can it be doubted, then, that the lower officials will always take the cue from the opinions of the Government? How can these illiterate and lowpaid men be expected to have a sense of strict justice and patriotism? Similarly, will a European jury, in these times, view the case of an Indian on an impartial basis? Moreover, the system of the Government appointing the Judges and Magistrates is an innovation which obtains only in India. This fact naturally impels the Judicial officers to seek the favour of the Government which appoints them. Thus in the Tinnevelly sedition case, our Governor openly declared, before the trial began, that it was the speeches of Chidambaram Pillai that led to the riots, and also gave Mr. Pinhey, who was to try the case, a prospective appointment on the High Court Bench. Then again the meaning given to sedition in the Penal Code is itself wrong. It is there laid down that the absence of affection towards the Government is itself sedition. There is a difference between absence of affection and hatred. We may not have any affection for a passer-by; but we cannot thereby be said to hate him. All these things make us think that political agitation will itself cease hereafter. Even though this may be liked by the Anglo-Indian officials, we do not think that it will be approved by the British Government. It is only on this view that Lord Courtney observed in the House of Lords that, though it was necessary to suppress political offences in India, it was not advisable to suppress political agitation. We do not think it is the desire of able statesmen like Lord Morley that both the educated and the uneducated should hold their tongues whatever grievances they may have. So it is necessary that a clear line of distinction should be drawn between political agitation and sedition.

SWADESAMITRAN,
Madras,
July 28th, 1908.

The British and the Indian workmen.

11. The *Swadesamitran*, of the 28th July, observes:—The improvement of the working classes happens to be the most anxious concern of the statesmen in England and other Western countries. The workmen in these countries are all literate and experienced people and know what their rights are, unlike our Indian workmen. The English workmen are given a compulsory education by the Government. So they always act in union and are in a position to protect their rights by forming themselves into associations. These have the right of electing the Members of Parliament and some of them are themselves Members of Parliament. If the rich capitalists wrong them in any way, they wring justice from them by means of strikes. This being the condition of the English workmen, the authorities take special care about them, and especially so, the Liberal Government which is now in power. Among the many laws passed by this Government to better the condition of the English workmen is that which empowers the Government to grant pensions, according to a certain scale, to workmen who live over seventy years of age. Not only this; laws are being passed to help these workmen to build up their houses, to buy lands for cultivation, to educate their children and generally to prevent their contracting bad habits like drinking, etc. While so much care is bestowed by the present Ministers on the well-being of the British workmen, the condition of the Indian workmen who are equally under the protection of these Ministers has not attracted their attention at all. All their ancient means of livelihood have been lost, and add

to it, the increase in the prices of provisions, within the last twenty years, has made life very difficult for them. They have neither education, nor official authority. Neither are they capable of expressing their grievances, nor are there other people to plead their cause. We are afraid even to blame the Government.

SWADESAMITRAN,
Madras,
July 30th, 1908.

The report of the Factory Commission.

12. With reference to the report of the Factory Commission, the *Swadesamitran*, of the 30th July, remarks:—Our readers may remember that the two persons who sent in separate reports dissenting from the view of the Commissioners were Mr. Vitaldas Damodar Thackersay and Dr. Nair. Of these two, we now see the former has signed the report of the Commissioners also, though he has submitted a dissenting minute, while the latter has not at all affixed his signature to the report of the Commission. The reason for this is quite clear; Mr. Thackersay is himself the owner of many factories and naturally, to limit the hours of work in a factory, may not be to his interest and so not palatable to him. But Dr. Nair, not being connected with any factory, viewed the thing solely from the standpoint of the convenience of the workmen and so has boldly asserted that it would be detrimental to the health of the operatives in a factory to make them work at a stretch from dawn to dusk. He also adds that, if the number of hours during which they now work be reduced, the quality of the work turned out by them will be better. We entirely agree with him that, considering the health of the operatives, the number of working hours in a factory should be reduced. But we cannot be as sure as Dr. Nair that the workmen will appreciate the benefit done to them and apply themselves to the work with greater interest.

KISTNAPATRIKA,
Masulipatam,
July 26th, 1908.

"What is the meaning of this?"

13. Referring to the military arrangements made in Bombay during Tilak's trial, the *Kistnapatrika*, of the 26th July, observes:—What is the meaning of all this? Surely it must be due to the apprehension of some great disturbance or to a desire to threaten the people with an exhibition of British valour. If there were proper grounds for apprehending any danger of revolt in the City of Bombay, they should be carefully investigated and matters set right. This is very important. We know that discontent is prevailing all over the country. The Government also know it. But the supposition that all the people are prepared to turn against the Government and fight with them is a mere dream. Passive resistance is the only strong weapon of the people. So, it has spread all over the country in the form of boycott without overstepping the bounds of law. That the authorities knowing as they do "the strength and weakness" of the people, should make preparations for a war is a sure indication of the mental confusion that has disturbed them. By making such great arrangements in connection with the trial of an ordinary man for sedition, the Government have proclaimed their timidity. Tilak is not a native chief. He has no army. He is not even a zamindar. He is an ordinary Mahratta Brahman. He is the editor of a newspaper. He may be held in respect in Maharashtra and other places. It is strange that the Government should have expected disturbance during the trial of such a man. If all the people of the country paid great regard to his opinions and adopted them, it would not be very advantageous to Government to try and punish this good Brahman only. It is difficult to suppress any endeavours or disturbances after they have once developed to some extent. It is not possible to "drive away the opinions of the people" by placing soldiers in battle array. By these arrangements, the Government have not only incurred much unnecessary expenditure, but also failed to show that farsightedness which statesmen should possess.

"The condition of newspapers."

14. The same paper writes:—Under the present circumstances, it is difficult to conduct newspapers. Before the rise of newspapers, India was not without other means of spreading knowledge among the masses. Narration of *Harikathas*

and Purānas and theatrical performances were the means by which knowledge, morals, and love of dharmam (righteousness) were inculcated to the masses. Nationalists should revive these methods and modify them so as to suit the times. Reciters of Harikathas are required to encourage unity and brotherhood among the people and their filial affection for their motherland. Poetical imagery and the sweet words of poets are required to delight the hearts of the people and to point out to them good national ideals. These reforms will not only compensate the want of newspapers but will also develop the national spirit sooner and "with greater splendour." The massacre of the present-day newspapers necessitates the introduction of these reforms. Mindful of this necessity, we must, without feeling sorry for the said massacre, be prepared to reform ourselves as a nation. This alone is our important duty.

BHAVANI,
Nellore,
July 17th, 1908.

Double duty.

15. The *Bhavani*, of the 17th July, observes :—There are two things to be attended to by the Indians. The uplifting of mother India is one and the observance of the Government's orders is the other. If the first is neglected without improving cultivation, trade, etc., the people will be poor for ever. The Government order is that nothing that is mischievous should be written and that no disloyal speeches should be delivered. This gives scope to those who are bent upon regarding any matter written as disloyal, and the Government servants oppress the people waiting for opportunities. O, inhabitants of Bharata (India) ! Do not fear. Pray for the grace of God. God who protected the good-natured *Devatas* in time of need will not neglect you, who have from the very beginning considered renunciation as essential. The Purānas declare that one cannot become a king unless he has divine grace in him. Our Emperor is undoubtedly possessed of such grace. So, the spirit of God *Nārāyana* who lives in his heart will try to help the good natured. The horrible punishments, the numerous arrests, the searches instituted when there was not the slightest offence, and the wicked methods of procuring evidence, will not be agreeable to His Majesty. Therefore, pray to the Emperor in your minds and your object will be fulfilled and the double duty will no longer be necessary. The Indians who daily pray, as soon as they rise from bed, that all people may be happy, can have no enemies. To do good to others is the greatest duty. The proverb that time will reveal truth ultimately will not prove to be false. The Emperor will not grow angry towards the subjects. Walk not in the wrong path and have no recourse to wicked deeds.

NADEGANNADI,
Bangalore City,
July 25th, 1908.

The bomb-throwing cases.

16. The *Nadegannadi*, of the 25th July, observes that the authorities in Bengal are adopting quite unjustifiable measures in trying to suppress crime. In connection with the bomb-throwing cases nearly 30 to 40 persons who were arrested and remanded to police custody have been in jail for two months now. There is no evidence against them; nor is it likely that evidence which has not been found after two months' investigation will ever be found. It becomes evident therefore that the present confusion is mainly due to the nervous apprehension of the authorities and groundless prosecutions (following it).

JARIDAH-E-ROZGAR,
Madras,
July 25th, 1908.

Strike of the mill-hands at Bombay.

17. The *Jaridah-e-Rozgar*, of the 25th July, gives a full and detailed account of the strike of the mill-hands at Bombay, and observes that all races inhabiting India are not opposed to the British Government, it is only one particular section of the Indians who has grown turbulent and lawless. It is the educated alone who are exciting the ignorant to rebel against Government. The ignorant mass without having a deep insight into the matter join with the rebels and thus lose their lives. So long as these refractory rebels are not punished in an exemplary manner, there is not the least likelihood of the suppression of the present riots. It is not advisable to let these people alone.

III.—LEGISLATION.

The Newspaper (Incitements to Offences) Act.

BHAVANI, *Nellore,* July 24th, 1908.

18. Referring to the Newspapers (Incitements to Offences) Act, 1908, the *Bhavani*, of the 24th July, remarks:—It is necessary to explain the meaning of the words used in the new Act. If Lord Minto should consider this matter and insert explanations in the Act, the editors of newspapers may, without fear, clearly represent to the authorities the opinions of the people and also the wrong-doings of the officials. If he does not do so, it seems advisable to give up writing in newspapers altogether. The wicked writings of an Extremist paper have placed the press in general under suspicion, and the result will be the complete withdrawal of the liberty of the press. Subordinate officials can threaten the editor of any paper which they dislike and the lives of editors are therefore in the hands of the subordinate officers.

VI.—MISCELLANEOUS.

Lord Curzon's advice for removing the present unrest in India.

SWADESAMITRAN, *Madras,* July 25th, 1908.

19. The *Swadesamitran*, of the 25th July, writes:—Lord Curzon, while speaking in the House of Lords, suggested three remedies for allaying the present unrest in India, viz., (1) the present method of imparting education to the Indians should be changed; (2) the liberty of the Press must be restricted; and (3) those Englishmen, some of whom are even members of Parliament, who actively incite the Indians to sedition, must be prohibited from doing so. The main idea in all these suggestions is to keep the Indians more effectively under the control of the Government. But can the present unrest be rooted out and peace restored in the land by these means? The destinies of the Indians and the British are for ever linked together; either of these cannot pull on without the support and co-operation of the other. So it is to the interest of both of them that they should be on friendly terms; otherwise it will only mean an ever present danger and harm to either. The suggestions of Lord Curzon do not tend to create such a friendly feeling between the Indians and the British. If the British are ever to be above the Indians, it will only weaken the Government which is to be conducted by the co-operation of both. The Indians have a right to share in the Government of their country, and if this is recognised there will never be any unrest in India.

Mr. Dorai Raja on the present situation.

SWADESAMITRAN, *Madras,* July 27th, 1908.

20. The *Swadesamitran*, of the 27th July, observes:—Mr. Dorai Raja writes to the *Madras Mail* suggesting the formation of "Loyalty Associations," the duty of the members of which should be to preach to the people about the many benefits that have accrued to them under the British rule and inculcate loyalty to the Government. We are at a loss to understand what those benefits are about which these loyalists are to preach. Why not Mr. Dorai Raja himself undertake this task? Perhaps he can get some title for this! Why should he even take so much trouble? If he becomes a Member of the Legislative Council and willifies the Indians in and out of season, Sir Arthur Lawley will surely give him whatever he asks for!

"For what are we to cry?"

VIJIA VIKATAN, *Madras,* July 25th, 1908.

21. The *Vijia Vikatan*, of the 25th July, writes:—For what are we to cry? Is it for the pertinacity with which Lord Minto has been rushing headlong without understanding how the present unrest can be allayed, or is it for the wisdom of this Indian Brahma in having created disturbances in quiet India, acting on the words of the Anglo-Indian journals? Is it for the sedition cases which are conducted everywhere, or is it for the promiscuous arrest and imprisonment of people by the Government? Is it for the arbitrary exercise of their powers by the officials, or is it for the silence of Lord Morley who cannot find means to suppress the disturbances caused in India by the authorities and the people? Is it for the Parliament also being as inactive as Lord Morley, or is it for its tenaciously clinging to the policy of the Minister for India

without caring for the advice of men like Kier Hardie, Nevinson and others? Is it for the sufferings our poor countrymen have to undergo in the Transvaal or is it for the indifference of King Edward who does not take any trouble to relieve their distress? Is it for the fact that the Government considers every act of the Indians to be an offence or is it for the fact that it has mistaken the vauntings of a few to be the outcry of the many? Is it for the partiality with which the officials try to account for the present unrest or is it for the indifference of Sir Arthur Lawley, the Governor of Madras, who sits quiet at his head-quarters, without making any enquiry as to the recent disturbances in various parts of this Presidency? Is it for the Madras Police following the footsteps of the Bengal Police or is it for the wisdom of the authorities in assuming a whole community to consist of rogues, from the fact that one of them happens to be such? Is it for the British statesmen who have cast to the winds the promises of Queen Victoria and act against them or is it for the Government making a difference, both in the salary and status, between the Indians and the whites? Is it for the village officials who, instead of collecting the taxes after understanding the sufferings of the people, insist on their supplying them with fowls, sheep, ghee, good milk and curd or is it for the transportation?

DAKSHANA DIPAM,
Salem,
July 28th, 1908.

The Indians in the Transvaal.

22. The *Dakshana Dipam*, of the 28th July, remarks:—News has reached us from the Transvaal that within the last one week many of our brethren there have been arrested and imprisoned. But how many persons can the Transvaal Government send to prison and how many can it deport? Already the Indians in the Transvaal have been provoked by the Asiatic Registration Act and Mr. Smutts is only pouring oil over a smouldering fire by persisting in his refusal to abide by his promise to Mr. Gandhi of repealing the Asiatic Registration Act. There is no doubt that with the method of passive resistance, the Indians will win the day once more; but still it does not look well that the Transvaal Government should treat the Indians in this manner.

INDIA,
Madras,
July 25th, 1908.

The letter from the Gordon Highlanders.

23. The *India*, of the 25th July, writes:—It seems two letters were received by Mr. Chatterjea, the pleader defending the accused in the bomb outrage case, which purported to have come from the Gordon Highlanders and which declared that these soldiers would have an indiscriminate massacre of all the Bengalees for seven days together, if the least harm befell either Mr. Norton or any other European. On this, Mr. Norton is reported to have said that if the letter had truly emanated from the regiment, he would give a hearty dinner to the whole regiment. Has the Government enquired as to whether the letter was really written by the Gordon Highlanders? If any Indian had done the same thing, would not the Government have spent even Rs. 10,000 of the rate-payers' money to discover the author of the letter, charged him under any number of sections and punished him even to transportation for life? If it does not take the same steps with reference to this letter from the Highlanders, the public opinion, that its impartiality is only a hoax, will become too true.

"Even aristocracy has its simpletons!"

24. The same paper says:—One Raja Udaya Pratap Singh, C.S.I., has offered to found a High School at Benares for the exclusive use of the Kshatriyas and to give a donation of ten lakhs of rupees to enable scholarships being given to about fifty students in that school. But the whole offer is made subject to certain conditions which appear curious indeed. One of them is that the Headmaster and, if possible, the assistant master too, must be a European. Another is that the managing committee of the school must be composed of both Indians and Europeans. A third condition, which seems queer indeed, is that both the teachers and the students of the school should, before their admission, take an oath before a Magistrate that they are loyal to the Government. Perhaps this condition was suggested to the Raja by the conduct of Mrs. Annie Besant towards the

students of the Central Hindu College. Did not Lord Morley observe that even aristocracy had its simpletons? Lord Curzon is an example of it in one way, while Raja Udaya Pratap Singh is an example of it in another way!

Swadesamitran,
Madras,
July 30th, 1908.

The English rule—a benevolent despotism.

25. The *Swadesamitran*, of the 30th July, writes:—During the recent debate in the House of Lords on the Indian Budget, Lord Curzon observed as follows: "There is no arrangement in the English constitution by which the responsibility of good or bad government in India can rest on any particular individual; because the Governor-General is merely an agent of the Secretary of State for India and the latter is himself a member of the English party." This defect in the English constitution has not been unknown to us, and it formed the subject of a series of lectures by Mr. W. C. Bannerjee in London itself. One of the reasons for Queen-Victoria taking over the Government of India from the hands of the East India Company was declared to be her belief that India could not be governed well unless the responsibility of that Government rested solely on herself and the Parliament, and it is a repetition of this faith in the Proclamation of 1858 that assuaged the then harrowed feelings of the Indians. But the way in which India has been governed since then does not enable us to think that we are now better off than under the Company. Under the regimé of the Company the Government of India was strictly scrutinised at least once in twenty years. But now there is not even this possibility and we are only the worse for it. There is no prospect of any improvement in our condition unless the British public as a whole deign to look kindly on us. But they have too many anxieties of their own to devote any special attention to India. But for one or two friends of India like Sir Henry Cotton, Sir Wedderburn and Mr. Kier Hardie, Indian affairs would never have formed a subject of discussion in Parliament; but even these few are not looked upon with favour by the British public, who think that they are inciting the otherwise quiet Indians to do mischief. This belief has now taken hold of even the British Parliament, as can be seen from the recent speech of Lord Curzon in the House of Lords. Warren Hastings, the first Governor-General of India, was tried by the British Parliament for his misconduct in India on the principle that whatever may be the position of the man who committed mischief against the Indians, he must be tried and punished like any other. But the idea is growing strong in the minds of our rulers that this principle is bad. Some think that the Proclamation of Queen Victoria was only an act of statesmanship to suit the occasion and the promises contained in it were never intended to be fulfilled. Mr. Pinhey even laid it down as a doctrine that the institutions and laws of England, which was not a benevolent despotism, would not suit India. The idea is also prevalent now that the English education is the cause of all evils in India. The British statesmen think that the masses are quiet enough and that it is the educated community that cause all sorts of disturbances. Our readers may remember the following words of Lord Ampthill on the eve of his departure: "O Indians! Think over the fact whether it is we, your rulers, or the public men who edit papers and do other work to eke out a livelihood, that really take an interest in your welfare." Thus our rulers profess to know best what is good or bad for our masses, which, they think, the educated among us cannot understand. They make the laws for our masses, they interpret them and apply them. If necessary, there are the English papers both here and in England to give their gratuitous advice. So under these circumstances, what work have the educated Indians? If the laws made by the Englishmen in the interest of the general public are felt an inconvenience by our educated classes, what can our rulers do for that? The only way is for the educated class also to bow to the will of the Government. The view of the greatest statesmen in the world has been that the opinions of the leaders of a community should be taken as a standard whenever any act is done in the interest of that community. Perhaps this is taken to be on exploded view now! God alone knows what all our country has yet to suffer by the kind rule of our paternal Government!

Bharathi,
Bangalore,
July 27th, 1908.

Revolution.

26. In an article headed "Revolution" the *Bharathi*, of the 27th July, while condemning the methods of the anarchists and complaining at the same time about the irritating writings of the Anglo-Indian press against the people, says, that however much they may persist in their mischievous action, it cannot be denied for a moment that the situation shows unmistakable signs of a bright future for India and to try to impede the country's onward march of progress is not less foolish than to think of subverting the British rule in India by means of bombs. In the natural course of events, every fruit must come to the ground when it is ripe. What can be said of human achievements when even such heavenly bodies as the sun and the moon cannot for ever remain in the same position! The British sovereignty must also come to an end when the Judiciary becomes even more iniquitous than the Executive. May such an end never come! The Indians who cannot hate even their enemies will never wish their benefactors evil. But it would be well to bear in mind that when great popular indignation prevails, it would be conducive to the safety and welfare of the rulers as well as the ruled to inquire into the grievances of the people and win their confidence by giving them a larger share in the administration of the country.

Bharathi,
Bangalore City,
July 31st, 1908.

The riots in Bombay.

27. The *Bharathi*, of the 31st July, represents the peace of the country as having fled with Mr. Tilak to serve him in his prison. It would seem as if he alone were capable of keeping the people of Western India within control by means of his pen and now that he has been taken away there is no one to pacify them. The article implores Mr. Tilak to send that peace back from his prison to his fellowmen, and implores the people to console themselves and be at peace at least for the sake of the memory of Mr. Tilak for he was ever for peace.

Vrittanta Chintamani,
Mysore,
July 29th, 1908.

How to promote loyalty among the Indians.

28. Referring to a letter in the *Pioneer* by a correspondent subscribing himself as a *Democrat* proposing the publication of a book in India, dealing with the benefits of the British rule so as to promote loyalty among the people, the *Vrittanta Chintamani*, of the 29th July, says:—True, it is that the benefits of British rule have been various and great and that India has very much advanced in almost every direction under the English rulers, and a book on the lines proposed by the *Democrat* will not altogether fail in its object. But the Indians, both as a result of English education and the knowledge of the freedom of the English press, having once clearly studied the British traditions of liberty and justice, such a book as has been proposed is not likely to alter their views very much unless the present-day authorities strictly follow up those traditions, and abandoning the spirit of high-handedness, look upon all classes of subjects with strict impartiality. It is only the observance of these principles of sympathy and impartiality in the administration that will cause all discontent to disappear and strengthen the basis of British sovereignty in India.

Bharathi,
Bangalore City,
July 30th, 1908.

Anglo-Indian insinuations.

29. Commenting on an article in the *Times of India*, the *Bharathi*, of the 30th July, remarks thus:—It may be said that the "Anglo-Indian papers are the cause of the present disturbances in India." They find sedition in the air and by magnifying and giving colour to insignificant events create panic in the minds of Government. They are the cause of the oppression of the people by prosecutions for sedition. The *Pioneer* has bombs in the brain. It says that congressmen are instigators of bomb-making. It wants some of the offenders to be subjected to still crueller punishments. The *Times*, though not going so far, yet wants that Mr. Tilak should be put to the torture. The prosecution of Mr. Tilak eleven years ago was undertaken at the instigation of this paper. Now it is doing its utmost to make it appear that all the great men and merchants of Bombay are seditionists by saying that the present disturbances in the city are countenanced by them. It is the duty of every loyal patriotic man in these troublous times to pour oil on the troubled waters and to restore peace to the country. No punishment would be

adequate enough to one who tries to create ill-feeling and incite the people by unmerited slurs. Such men are not loyal but are like Surpanaka, who incited her brother Ravana to deeds of violence. When people are in mourning for Tilak's transportation, this paper is trying to incite them by saying that Tilak's was a disgraceful act and that it is treason to sympathise with him. What is the meanness that Tilak is guilty of? Is it meanness to hold opinions different from that of the bureaucracy? Are there not men in England who hold opposite views to those of Government? Are they deported for holding such opinions? How can what is laudable in England become mean in India? It is high time for these Anglo-Indian papers to cease to provoke people by their writings, and there is no doubt that if the Government would keep a watch over those papers until they become a little more sensible and cease to create mischief, quiet would soon be restored in the country.

KERALA PATRIKA,
Calicut,
July 25th, 1908.

Remarks on the conviction of Tilak.

30. A leader in the *Kerala Patrika*, of the 25th July, referring to the conviction of Tilak, remarks that the severity of the sentence passed on him may have been due to the fact that this is the second conviction for the same offence. Tilak is a leader not only in Maharashtra, but in all India. Even those who differ from him in political opinions cannot but admire his extraordinary ability, learning and strength of mind. The way in which he conducted his defence bears ample testimony to his ability and intelligence; and in spite of the opinion of Government and his conviction by a judicial tribunal, most Indians will refuse to put him down as a seditionists. The disagreement among the jurors in giving their verdict may, the article insinuates, be due to the presence of Europeans and Parsees on the panel. It is a pity that Government do not try to conciliate leaders like Tilak and through them the people at large and thus achieve the end in view, instead of punishing them.

Anent the same subject, a leader in the *Manorama*, of the 24th July, says that the punishment is too severe considering the status and state of health of Tilak.

ERRATUM.

On page 502 of the report, in line 6 of the article numbered 17 "showere" is a misprint for "showered".

[Issued, 4th August 1908.]

adequate enough to one who tries to create ill-feeling and incite the people by unmerited slurs. Such men are not loved, but are like Surpanakha, who incited her brother Ravana to deeds of violence. When people are in mourning for Tilak's transportation, this paper is trying to incite them by saying that Tilak was a dangerous man and that it is treason to sympathise with him. What is the meaning of "Tilak is guilty of"? Is it treason to hold opinions different from that of the bureaucracy? Are there not men in England who hold opposite views to those of Government? Are they deported for holding such opinions? How can what is laudable in England become treason in India? It is high time for these Anglo-Indian papers to cease to provoke people by their writings, and there is no doubt that if the Government would keep a watch over these papers until they become a little more restrained and cease to create ill-feeling, there would [illegible] in the country.

40. A writer in the *Native Opinion*, of the 26th July, referring to the conviction of Tilak, remarks [illegible] of the sentence passed on him now have been [illegible] due to the fact that this is the second conviction for the same offence. Tilak is a leader not only in Maharashtra but in all India. Even those who differ from him in political opinions cannot but admire his extraordinary ability, learning and strength of mind. The way in which he conducted his defence bears ample testimony to his ability and intelligence; and in spite of the opinion of Government and his conviction by a judicial tribunal, most Indians will refuse to put him down as a seditionist. The disagreement among the jury in giving their verdict may, the article estimates, be due to the presence of Europeans and Parsees on the panel. It is a pity that Government do not try to conciliate leaders like Tilak and through them the people at large and thus convert them to their views, instead of humiliating them.

Remarks on the conviction of Tilak.

41. On the same subject, a leader in the *Kesari*, of the 27th July, says that the punishment is too severe considering the advanced age and ill-health of Tilak.

Erratum.

On page 598 of the report, in the [illegible] of the article numbered 37 "allowed" is a misprint for "disallowed".

CONFIDENTIAL. **No. 32 of 1908.**

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 8th August 1908.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES

II.—HOME ADMINISTRATION.

PAGE

(*h*) *Railways*—

Railway thefts 530

VI.—MISCELLANEOUS.

Discontinuance of the *Liberal* paper .. .. *ib.*
The Madras Provincial Conference 531

VERNACULAR PAPERS.

I.—FOREIGN POLITICS.

PAGE

A parliament for Turkey 532
Remarks on the establishment of a Constitutional Government in Turkey .. .. *ib.*

II.—HOME ADMINISTRATION.

(*a*) *Police*—

Reckless prosecution by the police constables .. .. *ib.*

(*b*) *Courts*—

The trial and conviction of Mr. Tilak 533
Rejection of Tilak's application for leave to appeal .. *ib.*
Conviction of Tilak 534

(*k*) *General*—

"The annual exodus to the hills" .. .. *ib.*
"How far does the unrest reach the villages?" .. 535
The present condition of India .. .. *ib.*
The lawyers and the Government 536
The recent cases of sedition .. .. *ib.*
"National duty" .. .. *ib.*

II.—HOME ADMINISTRATION—*cont.*

PAGE

(*k*) *General*—cont.

"Our rights" 537
Detectives .. .. *ib.*
Telegraphic charges on deferred messages .. .. *ib.*
Indians in the public service 538

VI.—MISCELLANEOUS.

The coming election to the Madras Legislative Council .. *ib.*
"The tree of Indian progress" .. .. *ib.*
"Patriotism rewarded by imprisonment" .. .. .. *ib.*
Dr. Nair's report on factory labour .. .. *ib.*
The disturbances in Bombay and the popular leaders .. 539
"Ourselves" .. .. *ib.*
Rioting in Bombay 540
The murder cases at Simla 541
Sir Bampfylde Fuller .. .. *ib.*
The conviction of Chidambaram Pillai and Subramania Siva .. .. *ib.*
Exhorting the people to subscribe to the Arabinda defence fund 542

ENGLISH PAPERS OWNED BY NATIVES.

II.—HOME ADMINISTRATION.

(*h*) *Railways.*

THE INDIAN PATRIOT,
Madras,
Aug. 1st, 1908.

Railway thefts.

1. The *Indian Patriot*, of the 1st August, writes as follows:—"We are daily receiving complaints from various quarters that goods transmitted through the railway are being tampered with and this has been especially the case during the mango season which has just passed. From Bengal the cry has been persistently heard that the transmission of fruits by railway always means loss; and Madras has never been far behind. Indeed it is doubtful whether the seriousness of the situation does not call for an immediate and thorough enquiry. The Police Commission was appointed to enquire into some serious allegations against the police which had become chronic; and the allegations against railway servants are also fast growing chronic. Those who enter the railway service have learnt to look upon an 'extra income' every month, and this extra income has to come in some way. Without this an ordinary railway servant does not feel satisfied. He has a right to it, and if it does not come in by way of *mamuls* it has to be recovered by recourses which are not always creditable to any one. First of all there is temptation in the way. In several cases things are not well packed, and the solitary servant finding himself alone could not resist the temptation of putting his hand. The railway authorities ought to see that things are properly packed, and above all the Railway Police ought to be strictly kept away from contact with station officials whom it is their duty to watch over. But the Railway Police is after all a police. Whatever it is, the clear duty of the railway authorities is to see that this scandal does not stand for ever, and they should seriously take up the question of these thefts which seriously affect the public."

VI.—MISCELLANEOUS.

THE LIBERAL,
Madras,
Aug. 2nd, 1908.

2. The *Liberal*, of the 2nd August, publishes the following leader:—

Discontinuance of the *Liberal* paper.

"OURSELVES.

"It is our painful duty to announce to our subscribers and readers that we have resolved to discontinue the publication of the journal for the present In the last week Messrs. T. Gopal Naidu & Co., the printers of the paper, have given notice that they are unwilling to print and publish the journal hereafter on account of the penal confiscation clauses of the New Press Act. The proprietors of big respectable printing presses would not like to run the risk of losing their valuable properties for the sake of the pittance which they might receive as printing charges of weekly newspapers. Further, we are not enamoured of the policy of seditious prosecution of our rulers; and in these stirring days one is likely to lose one's mental balance and imagine every bush an officer. A Pinhey might hold that there is no place for comic illustrated journalism in a subject country filled with inflammable material. In England and America a certain amount of latitude is allowed for humourous and comic journals. But India is not England. If the present law of sedition as laid down in the Penal Code is literally enforced, every cartoon and every critical article might be considered as bringing the administration into contempt or ridiclue. As J. D. Mayne has said, half the population of India would be in the dock if the law of defamation as laid down in section 499 of the Penal Code were to be literally enforced. But our Judges and Magistrates are bent upon straining the law of sedition. After the conviction and sentence of Mr. Tilak one may safely hold that there is no liberty of the press in British India. The appointment of a Censor or Director-General of Newspapers is only a question of time, as Lord Minto has assured us that a general press law is an imperative necessity. When a house is on fire, the owner is likely to resent a joke rather than appreciate it. What might appear as a harmless joke in peaceful times, might be taken as rank sedition when a storm is raging. We have no special desire to be His Majesty's involuntary guests in Port Blair or the Penitentiary. No benefit accrues to the country by recklessly frittering away one's freedom. One can be useful to the people in one's own humble way outside the jail than inside it. Further for the last three months it has been a losing concern. We have therefore resolved to stop the publication of the journal for the present."

The Madras Provincial Conference.

The Wednesday Review,
Trichinopoly,
Aug. 5th, 1908.

3. The *Wednesday Review*, of the 5th August, writes:—"We cannot but regret the decision of the Mahajana Sabha not to hold the Madras Provincial Conference this year. If we remember right, it was only two months ago that the Sabha decided upon holding the Conference some time in August and we do not think there has been any great change of a disquieting character within these two months which could be adduced as a sufficient reason to drop the session. The excitement in one or two districts in the presidency is no valid reason to give up the Conference. It appears that the chief argument advanced at the meeting of the Sabha held last week for coming to such a decision was, that the country was in a troubled state and so it was not desirable to hold a session of the Conference as previously arranged. If that was the main plea we should think that it was rather a good ground for holding it than for dropping it. When the country is passing through a period of storm and stress, it is most advisable for the leaders to call a Conference and take the opportunity to denounce violence and sedition and show to the Government that the responsible leaders as voicing the opinion of the great majority of the people thoroughly appreciate the difficulty of the Government in meeting the situation and offer their hearty co-operation in tiding over the present troubles. Instead of there being any chance or risk of the work of the Conference being misunderstood by the Government, it would have afforded a splendid opportunity to vindicate the loyalty and the lawful character of that body. After all what is there in the programme of a provincial Conference to excite the suspicion of the authorities? The delegates are not going to discuss imperial politics, criticise the Anglo-Russian Convention, question the expediency of our frontier wars, and denounce the costliness of Lord Kitchener's army reorganisation scheme. They don't agitate for *Swaraj*, and if at all, they will plead for a larger share in guiding the affairs of the provincial raj. When such is the modesty of their programme, we do not see how it is risky to hold the Conference. The action of the Sabha has come upon us as a surprise and we are afraid that it will not commend itself to anybody who can take a calm survey of the events which seem to have unduly agitated the Sabha, rather the few members who met last week and came to this hasty and ill-advised decision."

VERNACULAR PAPERS.

I.—FOREIGN POLITICS.

SWADESAMITRAN,
Madras,
Aug. 3rd, 1908.

A parliament for Turkey.

4. The *Swadesamitran*, of the 3rd August, writes:—We learn that, from November next, Turkey will have a Parliament of its own, thus changing its Government, which was all along an absolute monarchy, into one of a representative character. The Sultan of Turkey used to be called the "sick man of Europe," implying thereby that the other European Powers expected to swallow up Turkey one day or other. These Powers, under the guise of taking the side of the Christian subjects of the Sultan of Turkey, have succeeded in liberating very many of them and the territories occupied by them, from the control of the Sultan, so much so that the extent of his dominions was gradually being reduced. It is only the mutual jealousy among the European Powers themselves that has prevented any one of them from successfully swallowing up the whole of Turkey. Some of the patriots among the Muhammadans of Turkey realised all this and resented the undue interference of these powers. This naturally led them to aspire for a Parliamentary Government as a remedy for the absolute sway of the Sultan and they began to clamour for it as we in India do now. The Sultan was for a long time able to suppress these with the strength of his troops; but he soon saw that his subjects were asking only for what obtained in every other country in the world and decided to grant their request. Had it not been for the fact that the Sultan and its subjects belong to the same race, he would surely have tried to suppress the new party at any cost, as the British Government is now doing in the case of their Indian subjects. But the Sultan felt with his subjects and Turkey is to have a Parliament within three months. May liberty thrive! May *Swaraj* be established everywhere!

KERALAPATRIKA,
Aug. 1st, 1908.

Remarks on the establishment of a Constitutional Government in Turkey.

5. Referring to the riots and disturbances which took place in Turkey owing to the unsatisfactory administration of that country by the Sultan and the consequent establishment of a Constitutional Government, a paragraph in the *Keralapatrika*, of the 1st August, says that the incidents which took place in Turkey were lessons to all Governments to make such reforms as may be in accordance with the requirements of the people and the exigencies of the time.

II.—HOME ADMINISTRATION.

(*a*) *Police.*

JARIDAH-E-ROZGAR,
Madras,
Aug. 1st, 1908.

Reckless prosecution by the Police constables.

6. The *Jaridah-e-Rozgar*, of the 1st August, makes the following comments on reckless prosecutions by Police constables. Every effort has been made during the regimé of Lord Curzon to ameliorate the condition of the Police, and for this purpose a Commission was appointed. The result was that the salaries of Police constables and other officers of the Police were increased. The Government expects every officer to do his duty with uprightness and zeal, but the Policemen do not seem to perform their duties with honesty. On the 20th July last, a Police constable, No. 1572, recklessly prosecuted two Hindu boys for being disorderly on a public road. The two boys were acquitted by the Magistrate for want of

evidence. Another Police constable, No. 345, of the E Division, prosecuted a carter for driving his vehicle on the wrong side of the road, but the Magistrate this time also acquitted the accused with the remark that "if proper steps are not taken to check such reckless prosecution, the Court will be obliged to grant compensation to accused and protect them.

The *Jaridah*, in conclusion, writes that the above cases support the view that the Police concoct cases and trump up false charges. If the policemen themselves act in such an arbitrary way, how can it be expected from them to put down disorders and other offences in the city? The officers of the Police constables should have a keen watch over their movements, and that steps should be taken by the Police Commissioner to pass such orders as would tend to put a stop to reckless prosecution by the Police.

(*b*) *Courts.*

SWADESAMITRAN,
Madras,
July 31st, 1908.

The trial and conviction of Mr. Tilak.

7. The *Swadesamitran*, of the 31st July,* writes:—What is the object of the infliction of such a cruel sentence upon Mr. Tilak? Could not that object be gained by inflicting a less severe punishment on him? Two out of the nine jurors returned a verdict of "not guilty" and yet the Judge never heeded this; nor did he take any note of the facts that Mr. Tilak had sacrificed his life and soul for the cause of his country and that he was just then in a very poor state of health! But still the people adore Mr. Tilak as a sincere patriot and naturally felt greatly grieved at his conviction. Not only in Poona, his birth-place, but in every part of India, the people lamented over his fate. It is neither justice nor statesmanship to treat such noble patriots as Mr. Tilak in the same manner as any ordinary criminal convicted of theft or murder. Is it a wise policy still more to provoke the people whose minds are already in a disturbed state? By suppressing open sedition the Government is only acclerating the growth of secret sedition and this is not good either in the interest of the Government or in that of the public. So much for the cruel punishment inflicted on Mr. Tilak. Now coming to the trial itself, was that at least conducted in a most impartial and unobjectionable way? The articles on which he was charged were written in the Marathi language and yet he was tried by a Judge and jury neither of whom knew that language! Moreover the three most prominent Barristers in Bombay were retained by the Government so that Mr. Tilak could not get any able Barrister to defend him. Why should this have been done? Was not the Advocate-General enough on the side of the Government? Then again, is it not ungracious on the part of the Government to have added a charge under section 153 A when the charge under section 124 A was enough to sentence Mr. Tilak to transportation for life? Another important point on which stress was laid by Mr. Tilak in the course of his address to the jury is the fact that the Government had not taken notice of the strictures of the *Pioneer* and other Anglo-Indian papers on the Indian leaders. How can the Government expect the Indians to be satisfied if it makes this difference between the Indian and the Anglo-Indian Press? If the Government really wants to rally the moderates to its side, this is not the way to do it. Even a benefit done to the people will not be fully appreciated by them if their feelings had been wounded previously.

SWADESAMITRAN,
Madras,
Aug. 5th, 1908.

Rejection of Tilak's application for leave to appeal.

8. The *Swadesamitran*, of the 5th August, remarks:—We learn that the Advocate-General of Bombay has refused to grant a certificate permitting Sri Tilak to appeal to a Full Bench against the decision of Justice Davar. This does not surprise us at all, because it was the Advocate-General himself who, in conjunction with the Judge, brought about so many irregularities in the trial, and how can he now willingly admit that his conduct as Public Prosecutor was wrong? Is this not the outcome of the Advocate-General having been asked to prosecute the case against Sri Tilak?

---

* Received in the current week.

KISTNAPATRIKA,
Masulipatam,
Aug. 2nd, 1908.

Conviction of Tilak.

9. Referring to the trial of Mr. Tilak, the ***Kistnapatrika***, of the 2nd August, observes:—If on the two occasions when Mr. Tilak was tried for sedition he had been found guilty by the European majority in the jury, it is useless to find fault with the jurors themselves. For, Europeans do not understand the Mahratti language. Moreover, just as Mr. Tilak considered it patriotic to contribute articles to newspapers, so they might have thought it their duty to their country to pronounce Mr. Tilak guilty. This defect is due to the jury system itself. Trials by jury in India are farcical. In England, when an offender is tried, his countrymen and equals are empanelled as jury. Even in India, when Europeans are tried, almost a similar practice is followed. But when Indians are tried, that practice is not observed. It is difficult for European jurors to understand a vernacular language. Moreover, for various other reasons, it is rarely that they are kind towards the native editors of newspapers. So, in cases that are being tried in Bombay, it is certain that the accused will be found guilty in 99 out of 100 cases. Would even a single true Indian say that, while passing the sentence, Mr. Davar was prompted "by genuine kindness." Let the papers—the ***Pioneer***, the ***Madras Times***, the *Englishman*, and the *London Times*—accuse him of kindness. He does not surely care for the opinion of the people. He thought that the unrest in the country would cool down by pronouncing a sentence of transportation. Can he now declare that the country has been pacified?

(*k*) *General.*

DESABHIMANI,
Cuddalore,
July 29th, 1908.

"The annual exodus to the hills."

10. The *Desabhimani*, of the 29th July,* writes in English as follows:—"It is essential that the Government and the Secretariat should be constantly in touch with the people. It is only then that they can learn at first hand what the wants and wishes of their subjects are and how they can be best supplied or satisfied. To this end Governors of Provinces should be constantly touring through various districts and even through villages without the usual pomp and pageantry and should hold free intercourse with the people as Lord Ampthill did. It will not do merely to consult the official head of the district and to act on his advice. You must also consult the non-officials and the ryots directly and ascertain their wants and grievances. To do all this successfully and satisfactorily the Government should, throughout the year, be on the plains and not, as now, shut themselves, as it were, on the cool heights of Simla, Ootacamund, Mahablishwar or Darjeeling as the case may be for one-half of the year. This half-year exodus to the hills no doubt conduces to the health of those that betake to them, but the evil consequences of it to the people can best be judged by imagining the British Government to sit on the cool heights of Ben Nevis for six months in the year instead of in London for the whole year. Europeans have now become so far acclimatised to India that the Indian sun and weather even in the hottest months of the year are not unendurable. They have, besides, for their offices, airy palatial buildings, two or three stories high, often on seaside, with constantly waving electric fans and punkahs. Collectors and other District officials and European merchants and missionaries spend the whole year on the plains without being much the worse for not migrating to the hills. The Government and the Secretariat can also without much discomfort manage to work on the plains pretty much as these others do and be more in touch with the people and their wants. Should they do so, it will tend more and more to the cultivation of free intercourse with the people and they will come to understand each other better. The people will then understand the difficulties of Government and will try to help the Government out of it as much as possible and the Government will in their turn learn the people's wants and grievances and will try, with the resources at their command, to help and relieve them. It is to be hoped that the Indian Governments, Imperial and Provincial, will make up their minds in the

---

* Received in the current week.

interests of their subjects to practice this amount of self-denial in future and to give up this annual exodus to the hills which, in addition to its costliness, stands in the way of their doing fullest justice to the people over whom they rule."

SATHIYAVARTHAMANI,
Pasumalai,
Aug. 1st, 1908.

"How far does the unrest reach the villages?"

11. The *Sathiyavarthamani*, of the 1st August, writes in English as follows:—"We were surprised recently, while passing through many villages, to find that hardly any one had heard of the word *Vande Mataram* which is the slogam of Indian Nationalists; and that the great problem of self-government, or even of discontent with the present Government, had not yet begun to exercise the Hindu or Muhammadan mind in the rural parts of the country. While the Presidency towns and other populous centres are excited with the trials of well-known men for sedition, there is hardly one of these thousands of villages and hamlets which knows what is going on or who care a rap for all the contentions of Tilak, Chidambaram Pillai, Chandra Pal and Company. This is a significant fact. The people of India are, on the whole, not only thoroughly contented but are also loyal. And we are confident that if it were given to them to vote as to British or native rule, 99 in every 100 would vote for the continuance of the British Raj. They have not yet come to repose confidence in native administration. They have seen and still see too much of it. What they seek is more rather than less of the whiteman in the administration of the Government. We know that the Extremists are serious men and many of them true, if misguided, patriots. But they must be patient and not precipitate matters if they not only wish self-rule but even a fair modicum of influence in Government. But what the people desire is to be let alone in the enjoyment of all the good that they are now enjoying."

NYAYABHIMANI,
Karikal,
July 27th, 1908.

The present condition of India.

12. A correspondent of the *Nyayabhimani*, of the 27th July, * writes:—The whole of India is now being convulsed by various events. The Indians are not the men to stand by and coolly see Bal Gangadhar Tilak, who had devoted his very life for them, transported for life. They are now in a perturbed state of mind. Peace can never be restored in the country unless all the political prisoners are released and the Government is conducted according to the wishes of the people. We hope that Lord Morley will not attach any weight to the words of Lord Curzon and Lord Cromer, whose brains seem to be made of iron, and that he will soon introduce the necessary reforms in the Indian administration. It seems as if the adoption of Russian ways of Government in India is an outcome of the recent visit of King Edward to Russia!

The *Nyayabhimani*, of the 30th July, * observes:—The British originally stepped into India as modest traders and then made it their own by mean methods which were far from being civilised or noble. We doubt whether they will hereafter at least rule the country in the interests of its people. It is quite natural that one's intelligence is blinded before an impending evil!

The same paper * writes:—The British Government is now very active in arresting and imprisoning the editors of newspapers and the popular leaders in India for sedition. We need not dilate much upon this. As long as the Government has military strength on its side, it will be an easy thing for it to pounce upon the Indians on some ground or other and get them out of its way. But how long does the British expect to continue this policy successfully? What was the fate of the Englishmen during the Afghan wars? How many European heads were held aloft on the points of the Afghan lances? Then again how many Englishmen died in the contest with a handful of Boers? Providentially the able General of the Boers died and they set free the English prisoners on their swearing that they would not again take up arms against them. But yet these false and unprincipled Englishmen joined their army again and after a strenuous fight for three years had an unexpected victory. It is only to men like the Boers who had given the Englishmen a taste of their strength, that these Englishmen bow. So when they see that their Indian subjects are a meek and submissive sort of people, patiently suffering every kind of hardship, they naturally ride roughshod over their feelings and have made them their enemies. The Englishmen seem to think that they have bought India for money and that the Indians are therefore their slaves. An extraordinarily heavy taxation and cruel laws have brought on famine and woe into the land. If, at this juncture, the popular leaders advise the people to unite and work for their country, they are at once hauled up for sedition and convicted by one-sided Judges and juries quite against the provisions of law and evidence. Not only this, they also allow the English papers to villify the Indians as much as they choose. What opinion will the people have of this Government? Will it not accelerate the growth of the unrest already existing in the land to regard the leaders of the people as murderers and thieves and maltreat them even in prison? We do not know why the English Government has come down so low in its methods of administration. We hope that Lord Morley, on whom rests the responsibility of safeguarding the interests of India, will meet the situation boldly and exercise his control over the executive officials in India with an iron hand.

---

* Received in the current week.

SWADESAMITRAN,
Madras,
Aug. 6th, 1908.

The lawyers and the Government.

13. The *Swadesamitran*, of the 6th August, writes:—In discussing the necessity for the introduction of certain reforms in the constitution of the Government of India, Lord Minto observed in August, last year, that the elective principle had given room to an undue predominence of the lawyer element in the Provincial Legislative Councils in India and that many other important communities were unrepresented on these Councils. No doubt the lawyers and the educated classes in general are objects of jealousy and hatred to the Anglo-Indians in India. But why should the officials also share these feelings? In England itself it is the lawyer element that predominates in the machinery of the Government. As Sir Edward Clarke remarked, the present English Cabinet consists mainly of lawyers. When the head-quarters of the Empire is like this, how can the same state of affairs in India be criticised?

SWADESAMITRAN,
Madras,
Aug. 7th, 1908.

The recent cases of sedition.

14. The *Swadesamitran*, of the 7th August, observes:—The welfare of the country and the reputation of the Government will not be increased by arresting and inflicting cruel punishments upon the popular leaders and this was the view recently expressed by Babu Surendernath Banerjea also. Though there may be two parties in India now, law and justice are the same for both. Can the leaders of the old party keep quiet if the leaders of the new party are most horribly punished? The aim of both the parties is to better the condition of the country and no one harbours the idea of subverting the British Government. The mere fact of criticising the actions of Government will not denote a sense of hatred towards that Government. We do not say that those who write really seditious articles should go unpunished; but the circumstances of each case must be taken into consideration. Neither Lord Minto nor Lord Morley can believe that quiet will be restored in the country by most inhumanly punishing our elders like Sri Tilak. If there is a seditious feeling in the country, this procedure will only have the effect of smothering it for the present. Sir George Clarke once said to the members of his Legislative Council, "The Government will not work in any spiteful spirit in trying to suppress sedition in the land." Can it be said that either Justice Pinhey or Justice Davar did not show any spite towards the accused in the cases tried by them? "Justice must ever be softened by mercy" is an English proverb. Has this been applied in any case of sedition till now?

KISTNAPATRIKA,
Masulipatam,
Aug. 2nd, 1908.

"National duty."

15. A correspondent to the *Kistnapatrika*, of the 2nd August, writes:—The body of a person will be in a sound condition, if all its members perform their functions in harmony with one another. If there is disagreement among them, foreign

insects will enter the body gradually, develop themselves and affect the health. If by any cause whatever there be agreement among the members of the body, these injurious insects cannot remain there Some die out and some escape through excrement and urine and save their lives. National bodies also are subject to similar conditions. If all their parts agree with one another, foreign ideas cannot but vanish. Health is not easily secured unless medicine be taken and proper diet observed. Will anybody ruin his health fearing the rigour of diet?

ANDHRAKESARI,
Rajahmundry,
July 24th & 31st, 1908.

"Our rights."

16. A correspondent to the *Andhrakesari*, of the 24th and 31st July, issued combinedly and received on the 4th August, writes as follows:—Lord Morley had to butcher mercilessly his fondly cherished pet views. He declared the partition of Bengal, which keeps the Indians in a subject condition, as a settled fact, in spite of the prayers of crores of people. He was indifferent when the Indian Government were allowing the unrest caused thereby to grow by their despotic measures. Mistaking the agitation concerning taxes in the Punjab for a political one, he deported two gentlemen without trial not only against his own conscience, but against all precedents of British history. Declaring that liberty of the press and freedom of speech could not exist under a despotic Government, he indicated that those two rights would be withdrawn. But now he admits there is a living movement in India.

The Government is a body formed primarily for the preservation of the rights and happiness of the people. The rulers get their power only from the ruled. If the ruled would not confer that power on them, they could not take it for themselves. When they take it by force they (the rulers) become irresponsible. They try by all means to strengthen their power by crushing the ruled instead of advancing their welfare. And in order to keep the ruled under subjection, they infuse fear into their hearts by their actions. Under these circumstances, the ruled need only one thing. It is confidence in their strength. They must believe that not only human strength but divine power also is on their side. If they do not have confidence in the divine promptings, they may sometimes fail to resist their enemies. In this world, God created all human beings alike. It is not therefere the will of God that one should be subject to another. I do not mean that every one should act as he pleases. God has granted certain ideals, namely, happiness, peace, love and brotherhood. These cannot be secured by any nation but the one whose members are governed according to their wishes. Oh, brethren! You forget why you were created by God and do not perform your duty out of arrogance. Open your eyes at least now. Do not be burnt by the fire of anger of God by disobeying Him.

AKASAVANI,
Rajahmundry,
July 30th, 1908.

Detectives.

17. The *Akasavani*, of the 30th July, observes:—Certainly every responsible Government should employ spies to find out disloyal persons and secrets. Especially the British rulers who are foreigners cannot but have spies to dive into the ins and outs of our people. But it is of no use to have as a spy a foolish fellow that betrays himself at the very first visit and is quite ignorant of conversing properly. One such detective visited our office and failing in his object to get information, he departed threatening us saying "You will understand why I have come here." We need not mind his threats, but we feel sorry for the Government wasting money in employing such an ignorant fellow as a detective.

NADEGANNADI,
Bangalore City,
Aug. 1st, 1908.

Telegraphic charges on deferred messages.

18. The *Nadegannadi*, of the 1st August, observes that because the reduction of telegraphic charges on deferred messages to a minimum of 4 annas few years ago has resulted in considerable loss of revenue to Government, the Government contemplates an increase of these minimum charges. The paper remarks that considering the immense advantages of the present system to the general public and the vastness of the resources of Government from other directions, it would be well to retain the existing

rates; but the first care of the present Government is to ensure its own profits under any circumstances, and every question of public interest or convenience comes after it, and is given only secondary importance.

SHAMS-UL-AKHBAR,
Madras,
Aug. 3rd, 1908.

Indians in the public service.

19. The *Shams-ul-Akhbar*, of the 3rd August, under the heading "Indians in the public service" writes as follows:—The proportion of men of different nationalities employed in the public service is detailed below:—

Nationality.	Population.	Public appointments.
	PER CENT.	PER CENT.
Hindus	70	33·2
Mussalmans	21	5·4
Christians	1	61·4

The above table clearly shows that the proportion of Christians employed is much higher than that of the employees of the other nationalities. Since the Englishmen are the conquerors, they therefore have a greater and preferential claim to the higher appointments than others. It is the Mussalmans alone who occupy an inferior position in the public service. Rightly speaking the Mussalmans ought to have a greater share of the loaves and fishes of Government.

VI.—MISCELLANEOUS.

SWADESAMITRAN,
Madras,
Aug. 1st, 1908.

The coming election to the Madras Legislative Council.

20. In discussing the merits of the three candidates who now seek election to the Legislative Council in the place of Mr. K. Srinivasa Row, the *Swadesamitran*, of the 1st August, remarks:—If Mr. G. Raghava Raw of Ganjám is elected, there is a chance of the Government dragging him to its side by giving him an employment under it like that of a District Munsif. But it will never think of doing it in the case of Mr. Kesava Pillai of Gooty; nor will he care to have it. So, on the whole, we think Mr. Kesava Pillai is the best of the competing candidates.

INDIA,
Madras,
Aug. 1st, 1908.

"The tree of Indian progress."

21. The *India*, of the 1st August, observes:—The authorities were always looking with a jealous eye upon the growth of the Indian National Congress and hoped that one day or other this institution would be broken up for want of unanimity among the people. It was only after the split in the Congress caused at Surat that these authorities realised that a new branch, full of life, had sprung out of the old tree which had withered and this naturally provoked them We knew that this would be so and we knew also that any attempt of the authorities to uproot this branch would only be in vain. We anticipated their attempt to pluck off leaf by leaf from this branch; but we kept quiet, because we knew that in the place of one leaf plucked off ten would surely sprout forth at once.

"Patriotism rewarded by imprisonment."

22. The London correspondent of the same paper writes:—How long will the children of Bharata have to go to prison for being patriots? The recent prosecutions and convictions have clearly proved that even a conversation about *Swaraj* is dangerous. In every other country in the world all the persons recently convicted for sedition would have been respected both by the Government and the public for their nobility of sentiment, culture and eloquence. But in India these very qualities prove sources of danger and indignity to them, and what is considered mean by the rest of the world becomes a passport for one to get into the good graces of the Government.

SWADESAMITRAN,
Madras,
Aug. 4th, 1908.

Dr. Nair's report on factory labour.

23. While commenting on the dissenting minute of Dr. Nair in connection with the report of the Factory Commission, the *Swadesamitran*, of the 4th August, remarks:—In the separate report submitted by him, Dr. Nair says, "From what I have observed in my tour

throughout India, the Indian capitalists appear to be less kind to their operatives than the European capitalists. Though all Indian capitalists are not like this, still, on the whole, the workmen in the Indian factories suffer more hardships than those in the European factories." But we do not agree with him in this view. The Europeans are never kind to their Indian workmen. They exact the full work from them most mercilessly. But Indian masters are never so unkind as to exact work from their operatives to the minute. The beating and the suffering cannot be more in an Indian factory than in a European one. It is on account of this that Indian workmen prefer service under Indians to service under Europeans.

SWADESAMITRAN,
Madras,
Aug. 3rd, 1908.

The disturbances in Bombay and the popular leaders.

24. The *Swadesamitran*, of the 3rd August, writes :—With reference to the recent disturbances in Bombay, the Governor, Sir George Clarke, seems to have expressed his disappointment at the apathy of the popular leaders in not having helped the Government to quell these disturbances. Some days previous to this the *Times of India* made the same remark. We do not know whether the Governor took his cue from this paper or whether the editor of this paper was able to read the thoughts of the Government beforehand. Anyhow the coincidence of the opinion of the Governor and this paper shows the link that exists between the Government and the Anglo-Indian papers. Leaving this alone, we cannot understand what the popular leaders can do in the case of disturbances caused by the rash acts of the Government itself. Already the feelings of the people have been roused by the indiscriminate deportation and imprisonment of the popular leaders all over India. In Bombay itself Mr. Paranjpe, the editor of *Kal*, was sentenced to 19 months' rigorous imprisonment, even though the jury recommended him to the mercy of the Judge on the ground that it was more a sense of patriotism than a seditious motive that actuated him to write the articles in question. Soon after this conviction, the prosecution of Sri Tilak was begun. There were many irregularities during his trial. The Judge, who tried the case and the Barristers who appeared for the Crown, did not afford every facility to the accused to have justice, and the Judge never took into consideration the status, character, age and health of the accused in passing sentence on him. All these wounded the feelings of the people and they were exasperated into transgressing the bounds of law ; and how can the popular leaders, many of whom did not, themselves, like the way in which Sri Tilak has been treated, help to quell the disturbances of the people? Moreover, the Government must have known that, by beginning prosecutions for sedition even in quiet Bombay, it would irritate the people. Even if it did not know this, it must have taken a lesson from what happened at Tinnevelly as a result of the incarceration of Sri Chidambaram Pillai. Did the Governor, who now accuses the popular leaders of apathy, consult them before beginning the prosecutions of Sri Tilak and Sri Paranjpe? If this has been done and if these leaders had approved of the action of the Government, then the Governor would be justified in finding fault with the leaders now. How can these be held responsible for the consequences of certain acts of the Government committed without their advice?

ANDHRAKESARI,
Rajahmundry,
July 24th & 31st, 1908.

"Ourselves."

25. Referring to the criticisms levelled at it for the alleged change in its tone, the *Andhrakesari*, of the 24th and 31st July, issued combinedly and received on the 4th August, observes :—It is our firm belief that we can make progress by introducing national education, by adopting the panchayat system and by encouraging *Swadeshi* articles and boycotting foreign ones, but not with the help of bombs and a murderous policy. Our paper never withholds from preaching the national duty as described above. Owing to many causes our paper has been now and then subject to troubles, ever since it was started two years ago, and accordingly it was not possible to issue it at regular intervals. There is no other difficulty. We request the Telugu public to patronise and maintain our paper for all time to come out of patriotism.

The *Akasavani* (a newly-started paper), of the 30th July, writes:—It may be surprising to many to note that a new paper has been started at the present critical time when the existing newspapers are collapsing. But when our objects are made known, the surprise will vanish and the paper will be welcomed with pleasure. The name of our paper is *Akasavani* (voice from heavens). It can convey a message of peace to every home in its natural, dignified and plain language. According to the saying that "the world exists on news", this paper can watch the affairs of the world and inform them regularly to the Telugu public. It is a well-known fact that want of education is detrimental to the progress of the country. The chief aim of our paper is to expose the defects in our conduct, etc., in order that ignorance may be removed and the light of knowledge may shine, and to publish the ancient histories of England, America, Japan, Germany and such other countries, the lives of those who worked for the elevation of mankind, moral stories, works on natural science, agriculture, commerce, industries, hygiene and educational topics, etc., in order that people may know them, and to serve the country so as to please all parties by developing the knowledge of the Indian nation and strengthening the character of the people. The "occult meaning" of *Akasavani* is to make our hearts expand as wide as the sky. While its aim is to remove the darkness which checks national elevation, enlightened knowledge and self-improvement, and to light the torch of knowledge, it is not its intention to entangle itself in political discussions and be drowned.

Nadegannadi,
Bangalore City,
Aug. 1st, 1908.

Rioting in Bombay.

26. Referring to the fact that His Excellency the Governor of Bombay called upon the leading citizens of the city to co-operate with the Government in its attempts to suppress the riots, the *Nadegannadi*, of the 1st August, remarks that it is painful to see the Governor thus striving to pacify the feelings of an indignant public. The authority of these Government officials, however great and useful in intimidating the people by means of police oppressiveness and firearms, is of no avail in quieting an excited mob. Again the helplessness of these administrative heads in controlling the masses arises from the fact that the strength of their Government lies not in the love and confidence of its subjects but in its ammunition and prisons. The authorities alone are responsible for the present situation in Bombay and they must take the consequences of acts which they did on their own responsibility. The popular leaders were not consulted before prosecuting Mr. Tilak for sedition, nor are these leaders now able to use their influence with the masses. The authorities should now rejoice in the results of a situation which they themselves created. It does not become a strong and resourceful Government to feel confused and censure a few popular leaders for not helping them. The Anglo-Indian authorities belonging to the Heaven-born Civil Service possess world-wide renown for their administrative capacity. It is thus with mingled feelings of regret and amusement that we see His Excellency the Governor of Bombay puzzled by the confusion caused by himself and accusing the leading citizens of aloofness.

Referring to the rioting of the millhands in Bombay, the same paper observes:—There can be no use in rioting or throwing stones at the Europeans; it can only result in the loss of life of the rioters. But one thing it proves and that is that the public are showing their discontent against the conviction of Mr. Tilak. But this discontent does not affect the Government in any way, nor does the Government seem anxious to ascertain public opinion. For, public opinion does not form a factor in the present administration, which is carried out by the British officials according to their own will and pleasure. They have disarmed the people so that no harm may result from them. Besides Military troops have been quartered in various parts of the country and railways constructed for their transport wherever they may be required. The authorities are thus in a position to suppress any riot, however great and in any part of the country in a single day's time. Under these circumstances, it is foolish to expect that the people can do anything substantial by throwing stones (at the Europeans) except demonstrating their extreme regret and anxiety caused by the present action of Government.

BHARATHI, *Bangalore City*, Aug. 5th, 1908.

The murder cases at Simla.

27. Referring to the murder cases at Simla, the *Bharathi*, of the 5th August, observes:—Corporal Cullen is said to have gone out of his house with a loaded gun and shot dead the first Indian he came across. He also seems to have said that he murdered the native in order to avenge the murder of an English nurse (Miss Hooper) by a Muhammadan. The news, if true, reveals the deplorable condition to which the Indians have been reduced. The newspapers urge that ten black heads should fall for every European (red head) killed. A letter was also produced in Court in which the army threatened to indiscriminately massacre the Indians for seven days if a single European should be killed. These persons who incite or attempt to murder have not been punished nor even warned; because it is probably believed that God takes a delight in these sights of massacre or bloodshed. And now a European after deliberately loading his gun comes out of his house and murders an innocent Indian. All India is eager to know what punishment will be meted out to this murderer. The authorities take a pride in saying that one great principle of British justice is that "it is better that ten guilty persons should escape rather than one innocent person should be punished." Now, an innocent English nurse has been murdered by an Indian and again an innocent Indian has been killed by an Englishman, and every Indian eagerly awaits the result of the trial of these two murders.

VRITTANTA CHINTAMONY, *Mysore*, Aug. 5th, 1908.

Sir Bampfylde Fuller.

28. Commenting on an article in the *Nineteenth Century* (*and after*) by Sir B. Fuller relating to the unrest in India, a correspondent of the *Vrittunta Chintamony*, of the 5th instant, observes:—Sir B. Fuller, not content with the policy of repression he pursued and the perturbation he caused while in India, still embitters Indian feeling by unjustly attacking the present educational policy of Government (as being the cause of the unrest) and by condemning the schoolboys and the schoolmasters alike as having taken part in the anarchist movement. If the Government should take up the suggestion of Sir Fuller and remove even the existing facilities for education, it will only pave the way to the founding of "national schools." Is not such a policy prejudicial to British interests, as, under a national system of education, it would be easy for the people to study their own religion and Western science and imbibe Japanese patriotism? Are not the writers of such articles the enemies of England? Unless such writings are stopped and the authors severely punished, there is no possibility of the relations between the Government and its subjects improving. It is hoped that the British Government will not fail to punish Sir Fuller adequately for his mischievous suggestions.

BHARATA BANDHU, July 11th, 1908.

The conviction of Chidambaram Pillai and Subramania Siva.

29. A leader in the *Bharata Bandhu*, of the 11th July,* referring to the conviction and punishment of Chidambaram Pillai and Subramania Siva, says that these noble patriots, who even if they have gravely erred in their Herculean labour characterised with unflinching disinterestedness to promote the welfare and prosperity of their motherland with a single-minded devotion to achieve noble ends, ought to have been treated sympathetically according to the divine maxim "To err is human, to forgive divine." But, on the other hand, they are accorded an atrocious and inhuman punishment by the Special Judge Mr. Pinhey who has evinced all the spurious and detestable "tiger qualities" in his sentence. This cruel act will tend to perpetuate the uncommonly evil memory of this Judge, not only in India, but all over the world. The oppressive punishment inflicted by this Judge cannot be justified at any time and at any place, even if the whole country were deplorably steeped in obnoxious sedition or still

---

* Published late and received on the 3rd August through the Superintendent of Police, Calicut.

more odious anarchism. Why should there be any need for seditious speeches? One single act of ill-advised policy like this will convert any loyal subject into a seditionist. It is deeply to be deplored that the glorious Government should with reference to this, observe such regrettable indifference and pitiable apathy when their officers perpetrate such acts tending clearly to prove that all the noble sentiments expressed in the proclamation of Her late Majesty Queen Victoria are delusive. Even the dwellers in the moon will not contemplate or desire the immediate or prospective withdrawal in the near future of the British Government from India. The only reasonable contention advanced is that the much-coveted form of representative Government should gradually be granted to Indians and this contention is admittedly within lawful limits as conceded not only by the Britishers but by all civilised nations. The disgraceful fact that Indians have not even the liberty which is the inalienable birthright of every man on earth will be widely known in foreign countries by such acts of these officers and that is not a creditable achievement for the Indian Government. Love and reverence for a country, *i.e.*, patriotism, is a crime only in India and if it is in all earnestness proposed that it should be so for ever, we can only say that a public avowal of this open secret by the rulers without any delay will be an act of salvation to the helpless people of this country.

BHARATA BANDHU,
July 11th, 1908.

Exhorting the people to subscribe to the Arabinda defence fund.

30. A sub-leader in the *Bharata Bandhu*, of the 11th July,* expatiates at tedious length in impassioned and stirring language on the exceptional merits of Arabinda Ghose, the foremost exponent of the new ideas, whose inspired utterances and unrivalled self-abnegation, it is alleged, has laid the country under deep obligation to help him in his hour of trouble. It exhorts the Indians and Malayalis in special to respond liberally to the appeal of his sister for funds to defend him in his trial. The article says that Government will not be displeased at any step taken to defend an undertrial prisoner and that rudimentary principle of British criminal justice is that it is better to allow one hundred felons to escape than punishing one innocent person.

---

* Published late and received on the 3rd August through the Superintendent of Police, Calicut.

[Issued, 11th August 1908.]

CONFIDENTIAL.

No. 33 of 1908.

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 15th August 1908.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

VI.—MISCELLANEOUS.

PAGE
Disease in India 544

VERNACULAR PAPERS.

I.—FOREIGN POLITICS.

PAGE
Even Turkey has got a representative Government ! .. 546

II.—HOME ADMINISTRATION.

(*b*) *Courts*—
The conviction of Sri Tilak and the English papers .. *ib.*
The conviction of Sri Tilak .. .. *ib.*
"The Bezwada sedition case" 547
(*c*) *Local and Municipal*—
The extension of the elective franchise in Bombay .. *ib.*
"A bolt on Pillais" 548
(*k*) *General*—
Cases of sedition in India .. .. *ib.*
Are political prisoners also thieves and murderers? .. 549
The Government and the famine work of Lajpat Rai .. *ib.*
"Our rights" .. .. *ib.*
"Wanted help" 550

II.—HOME ADMINISTRATION—*cont.*

PAGE
(*k*) *General*—cont.
The boycott day 550
Prevention of sedition .. .. *ib.*
The Tilak case 551
Cattle disease in Palghat taluk, Malabar .. .. *ib.*

IV.—NATIVE STATES.

The Press law in Mysore .. .. *ib.*
The Diwan's policy of retrenchment 552
The new Press legislation in Mysore .. .. *ib.*

VI.—MISCELLANEOUS.

The Mahajana Sabha and the Provincial Conference .. 553
India and the House of Commons .. .. *ib.*
The Russian and the Indian reformers 554
Sir Bampfylde Fuller .. .. *ib.*
Seditionists and their punishments .. .. *ib.*

ENGLISH PAPERS OWNED BY NATIVES.

VI.—Miscellaneous.

The Hindu,
Madras,
Aug. 11th, 1908.

Disease in India.

1. The *Hindu*, of the 11th August, publishes the following:—" Mr. Charles Gane, Honorary Secretary, National Anti-Vaccination League, writes to us under date, 50, Parliament Street, London, July 24:—

" May I be allowed to draw the attention of your readers to a return moved for in the British House of Commons, by Sir William Collins, M.D., M.P., and issued by the India Office on May 30th this year? This return gives the mortality from small-pox and cholera in India for the 30 years ending with 1906, and the plague death since 1896 (the year of the first outbreak).

" * * * * *

" The tremendous increase in the mortality for the years 1903, 1904 and 1905 was due to the plague deaths which rose from 2,219 in 1896 (the first year of the outbreak) to 684,445 in 1903; 938,010 in 1904; and 940,821 in 1905. In 1906 the plague deaths fell to 300,355 but the cholera deaths rose to 690,519, bringing the total mortality again considerably over a million. Small-pox in 1906 was also worse than for several years previously, although the annual deaths have never fallen below 42,000 in any year and only three times since 1877 have they been less than 50,000.

" Taking each disease separately, first as regards plague. The return shows that plague has been epidemic in India for 11 years. During that time Haffkine's plague serum has been very widely used and yet the deaths have risen from 2,219 in 1896 to 940,821 in 1905. Of what use has Haffkine's serum been in controlling the disease?

" * * * * *

" Then taking cholera next. The deaths in 1906 from this terrible disease were more than in any of the preceding 29 years with the exception of 1900 and 1892 when they were 797,222 and 726,367 respectively. I see it reported in The *Lancet* (London) of June 27th that cholera is very bad in the coal district just now and that Mr. Haffkine has gone to Jherria to perform cholera inoculations. When will this insane desire to control disease by spreading it die out?

" Lastly let us consider small-pox. This disease has caused 3,334,225 deaths during the 30 years for which the return was made, an average of 111,140 per annum. In spite of the enormous amount of vaccination reported every year in the Indian Government Reports, the number of deaths from small-pox in 1906 was nearly as many as the average for the 30 years (being 109,583) showing that vaccination has no power whatever over small-pox.

" * * * * *

" What, then, do these figures show? First that the general death-rate in India is higher by a good deal now than it was in 1885; secondly, that in spite of an enormous amount of vaccination, small-pox is no more controlled now than it was 20 years ago; thirdly, that in spite of huge sums being spent and a large staff maintained for plague inoculations, the mortality from plague steadily rose from the year it broke out (with a decline in only one year) until it reached nearly a million deaths in 1905; and finally, that serum treatment in India is an absolute failure.

" Cannot the Press in India be induced to take up the subject of inoculation for these terrible diseases? Surely figures such as those given in the return alluded to must prove the worthlessness of vaccination for small-pox and of plague inoculation, and then there is also the question of their injuriousness. The House of Commons had before it some time back a Parliamentary paper referring to the deaths of some natives after plague inoculations; while we in England with or comparatively speaking, small population, had 29 deaths of infants in 1906 from cow-pox and other effects of vaccination. This does not nearly represent our vaccination fatalities and in India there must be many more.

"Zymotic diseases are caused by bad food, famine, overcrowding, bad drainage, neglect, dirty houses and impure soil, lack of pure water, and filthy surroundings. After the sanitary conditions as we in England altered them by the passing of the Public Health Act of 1875 and you will gradually wipe away these fearful scourges. The difficulties, one knows, are immense, and the problem is one of the largest our rulers have to face, but a start could be made by turning the present plague inoculation and vaccination staff into a sanitary staff and using the money now being wasted on inoculations in teaching those who can pass the knowledge on to their own fellow-countrymen the elementary rules of health. There are doubtless religious and other difficulties in the way and the famine is a potential cause of disease, but no marked reduction will be seen in the deaths from zymotic disease until inoculation is barred and sanitary laws observed."

VERNACULAR PAPERS.

I.—FOREIGN POLITICS.

INDIA,
Madras,
Aug. 8th, 1908.

Even Turkey has got a representative Government!

2. The *India*, of the 8th August, observes:—Better days are dawning on every other country than India. Thus, Turkey, a country looked down upon by the Europeans as a most uncivilised one, has been granted a representative Government by its Sultan. This Prince openly said: "I have always had a love and affection for my people. But I was deluded by the words of certain bad advisers. Hereafter I shall abide by the wishes of my subjects and shall help their progress in all possible ways." But in India even a hard breathing is taken to be sedition. The editor of the *Vikari* was sentenced to two years' rigorous imprisonment for having translated the poems of Mazzini. The rights of our people are increasing this way! Our leaders are fast asleep. If the authorities do not want us to succeed in our *Swadeshi* attempts, let them transport all the thirty crores of us and then rule the country as they like. We understood only just now that there can be a Government which inflicts two years' imprisonment on one for having translated the poems written long ago by an Italian poet and that it can still call itself a civilised and sympathetic Government! These authorities seem to have forgotten the very existence of a God above.

II.—HOME ADMINISTRATION.

(*b*) *Courts.*

INDIA,
Madras,
Aug. 8th, 1908.

The conviction of Sri Tilak and the English papers.

3. The *India*, of the 8th August, writes:—Though the English papers generally evince no sympathy for the Indians, the conviction of Sri Tilak is, in the opinion of some of these papers, unwarranted by the evidence adduced during his trial. The *Daily News* remarks: "The articles written by Sri Tilak do not at all tend to incite the people to transgress the bounds of law. Such being the case, we cannot understand on what ground he has been convicted." No doubt the Judge of the Bombay High Court and the English papers in India will be surprised at the fact that the *Daily News* was not able to see what was patent to their eyes, viz., sedition! Then again the *Morning Leader* writes: "The conviction of Sri Tilak will surely accelerate the anger of the public." But the officials here do not care much for this, because they attach very little importance to the existence of the public.

KÉSARI,
Madras,
Aug. 5th, 1908.

The conviction of Sri Tilak.

4. With regard to the conviction of Sri Tilak, the *Késari*, of the 5th August *, remarks:—Sri Tilak is an LL.B. of the Bombay University and he is known to be an erudite scholar in law. If he had only cared for personal aggrandizement like other people, he could have become a leader of the Bar and a High Court Judge too by this time. This is a fact known to the Government as well as to Justice Davar who tried and convicted him. Besides, when there was a split in the Congress last year, his advice to his countrymen was that in writing to the papers and making public speeches we should always keep within the bounds of law. That this gentleman himself should have gone beyond the bounds of law is a fact which none but Justice Davar could see. It was, because this Judge worked from the beginning with a selfish interest

---

* Received in the current week.

and got into the good graces of the Government, that he came to his present position. But Sri Tilak was, from the outset, prepared to sacrifice his self for the sake of his country and he had to stand before this Judge as an accused. There is a good deal of difference between Justice Davar and Sri Tilak. It is not a rare thing to become a Judge. Thousand Davars can be born in the world every day; but great men like Sri Tilak may not appear even once in a century and a hundred Davars cannot equal one Tilak. Still, under the present Government, sages like Sri Tilak have to bow to one who may not be fit even to be seen by them. If this same Sri Tilak had been born in a free country like England, what would have been his position? How are the English patriots, Lord Morley, Mr. Asquith and others treated in England? But, India being a subject country, her patriots like Sri Pal, Lajpat Rai and others have only to suffer. This is the difference between a free land and a subject country! One thing has been made clear from this and that is, that, till the Indians get their rights, the patriots working for the welfare of India will have only misery and not happiness. But a nation which cannot bear suffering cannot hope to get its rights and our rulers themselves know what price they had to pay for acquiring their liberty. Sri Tilak knew all this and was expecting the worst every day. Moreover he believed that a love for their country would be instilled into the minds of the common people only by some of their leaders suffering like this.

A leader in the *Bharata Bandhu*, of the 17th July (received only on the 10th August), adverting to the conviction and sentence passed on Tilak in the recent sedition trial, remarks that the passing of the sentence at 10 o'clock in the night was possibly due to the fear of the Judge lest the light of the sun should relieve the gloom of the sentence. Readers can more or less gauge the merits of the sentence when they consider the fear exhibited by the Judge to pronounce the sentence by day, even though supported by additional police and regiments. Justice should not need protection of night. Light can never be extinguished by anything and it is never afraid of the mob. The benighted justice of the Judge under such circumstances augurs no good. The division among the jurors, constituted as they were, shows the hallowness of trial by jury in India. If this punishment is the result of the Judge's leniency one wonders what form his rigour would take. Small wonder that the two Parsees who differed from the Europeans in their verdict have been classed as seditionists by some Anglo-Indian papers. The sale of Tilak's photos is prohibited and we fear that even articles written about him might fall under the class of sedition.

ANDHRAPRAKASIKA,
Madras,
Aug. 12th, 1908.

"The Bezwada sedition case."

5. The *Andhraprakasika*, of the 12th August, observes:—Messrs. Harisarvothama Rao and Narayana Rao were arrested nearly two months ago. A week afterwards, both of them submitted an apology to the Government praying for pardon and agreeing to be bound down for their future good conduct. We were under the impression that their case would have ended with it, but we regret to note that the Government have not yet withdrawn the prosecution. Apart from their apology, the Bezwada public submitted a memorial to the Government stating that the said apology deserved the favourable consideration of the Government. Further, a close relative of Mr. Harisarvothama Rao, holding a good position in society, also submitted to the Government that he would himself stand security for his future good conduct. Harisarvothama Rao is a young man of twenty-four years of age, and having disagreed with the views of the *Swaraj*, he severed his connection with it at the beginning of May last. We request therefore the Government will mercifully view the case of the accused and pardon them.

(e) *Local and Municipal.*

SWADESAMITRAN,
Madras,
Aug. 8th, 1908.

The extension of the elective franchise in Bombay.

6. With reference to the recent enlargement of the elective system in the Bombay Presidency, the *Swadesamitran*, of the 8th August, observes:—The idea contained in the resolution of the Government of Bombay extending the elective franchise to every municipality consisting of not less

than 15,000 inhabitants is not a new one. In the European countries administrative capacity goes hand in hand with privileges enjoyed by the people and the same principle applies in India too. The service done by the members of municipalities is purely gratuitous and as such none will care to undertake this responsibility merely to be browbeaten by the executive officials having the control of municipalities. Sir George Clarke recognised all this and therefore decided to give complete liberty to the municipalities. As he remarked, though, in the beginning, the administration of the municipalities may not be so very successful, yet, in course of time, the people are bound to improve. This was the very view held by Lord Ripon twenty-six years ago. But the officials who succeeded him grew jealous of our rights and began to take up the control of the municipalities in their own hands. They were afraid that the training we might have in conducting the affairs of municipalities might ultimately improve our administrative capacity in general. So they began to find fault with the administration of every municipality and curtailed the privileges of many municipalities on this plea. From this the Anglo-Indian papers argue that the Indians as a whole lack administrative capacity. It shows real statesmanship on the part of Sir George Clarke to have risen above the views of the average Anglo-Indian and extended the elective privileges of his subjects. Are all Governors like Sir George Clarke?

ANDHRAPRAKASIKA,
Madras,
Aug. 8th, 1908.

"A bolt on Pillais."

7. The *Andhraprakasika*, of the 8th August, observes:—"There is a rumour that a report was spread by certain canvassers who were working for the vacant seat in the Legislative Council, that Messrs. Kesava Pillai and Chidambaram Pillai are relatives. If the report were true, those who set it afloat, deserve to be called Rākshasās. We suspect that a similar fabricated story might have prejudiced Mr. Ashe—recently transferred from Tuticorin to Cocanada—against Mr. Kesava Pillai and prompted him to plead on behalf of Mr. Pantulu as regards his nomination by the District Board at Cocanada, under the impression that all Pillais are of the same class. To institute relationship between Mr. Kesava Pillai and Mr. Chidambaram Pillai is something like connecting Lord Krishna's (Hindu) birthday with the *Urus* of Peer Sahib (a Muhammadan saint). Mr. Ashe might vote as he pleased, but it is objectionable that he should have mentioned the name of Mr. Pantulu and pleaded for him as if he were his 'vakil'. Still more is it objectionable that he should have asked the voters to vote by a show of hands so that he might see whether his suggestion was adopted. It is desirable therefore that there should be a rule that Presidents of District Boards must not conduct themselves as shown above. The Government are requested to make the necessary amendment in the Election rules so that it may be useful hereafter."

(*k*) *General.*

NYAYABHIMANI,
Karikal,
Aug. 6th, 1908.

Cases of sedition in India.

8. The *Nyayabhimani*, of the 6th August,* writes:—The various sections on sedition in the Penal Code have been in existence for a long time and yet a conviction under those sections has been a rarity till recently. The first case of sedition in India was that of Sri Tilak ten years back and it went off with a light sentence for the accused of 18 months' simple imprisonment which was subsequently reduced to one year. But within the last year and a half sedition has become the cry of the day and yet two years' imprisonment has been the maximum punishment awarded in many cases. The first case in which the extreme penalty of the law was imposed in a case of sedition was that of Sri Chidambaram Pillai of Tuticorin. In what way did he lower the prestige of the British Government? What harm did ensue to the Government as a result of his preaching? Was it just on the part of Justice Pinhey to have inflicted such severe punishment on Sri Chidambaram simply to please the Government? We wonder how this man, who does not seem to

---

* Received in the current week.

know anything of law, was appointed a Judge. The remark that his decision is not only unjust but also cruel is now made by every woman in the street. Who is affected by such a remark? Is it this timid Pinhey or is it the Government who stood by him and encouraged him, or is it even King Edward, Emperor of India, who is thousands of miles away?

Then again Sri Tilak who was tried for sedition in Bombay was dealt with almost in the same way as Sri Chidambaram at Tuticorin, the only difference being that the former was given transportation for six years while in the case of the latter it was for life. The whole of Bombay was convulsed by this decision and there were some riots which were quelled by the military shooting down many innocent persons. Many Hindus have been killed and many were wounded or maimed on the plea of restoring peace! Is this the British justice and sympathy? Are these the ways of a civilised Government? Not one European was killed or wounded as a result of the alleged seditious acts of certain people and yet many are the Hindus that have suffered! Pity indeed!

Are political prisoners also thieves and murderers?

SWADESAMITRAN,
Madras,
Aug. 8th, 1908.

9. The *Swadesamitran*, of the 8th August, writes:—The Government of the United Provinces has resolved to construct a new prison for juvenile convicts on the ground that the *morale* of these convicts becomes tainted if they are lodged along with habitual offenders in an ordinary prison. Does not the same argument apply also in the case of political prisoners like Sri Tilak? Is it either justice or civilisation to keep these persons in company with thieves and murderers?.

The Government and the famine work of Lajpat Rai.

SWADESAMITRAN,
Madras,
Aug. 14th, 1908.

10. The *Swadesamitran*, of the 14th August, remarks:—We learn that Lala Lajpat Rai has decided to give up his famine relief work in view of the unwarranted clashing of the police with his volunteers. In the course of his letter to the press announcing this decision, he says: "The troubles caused to the volunteers by the police have become unbearable. As the latter are ready to bring any case against the volunteers, I think it is better to prevent such clashing between the two. The bomb outrages in Bengal have upset the minds of the District officers in the United Provinces. These suspect all those who do not serve Government, and the police in their zeal to show better work pounce upon every stranger and tease him." While it is the duty of the Government to be thankful to our Lala for supplementing its work towards famine relief and to encourage him in his efforts in this direction, we are sorry to note that the Government has not only not appreciated his work, but has also allowed the police to harass the famine volunteers.

"Our rights."

ANDHRAKESARI,
Rajahmundry,
Aug. 7th, 1908.

11. The *Andhrakesari*, of the 7th August, observes:—Even though the views of our correspondent regarding "our rights" are scientific and logical, they cannot be put in practice under the existing circumstances in our country. Even if they are practicable, they entail many difficulties. Under the present circumstances, we can attempt to prevent the spread of foreign articles in our country, but we cannot admit that the policy of resistance should be made so rigorous as to go beyond those limits. Therefore we point out to our correspondent that we must conduct ourselves in such a way as to suit the places, times and circumstances and not otherwise.

A correspondent to the same paper refers to man's natural rights, namely, 1. Appointment to the highest posts in the country; 2. Approval of new laws to be made; 3. Liberty of speech; 4. Freedom of the press; 5 Self-taxation and control over income and expenditure of the Government; 6. Protection from disgrace consequent on imprisonment without trial and conviction; and observes:—Oh! countrymen! You do not seem to possess even a single right conferred by God on man. If you want to deserve His love by realising the ideals granted by Him, you must all work to acquire these rights. There seems to be only a single lawful course to attain these rights. It is the policy of passive resistance. Herbert Spencer, an eminent authority on politics, said, "Any constitution must be respected so long as it is mindful of individual rights, but if those rights are in the least violated by any constitution, it may be opposed." What is the policy of passive resistance? It is to suffer punishment imposed by the Government for disobedience when anything is done against individual rights by them. It may be suspected whether that policy alone can grant us independence. It can never do so. It serves only as a stepping stone to the temple of independence and as a school for training ourselves to possess it. It is only the observance of the vow of *Swadeshi* that can remove the commercial bondage. At present, it is the commercial bondage only that brought on political bondage. We must tack on "Boycott" with *Swadeshism.* Love for the country is the "seed" of patriotism. Patriotism is the prop for attaining the freedom of the country. Union is the foundation of all. Therefore union must be fostered. Oh, brethren! sons of the Aryans! to obtain the said rights, follow the aforesaid policy of passive resistance.

KISTNAPATRIKA,
Masulipatam,
Aug. 9th, 1908.

"Wanted help."

12. Referring to the recent disturbances in Bombay, the *Kistnapatrika*, of the 9th August, observes:—Sir George Clarke, the Governor of Bombay, in his interview with the leaders of the people remarked that they had not offered their help which was necessary in the critical time. We saw how peace was restored thereafter to the whole city by two of them advising the people. From the Governor's request for the help of the popular leaders he seems to admit that the Government are not sufficiently strong to maintain the peace of the country by peaceful measures, though they have a grand fighting army and a strong police force. While requiring the help of the leaders of the people, the Governor forgot the responsibilites which the Government owe to the people and their leaders. Can he himself explain why the leaders were not summoned in order to consult them about the arrest and trial of Mr. Tilak, before making grand attempts to save Bombay from impending calamities during his trial? Had the Governor himself been a native or Tilak an Englishman, would Sir George Clarke have allowed the irregularities in the matter of empanelling a special jury and other things?

The boycott day.

13. The same paper observes:—On the 7th August, our Bengal brethren celebrated the anniversary of the boycott day. By adopting the boycott which is associated with passive resistance, we contribute to the improvement of the handicrafts and other trades and afford independent living to the people of our country. The Arms Act cannot prevent us from handling this weapon of boycott. If the weapon of boycott be wielded resolutely, not only will the foreign trade in India diminish, but also the Indians will learn the science of economics and will take a forward step in the battlefield of commerce. As the boycott movement develops, the knowledge of the Indians will improve. By the rays of this knowledge the darkness of illusion encircling our vision will disappear. The adoption of boycott itself preaches nationalism. From the day on which the knowledge of nationalism has sprouted up, the national life of the Indians has been assured. The highest goal is to know the secret of the national life. It is only when that secret is understood, that a nation will be able to show off themselves. Therefore, oh, Indians! do not forget this boycott movement.

Prevention of sedition.

14. Criticising the essay of Mr. Vemavarapu Ramadas Pantulu, a Cocanada correspondent to the same paper, observes:—It is an undoubted fact that the Indians noticing as they do the present progress of the westerners, recollecting the ancient greatness of the eastern countries and noting the rapid development of Japan and China, are full of discontent. Lord Morley recognised a living movement in this discontent. What is the cause of this discontent? Both the rulers and the ruled are unanimous in proclaiming that the present economic condition which increases the poverty of the country day by day, the social condition which is sapping our physical strength day by

day, the system of western education which is obscuring the national intelligence, the political bondage which checks the spread of the breeze of national independence—are all agitating the hearts of the Indians. The car of *Jagannath* has begun to move. A great deal of dust is raised in the course, and accidents happen now and then. But all these are susceptible of being remedied. It is foolish to lose sight of the important matter from fear of accidents. Therefore the Government themselves should introduce the needful administrative machinery to secure the growth of peace and the co-operation of the people and respect their aspirations.

NADEGANNADI,
Bangalore City,
Aug. 8th, 1908.

The Tilak case.

15. The *Nadegannadi*, of the 8th August, observes that though the result of Mr. Tilak's petition for permission to appeal is not known, it is to be feared that he will not obtain justice at the hands of the authorities, because they seem to be bent upon keeping him in confinement justly or unjustly. Under any circumstances, the necessity for the growth of mutual confidence between the Government and its subjects cannot for a moment be denied. It must also be admitted that such severe punishment of one of the most popular and esteemed leaders of the people cannot promote that confidence. If Tilak committed an offence, he should have been given a fair trial. The authorities have, instead, convicted Mr. Tilak according to the verdict of a jury consisting of seven Europeans and two Parsis all of whom were ignorant of the Marathi language. Besides, there have been various irregularities in the trial itself. It is to be hoped that Government will grant his petition and permit him to appeal.

MANORAMA,
Aug. 7th, 1908.

Cattle disease in Palghat taluk, Malabar.

16. A leader in the *Manorama*, of the 7th August, invites in a lengthy article the attention of Government and the Collector of Malabar to a virulent type of cattle disease now prevailing in the Palghat taluk, notably in the villages of Tharur, Kazhani and Kavashin, which is assuming alarmingly disastrous proportions and to the imperative necessity of devising immediate steps to stamp out the disease in order to save the poor agriculturists from untold of miseries, the inevitable consequence of infection, if its spread is not at once arrested. If the matter is treated lightly, the infection will surely spread apace all over the district at a time when the district is suffering from famine and epidemics and the result cannot but be really deplorable. The disease is said to appear in the form of small-pox pustules all over the body, the swelling of the intestines soon supervenes and death follows immediately. The utter uselessness of native physicians to suggest any remedy in the matter necessitates the appointment without any delay of a competent man who has secured a diploma from the Veterinary College to enquire into and report on the matter and to instruct the people as to preventive measures.

IV.—NATIVE STATES.

SWADESAMIRTAN,
Madras,
Aug. 11th, 1908.

The Press law in Mysore.

17. The *Swadesamitran*, of the 11th August, writes:—While the whole country is wailing over the curtailment of the liberty of the Press in British India, the Press has been completely gagged in Mysore, a Native State ruled by a Hindu prince with Hindu ministers! On the day on which the Press law was passed here, there was not even one dissenting voice in the Council! Lord Minto, though avowedly averse to the liberty of the Press in India, has not gone headlong in curtailing it for fear of incurring the displeasure of the British public and the British Parliament. But the Mysore Government need not be afraid of any higher authority and so has done as it liked. Harm will surely ensue from really rash and ill-conducted papers and this is true not only in India but in the whole world. But the policy of taking away the liberty of the Press as a whole, because of the rash tone of a few papers, will work more harm than good. This has been realised by the Western countries and they have therefore given free scope to the Press to have its

own say. But this principle is not observed either in British India or in the Native States. The Anglo-Indian papers in British India have already begun to clamour for more stringent Press legislation in British India on the lines of the Mysore Press Act. The Mysore Government has powers enough to bring any seditious paper to book, and we cannot understand why it should have passed such a stringent Act in hot haste. This only shows a hankering after authority and a jealousy of popular rights on the part of the Mysore Government. Besides the Legislative Council which has passed this measure, there is also a Representative Assembly in Mysore which has not been consulted at all in this case. It remains to be seen how the members of this Assembly view this when they meet during the next Dasara The other Native States are sure to take the cue from Mysore to enact similar Press laws and even if they do not pass them of their own accord, the British Residents in those States will not be quiet. The only conclusion we can come to from all this is that absolute monarchs, whether they be Englishmen or Indians, will never be for increasing the privileges of the people.

VRITTANTA CHINTAMONY,
Mysore,
Aug. 8th, 1908.

The Diwan's policy of retrenchment.

18. The *Vrittanta Chintamony*, of the 8th August, complains that the Diwan, Mr. Madhava Rao, in consequence of his policy of retrenchment in the Public Works Department, is doing an act of great injustice by the compulsory retirement of a large number of subordinate officials who after a long service in the department are almost disabled from entering upon any other profession. The Diwan seems to have neither understood the principle of retrenchment, nor considered the hard lot of those clerks and other minor officials who are deprived of their only means of subsistence. If Mr. Madhava Rao really aimed at a substantial reduction of the expenditure without at the same time decreasing the efficiency of the administration, there were numerous better ways open to him. Thus, for example, the place of the Deputy Chief Engineer, which is really a sinecure office in a small State like Mysore, could be abolished without any hardship to anybody, as the officer holds a permanent place under the Government of India. Also, the abler among the native officials in the department could be trained up in the duties of the Chief Engineers and appointed to those places. Thus the cost of the establishment could be considerably reduced, and large famine-relief works could be undertaken to relieve the present distress in the country.

BHARATHI,
Bangalore City,
Aug. 7th, 1908.

The new Press legislation in Mysore

19. Referring to the new legislation relating to newspapers in Mysore the *Bharathi*, of the 7th August, observes that the press would be highly thankful to Government if they were to publish a list showing what kind of articles can be published by newspapers. Otherwise, it sometimes unfortunately happens that in urging the popular cause, the officials are touched to the quick; and with the aid of learned professors, unheard of meanings are given to ordinary words and the fate of the newspaper is then sealed. The owners of the press should then abandon their all and leave the country within seven days.

Referring to the same subject in another paragraph the paper continues:—It did not matter if one had to quit the country if at least the paper could continue to be published and circulated among the people. A house can be searched by the police even when a single copy may be suspected to exist. It has to be proved that the copy found was not meant for publication or even circulation. But it is not possible to escape even that way, because guests sometimes happen to be in the house. The only means to safe existence is to obtain the approval of the authorities for every article before it is published. Else permission to publish the paper might be withdrawn.

Commenting on the new legislation relating to newspapers in Mysore the *Bharathi*, of the 10th August, observes:—The new Press law practically binds the press-owners hand and foot and gags their mouth. Such a drastic measure is altogether unwarranted by the political situation in the State. There has not been a single instance of any newspaper being charged with causing disaffection against Government or between different classes of people in the country. The numerous and harrowing press prosecutions in the British territories could effect nothing more than give some of the Anglo-Indian newspapers, perhaps, matter for exultation. But in Mysore there are no Anglo-Indian papers which will rejoice at such prosecutions. The mutual love and confidence between His Highness the Maharaja and the subject people preclude the necessity for any such drastic measure. The authors of the new measure must therefore be some vain and highhanded officials whose actions were criticised by the newspapers. These officials might have been hurt by newspapers strongly criticising the Mines Regulations and exposing their highhanded nature while they themselves sought to justify their administrative policy in articles which they contributed to various newspapers outside the State. The only "offence" the Mysore newspapers might have committed—if offence it might be called—was showing their unswerving loyalty to His Highness' Government and exposing the evil-doings of some highhanded officials in the interests of the State. If this should be construed as an "offence", the newspaper-owners will be happy to commit such offences and even quit the country to sing the praise of His Highness' Government at least from a distance. Not only does the new law take away the liberty of the Press and check honest criticisms, but it has yet another still strange aspect. A thief, a robber and even a murderer can be declared guilty only after a fair trial in a court of law. But the editor of a newspaper, who fights for the ruler, the country and the people he loves, can be summarily deported from his country without trial. It is hoped that His Highness will turn his attention to the extreme severity and rigor of the new law and modify it so as to allow the offenders under it at least a proper trial before they are banished from the State. No true advocates of justice will hesitate to give the accused a fair trial in a properly established court of law.

Referring to the same subject the *Bharathi*, of the 11th August, says that another great hardship caused by the new Press law in Mysore is that (even) Sub-Inspectors of Police may at any time enter and search any house which is suspected to contain copies of any newspaper to be punished under the new Act. The paper then appeals to His Highness the Maharaja to consider whether these police searches would not encroach upon the liberty of the whole public and to modify the Act so as to make it just and agreeable alike to the Government and the subjects.

VI.—MISCELLANEOUS.

INDIA,
Madras,
Aug. 8th, 1908.

The Mahajana Sabha and the Provincial Conference.

20. While commenting on the decision of the Madras Mahajana Sabha not to hold the Provincial Conference this year, the *India*, of the 8th August, remarks:—"Evidently the main cause of this decision is a desire to please the authorities. Somehow these authorities now seem to be averse to any kind of public meeting anywhere; otherwise, why should they prohibit public meetings in every corner of even quiet Madras? But the Provincial Conference will not be conducted in any public place and the authorities have no right to prevent meetings being held inside certain buildings. Then again will the authorities be so insane as to prevent any meeting of this Sabha, seeing that its members only very recently made an uncalled-for proclamation of their loyalty?

SWADESAMITRAN,
Madras,
Aug. 13th, 1908.

India and the House of Commons.

21. The *Swadesamitran*, of the 13th August, writes:—During the budget debate in the House of Commons on the 22nd ultimo, the attendance was not so large as it used to be in previous years. Many reasons led to this. First of all the absence of Lord Morley from the Lower House accounted for this in a way, because he was respected by all parties in England for his statesmanship and eloquence. Moreover he had expressed his views fully in the House of Lords only a few days before this, and the Members of the House of Commons had nothing new to expect from the

Under Secretary. It is not an easy thing to create an interest in the British public on behalf of India and its Government. But the recent disturbances in India are said to have made them a little anxious and they have begun to take an interest in the methods of administration adopted in India. Usually the Indian affairs were not attracting even as much attention in the House of Commons as a nuisance committed in a corner of England. It is only within the last three years that the Parliament has begun to evince an interest in such affairs. Hitherto the twelve retired Anglo-Indians in the India Office used to lord it over the Indian Secretary and have everything in their own way. But Lord Morley is not the man to be controlled like that, and it is said that the Members of the Council of India are not able to influence the mind of the present Secretary of State in any way.

SWADESAMITRAN,
Madras,
Aug. 14th, 1908.

The Russian and the Indian reformers.

22. The *Swadesamitran*, of the 14th August, observes:—It is said that twenty lakhs of Russians now live in America and that from there they are inculcating patriotism to their countrymen by means of books and newspapers. They are also sending the major portion of their savings to those patriots who are working inside Russia itself to help their cause. The Russian people are as illiterate as the Indian masses and so the popular leaders in Russia are trying their level best to improve the education of their masses. It is calculated that there are now two crores of patriots in Russia, and this number seems to be increasing year by year. When we read all this and think of the present condition of India a sigh escapes our lips. Can we expect any help from outside India to help our cause in times of danger? Are there Indians in other countries similar to the Russian reformers in America? The reform party is not able to lift up its head within India itself and the fate of the Indians in the colonies is too well known for us to expect them to help the cause of reform in India!

NADEGANNADI,
Bangalore City,
Aug. 8th, 1908.

Sir Bampfylde Fuller.

23. The *Nadegannadi*, of the 8th August, observes that it is understood that the late Lieutenant-Governor of East Bengal in an article in an English periodical has made a libellous attack on Indian women and schoolboys. It is not known what motive he had in writing it. The Government will do well to consider whether such writings will not irritate the people, and lead them to distrust Government officials. If a similar article had been written by a Hindu against the British, the authorities would not have ignored it. It is highly desirable that the Government should put a stop to all such scurrilous writings.

BHARATA BANDHU,
July 17th, 1908.

Seditionists and their punishments.

24. A paragraph in the *Bharata Bandhu*, of the 17th July (received only on the 10th August), referring to seditionists and the punishments accorded to them, says that persons accused of sedition are generally those who have laboured gladly for the good of the community at large sacrificing all their private interests. They are well-educated and respectable people, more intelligent and broad-minded as a rule than the Judges who punish them. They work conscientiously and hate ordinary crimes. Unlike common felons who are shunned by every self-respecting man they do not deny the charge but have always a following approving of their actions. There can be no greater folly than to treat them worse than ordinary criminals. But we must console ourselves that these are incidents in the natural course of events.

ERRATUM.

On page 532 of the report, in line 21 of the article numbered 4, *for* "its" *read* "his".

[Issued, 18th August 1908.]

CONFIDENTIAL. **No. 34 of 1908.**

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 22nd August 1908.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

II.—HOME ADMINISTRATION.

PAGE

(*b*) *Courts*—

The Darjeeling mail assault case .. 556
The Bezwada sedition case .. *ib.*
The Madras sedition case .. 557

(*k*) *General*—

The present state of affairs .. *ib.*
The currency difficulties .. 558

IV.—NATIVE STATES.

PAGE

The Mysore Press Bill .. 559

VI.—MISCELLANEOUS.

The next Congress .. 560
Politics in schools .. 561
Government and clerical staff .. *ib.*
A notable speech .. *ib.*
Reporting of speeches .. 562

VERNACULAR PAPERS.

I.—FOREIGN POLITICS.

PAGE

Egypt and Turkey .. 564
Indians in the Transvaal .. *ib.*

II.—HOME ADMINISTRATION.

(*a*) *Police*—

Police interference at a religious festival at Rajahmundry .. *ib.*
"Actions of the police" .. *ib.*

(*b*) *Courts*—

The conviction of Mr. Arya .. *ib.*
Courts of law .. 565
A Railway assault case .. *ib.*

(*k*) *General*—

The recent prosecutions for sedition .. *ib.*
The recent repressive measures of the Government .. *ib.*
The Bombay riots and the Government .. 566
The cost of the sedition cases .. *ib.*
An intended Royal Proclamation in November next .. *ib.*
"Prevention of sedition" .. *ib.*
An Indian as the member of the Viceregal Council .. 567
Muhammadan representatives in the District Boards, etc. .. *ib.*

IV.—NATIVE STATES.

Mr. Babha of the Mysore Educational Department .. 567
The new Press legislation in Mysore .. *ib.*
The new Press law of Mysore .. 568
Mr. V. P. Madhava Rao guilty of a false statement .. 569

VI.—MISCELLANEOUS.

The Mahajana Sabha and the Provincial Conference .. *ib.*
Why should not India have a representative Government? .. *ib.*
Mr. Stone and a student of the Christian College .. 570
The situation in India .. *ib.*
Swadesi as it is and as it should be .. *ib.*
The British public and the British Press and the conviction of Sri Tilak .. 571
Strange views of the *Ravi* .. *ib.*
What a fall! .. *ib.*
Ramaraj and the British rule in India .. 572
A strange decree of Fate! .. *ib.*
Changes in the Turkish constitution .. 573
Murder in a Frontier regiment .. *ib.*
The *Swadeshi* and the Boycott .. *ib.*
The next sitting of the Congress .. *ib.*
Mr. Hyndman's letter to the *London Times* .. 574
Ramaraj as described in the Ramayana .. *ib.*
Beating tom-toms is an insult to Europeans! .. *ib.*
Regarding the suspension of sentence in the Tinnevelly sedition case .. *ib.*
Remarks on the conviction of Mr. Tilak .. *ib.*

ENGLISH PAPERS OWNED BY NATIVES.

II.—Home Administration.

(b) Courts.

The Hindu,
Madras,
Aug. 13th, 1908.

The Darjeeling mail assault case.

1. The *Hindu*, of the 13th August, remarks:—"We hope we have not heard the last of this extraordinary case. The judgments of Justices Brett and Ryves of the Calcutta High Court have not convinced the public of the guilt of the accused. The enhanced sentence of four years' rigorous imprisonment which these two Judges sitting in appeal have thought fit to pass on the accused—a man of about 60 years of age—is a revolting one even in these days of barbarous sentences. The circumstances under which the two learned Judges came to believe in the alleged offence of this aged man, of having attempted to cause the death of one of two European fellow-passengers in the train, are such that no dispassionate mind can admit as in the least probable. With all deference to the two Judges, we are firmly of the opinion that their judgments, so far as we have seen of them, are a lamentable travesty of facts and inferences.

"* * * * *

"Considering the position of the accused in life, regarding which nothing adverse has been said except his misfortunes and family bereavements, there is no reason why the story of the accused should be so totally disbelieved. If ever the circumstances of a case pointed to the innocence of the accused, it was in this case; and yet the Judges have awarded an enhanced sentence of four years' rigorous imprisonment. We deplore their decision. We cannot but think that there has been a most lamentable miscarriage of justice in this case. At the worst, the accused was entitled to the benefit of doubt. The judgment would prove a grave judicial scandal, if the monstrous sentence which could not possibly be reversed now be not at once remitted by the Government."

The Indian Patriot,
Madras,
Aug. 13th, 1908.

The Bezwada sedition case.

2. The *Indian Patriot*, of the 13th August, writes:—

"* * * * *

Since the paper (the *Swaraj*) had died so early and since the men responsible for it were youths just aspiring to dabble in journalism, perhaps it would have been infinitely better if no prosecution had been launched by the Government. It is certain that they did no harm, and could possibly do no harm except to themselves. And now that they have apologised to the Government and promised not to do it again, we hope that the Government may be inclined to forgive them and stop further proceedings. Not only have the accused themselves apologised, but the townsmen of Bezwada also, we understand, have submitted a memorial to the Government praying that the two young men may be pardoned; and we have no doubt that the Government will be doing a very gracious and merciful act by granting the prayer and allowing the young men the opportunity of retrieving themselves. Mistakes of youth should not be made to mar their whole career, as they must do if they are punished by a criminal court; and we understand that the relations of the youths themselves are prepared to give an undertaking for their future good conduct. In these circumstances, it does not seem necessary for the Government to take any serious view of the conduct of the young men. By their arrest and prosecution they have had sufficient warning; and they are not likely to forget their experience. The object, therefore, of Government to discourage the effect of a bad example on thoughtless young men, has been accomplished; and we believe that it will be in consonance with the general public feeling if the Government do the gracious act of granting them a pardon, seeing that they expressed their contrition even before the proceedings had commenced in court. Moreover, Harisarvothama Rao's connection with the publication of the articles is doubtful; for his name appears to have been more valued than his literary contributions, and his name itself was withdrawn before the paper had seen the end of its short existence."

MADRAS STANDARD,
Madras,
Aug. 20th, 1908.

The Madras sedition case.

3. The *Madras Standard*, of the 20th August, writes:—"There are certain circumstances connected with the case against Mr. Ethiraj Surendranath Arya which call for comment. Counsel for the prosecution said that the case was a simple and straightforward one. This is undoubtedly the case, if the portions of the speech taken down by the Police witnesses were accurate reproductions of what the accused said and were not modified in any way by what he said before or after. We do not see why the Police authorities should not have deputed a competent shorthand-writer to take down the whole of the speeches delivered by Mr. Arya. Surely this could easily have been done. The accused said that he entertained no ill-will against Government or against any class of His Majesty's subjects. In this connection, the evidence of Mr. Larsen is very important. It is no secret that many a Hindu young man has opened his heart to Mr. Larsen, and it is very improbable, to say the least, that Mr. Arya could have, after five years of intimacy with Mr. Larsen, hidden his political prepossessions from him. It should also be remembered in this connection that Mr. Larsen is not a 'Britisher' and the accused could have no motive in hiding his views from Mr. Larsen, even if such a thing were possible with his warm and impulsive nature. We may be permitted to say that His Lordship throughout the trial treated the accused with much courtesy and heard the case with great fairness and impartiality. At the instance of the Government counsel for the prosecution asked for exemplary punishment in the case. Five years' transportation, however, considering the youth and inexperience of the accused and the surrounding circumstances, is severe indeed."

(*k*) *General.*

INDIAN PATRIOT,
Madras,
Aug. 19th, 1908.

The present state of affairs.

4. A correspondent writes to the *Indian Patriot*, of the 19th August, as follows:—"There is to-day no subject that more engages the attention of the civilised world than that of 'Unrest in India.' Take any newspaper, magazine or journal, be it from any part of the world, there you find something printed in bold types, about the discontented Indians and the attitude of their Rulers towards them. Attend any debating society or a public function, you may note that the topic finds a place— and prominently too—in its proceedings. Travel in any omnibus, a railway or tramcar, a hackney coach or a country cart, surely you could not but have your attention dragged on to the same matter. Anarchism and bomb throwing, searches in editorial chambers and press rooms, arrests of journalists and confiscations of presses, interdiction of public meetings and prosecution of preachers—these are the news that pierce through our ears. In spite of successive campaigns of prosecutions instituted by the Government and repressive measures passed by the Legislative authorities, men fearlessly go about the country and appeal to the people at large to respond to the roll-call of duty to their mother country. Even boys, who have hardly emerged out of their teens, appear on the platforms and harangue on politics. The Hindu sanyasis too, who are universally known to be meditating in solitude, pondering over the illusion of this worldly existence with an indifference to good or bad, caring not whether Rama rules or Ravana reigns and practising non-attachment to external things, have come out with new explanations of life and exhort the public to do their duty towards the country in the light of the esoteric meaning of Gita and some of them, overzealous of this new principle, have adopted destructive means in

the name of discharge of their duty. Seditious leaflets, describing bomb manufacturing, are secretly circulated by unknown hands. Anonymous letters and cards, threatening to take away the lives of the chosen few, are received by post. Strikes and riots are commonplace incidences. Wherever men congregate in handfuls or hundreds, there we may read in their faces, signs of groaning under some mental heaviness. The masses murmur that the prices of foodstuffs have risen too high. The educated men who are destined to quill-driving complain of their low pay and a costly life. Famine has taken a perpetual lease of the land. Diseases, unheard of in India, have made a permanent settlement in it. The economic condition of the people is far from satisfactory. The Indians have contracted an addiction to luxuries foreign to them, without strengthening internally the resources that could keep them and the new modes of life. In such a stage as this a new spirit for freedom has sprung up throughout and this is recognised by the highest authorities in politics. A few Englishmen have taken pains to ascertain and get first-hand information and they have proclaimed from the house-tops that the natives of India have real grievances to get redressed. To deny these facts is to deny one's own existence itself. We must rather try to realise the grave situation in which the country is placed than evade facing it by a negation of the actual state of affairs. It is the duty of every person who is interested in the welfare of this vast country containing three hundred millions of souls to calmly trace the cause of this disturbance of equilibrium and find out means to restore it to the normal position. It is incumbent on the people as well as on those who could command them to co-operate with each other and bring about peace and satisfaction. It is true that the Indian political atmosphere is surcharged with disturbing elements, but yet it is not beyond our hope to expect a change for the better provided that the Government and the people meet half way at least."

The Hindu,
Madras,
Aug. 20th, 1908.

The currency difficulties.

5. The *Hindu*, of the 20th August, observes:—"The depression in India's foreign trade owing to the failure of the last monsoon and the consequent decrease in exports, has served for some time past to bring to light the inherent weakness of the currency policy of our Government. So long as India was able to export quantities of raw material to discharge her foreign indebtedness, with a permanent unfavourable balance of trade, the policy of coining fresh rupees 'to meet the demands of trade' and investing the profits of coinage was deemed to be a matter on which the Government and the Finance Member could congratulate themselves. But so soon as the policy was put to the actual test, doubts have come to be expressed and difficulties have cropped up, which are demanding all the resources of the Government to cope with. We have already referred to these matters at length, but it would be useful at the present moment to refer to the fact that the present financial depression has, again, drawn the prominent attention of economists and financiers to the Indian currency problem and to a review of the policy of the Government of India. We referred the other day to the fact that a leading financial journal pointed out the circumstance that the Government could not regulate the volume of currency in circulation, that rupees cannot be pumped out with the same fatal facility with which they can be pumped in. That the matter of regulating the currency and the rupee exchange is neither free from difficulties nor from controversy will be clear from the announcement of the *Times* wired by Reuter a few days ago, that the wisdom of the reduction in the amount of the drafts on India which was offered last week in India is questioned in Indian banking circles, which opined that Government would have been better advised if they had shown a readiness to sell sterling freely. A Simla *communique* has been made public since to the effect that the reduction was due to the tenders in the previous weeks having been much less than the one million usually offered, and if they were larger, the Government would be quite ready to issue drafts as freely as is necessary. That the effect of the currency arrangements of the past few years has been an inflation of the

silver currency of the country and a consequent inflation of prices, is a position which was strenuously contended for by the Hon'ble Mr. Gokhale in the Imperial Council, but which was repudiated by the Hon'ble Mr. E. N. Baker as incorrect. More months have passed and the fact of the currency inflation seems more established than ever. At the annual meeting of the Bank of Bombay, Mr. Armstrong, the President, referred to this matter and condemned the policy of the Government in mild but unmistakable terms. 'A severe strain,' he said, 'has been put on the new currency arrangements. I fear the danger to the currency system of a balance of trade largely adverse to India has not been sufficiently recognized. It has been held that there was little or no fear of an adverse balance assuming important dimensions. Unfortunately the events of the past few months have demonstrated that those expectations were far out in their reckoning.'

"* * * * *"

IV.—NATIVE STATES.

THE WEDNESDAY REVIEW,
Trichinopoly,
Aug. 12th, 1908.

The Mysore Press Bill.

6. The *Wednesday Review*, of the 12th August, remarks :—"We are not in a position to judge if the charges brought against the press in Mysore at the discussion of the Press Bill were really deserved or not, as we have seldom the opportunity to read the papers published in that province. It cannot be that the Honourable Members of the Council who were so unanimous in blessing the measure, conspired to run down the press in Mysore and used the occasion to pay off old scores, if any. The fact cannot be ignored that even independent non-official members joined the official majority in condemning what they called the excesses committed by the newspapers and we have no reason to think that they were one and all maliciously inclined towards them. It is quite likely that the criticisms levelled against the Government of His Highness oftentimes pass fair bounds and as a defensive measure the Darbar was compelled to bring in a stringent Bill. Mr. Madhava Rao contended that the imputation of motives to Government and its officers, the criticism of British officers and the refusal of an editor to receive facts, though asked to do so, were all so many incidents that tended to the necessity of a Press law in Mysore. These are all grave charges, especially the last one, that an editor in Mysore refused to receive facts. If an editor would persist in misrepresentations against the Government and declined to found his criticisms upon facts supplied to him, it is surely an abuse of his valuable influence and power, for which there can be no justification. But in dealing with a particular editor or editors, it must be remembered that the step taken ought not to be such as would kill all journalistic enterprise in the province and reduce the existing papers to the level of official gazettes. If an independent press is a necessity in British India, it is more so in a Native State, where in spite of the assurances to the contrary by Mr. Madhava Rao and his colleagues, an editor has to guard against the encroachments of the Diwan or of the British representatives on the rights and prerogatives of the Ruling Chief. It was officially acknowledged by Lord Morley that there should be more autonomy in the Native States than is the case at present and it means that the Ruling princes are not given as free a hand in the management of their affairs as is their right to have. In the face of this declaration it is idle to contend, as was done by Mr. Madhava Rao and his colleagues, that the Maharaja is solely responsible for all acts done in his name and on his behalf and any suggestion to the contrary is *lese Majeste*. We wish it were so, but we are aware that the fact is otherwise. Not only for the good of the State but also of the Chief, it is absolutely essential to have a free and independent press which will have the courage to call a spade a spade. The absence of such a press, though it may afford a temporary relief to thin-skinned and oversensitive officials, will be a grave danger to the State in the long run and the Chief as well as his subjects will suffer equally. We cannot help feeling that the recent action of the Mysore Government is extremely short-sighted and in their endeavour to cure a

small evil that might exist, they have practically tolled the knell of an important and valuable factor in the administration of the State. In some respects the clauses regarding banishment of offending editors and confiscation of their printing presses are much more stringent than those of the recent enactment of the Government of India and unless in the light of public opinion, Mr. Madhava Rao is prepared to amend the Act on sensible lines, his stewardship of Mysore would be permanently marred by a hasty and ill-advised measure ".

VI.—MISCELLANEOUS.

THE MADRAS STANDARD,
Madras,
Aug. 15th, 1908.

The next Congress.

7. The *Madras Standard*, of the 15th August, writes :—" Since we wrote last on the question of holding the Congress this year we have come to know that some of the Congressmen in this part of the country are for reorganising the Congress almost immediately. The belief seems to be gaining ground that if this year too there is to be no Congress, the Congress may be said to have disappeared altogether. So far as we are aware nothing stands in the way. If Congressmen are sufficiently earnest, even within the short time at their disposal the Congress can be held in December next. But if a Congress is to be held at all it must be on the lines laid down by the Committee of the Surat Convention. The scheme prepared by that body is the only one now before the country. It is the only feasible plan that we are aware of. We are told that there are still some gentlemen who object to what is called the creed of the Congress. If it is really a case of conscience, practical Congressmen cannot hope to enlist the co-operation of these dissentient Congressmen. But we see nothing in the creed itself to which any politician can take exception. The Convention has done nothing extraordinary which by its startling novelty has caused bewilderment and confusion. We are of opinion that the Surat Convention did the right thing in laying down the general principles to which assent must be secured before a programme of work could be arranged. On a number of occasions we have in these columns cited the example of deliberative assemblies like the British Parliament and public bodies generally holding it incumbent on their members making certain declarations before they could exercise the privileges of membership. We have referred to the National Liberal Federation in England, and to the organisations of the Labour party on former occasions. We will now call attention to the 'creed' of the Primrose League in England which now consists of over a million and half of members. The declaration to be signed by every member of the Primrose League is as follows :—'I declare, on my honour and faith, that I will devote my best ability to the maintenance of Religion of the Estates of the Realm and of the Imperial Ascendancy of the British Empire and that consistently with my allegiance to the Sovereign of these Realms, I will promote with discretion and fidelity the above objects, being those of the Primrose League.' If these instances cannot convince those of the Congressmen who object to the creed, nothing will; and if the Congress were to wait for their conversion, it may either wait in vain or wait so long that the opportunity itself for doing work will have passed away. But we are firmly persuaded that the bulk of the Congressmen feel that the creed or whatever you call it by is a necessity and that the next Congress should be held on the basis furnished by it. It may be said that if a Congress is held in December next it will not be so successful as any of the previous Congresses. We do not know what is meant by success. If the weight and gravity of the deliberations and the position of those who take part in it constitute the main elements of success, the next Congress, if it is held in the ensuing December, will be as successful as, or perhaps more successful than, any of its predecessors. The question is one of earnest work and firm resolution and adhesion to a faith. We trust that all these virtues will be found in the responsible section of the Indian Congressmen and that they will put their heads together and hold a Congress this year."

THE INDIAN PATRIOT,
Madras,
Aug. 18th, 1908.

Politics in schools.

8. The *Indian Patriot*, of the 18th August, writes:—"Can students escape politics, is the question that is asked generally, and perhaps the true answer would be that in India at the present day they can never escape it. Every one will condemn his taking part in it, no doubt, and rightly enough, because as a student his first duty is certainly to devote his time to his studies. He is a student and nothing more, and he ought to realise that he must acquire knowledge before he can speak with any authority; but can he, political atmosphere in India being what it is, escape politics? When, for instance, he hears newspapers prosecuted for sedition, and public speakers arrested and hauled up; when they are treated to columns of newspaper matter every day and when they hear of transportation for life or for five or six years to those who are thus hauled up, it will be ridiculous to say that young blood would pass it by and never pause to take notice of it. The Bengal Government have realised the danger of these frequent prosecutions, and the great noise they generally make; and a Calcutta telegram that appeared in our columns yesterday stated that, in the opinion of that Government, 'it is spreading discontent to republish incriminating articles in a sedition trial, even if it be the true report of the proceedings of a case. The publication of the court's judgment in a sedition trial containing the condemned article or passages from it is also forbidden.' There is a good deal of meaning in that order of the Bengal Government, and we hope ere long the Government would grow a bit wiser and find out that it is spreading discontent to prosecute irresponsible men and thus give ground for a good deal of noise to be made. Whatever it is there is the fact that there is a good deal of what is generally understood by 'politics' to be found every day, and very thrilling news sometimes; and students could not help hearing of them, and, in the case of advanced students, forming their own opinion, and in the case of the younger to take in the opinion of others. The Hon'ble Nawab Mushtaq Hussain, Vikar-ul-Mulk, writing to the *Aligarh Institute Gazette* seeks to justify the permission he gave to his students to take part in political debates by saying that the student cannot escape politics at the present day just in the same way as a man standing in the open field escape the impact of the winds that blow over him.

"* * * * *"

THE HINDU,
Madras,
Aug. 19th, 1908.

Government and clerical staff.

9. "The *Hindu*, of the 19th August, writes as follows:—"The Government of Madras would do well to appoint a small Committee, on the lines of the Simla Secretariat Clerks Committee, to enquire into and report upon the representations of clerks in the city and mufassal public offices, to take evidence at first hand as to the conditions of their life and work and to ascertain, as far as possible, the effects of high prices of food-grains and the generally increased cost of living on their slender resources. The Government have of late sanctioned grain compensation allowance for six months from the beginning of April. In one or two city offices, the minimum salary has been raised from Rs. 15 to Rs. 20. But the relief which has been afforded by these means has, we are afraid, been hardly appreciable. Grain compensation is only temporary in its nature and reaches only a salary limit of Rs. 30. It would appear to be felt as inadequate so far as it goes, while there seems to be a very large class of subordinate officials above Rs. 30 limit whom it does not reach at all, and whose suffering by reason of high prices is even greater than of those who receive the compensation. We believe there are about four or five thousand clerks at least in the several civil establishments in the Presidency drawing a salary of Rs. 15, and of these we do not know if above a fifty have been granted the increased minimum salary of Rs. 20. The army of Rs. 15 clerks remains practically the same, and it is high time that some permanent relief is afforded to them. * * *."

THE INDIAN PATRIOT,
Madras,
Aug. 19th, 1908.

A notable speech.

10. The *Indian Patriot*, of the 19th August, writes:—"It is a notable speech that Sir John Hewett delivered the other day to an influential audience. It takes rank above ordinary utterances of the kind in its insight, comprehensiveness,

and a due appreciation of the difficulties which confront both the Government and the governed. There is the maximum of reason and persuasiveness in his utterance, combined with a calm firmness worthy of admiration. He explained the Government's point of view in detail, and most intelligent people will be disposed to accept that view as justified by the circumstances. The appearance of anarchism and bomb has as much startled the people at large as it has startled the Government; and it has been accompanied by pamphlets, leaflets, placards, and preachings of sorts, all having the same tendency and pointing to the same purpose. In the face of such a phenomenon, the Government's duty is clear; it cannot sit quiet; it cannot permit the movement to spread; it is bound to nip it in the bud. In the performances of that duty, moreover, it expects all classes of people to help it so far as they can. The maintenance of peace and order being the primary duty of any Government, it cannot help doing all that it lawfully can towards that end. That in brief is the position which Sir John Hewett set forth. He is anxious to avoid needless annoyance to peaceful people, but where such annoyance is unavoidable owing to the peculiar difficulties of the situation, it has to be permitted, though reluctantly, in order to check an insidious crime before it can spread. The Government cannot control all its agents in the way they desire. Excess of zeal and proneness to hasty action are as natural in Government servants as in others; and dependence on the police for information of every kind is not always conducive to correct judgment of men. But the fact that the Lieutenant-Governor himself has been personally looking into the circumstances of every fruitless house-search which has been conducted by the police must reassure the public that the police cannot act altogether in an irresponsible way, and that the fear of scrutiny by the head of the Government himself must make them cautious, if not considerate, in the invasion of private houses.

“ * * * * *

There can be no doubt that a number of youths have been turned into vagabonds without any idea of their future, and to their parents they cause immense misery. Those who so misled youths feel no responsibility, but abandon them to their fate. It may be hoped that the fear of punishment, which some of them have not escaped, will have an educative influence. In any case, the Lieutenant-Governor's speech is well calculated to inspire confidence in his Government and impress people with the firmness of his attitude, a just and right attitude in every way.”

The Indian Patriot,
Madras,
Aug. 20th, 1908.

Reporting of speeches.

11. The *Indian Patriot*, of the 20th August, remarks:—“A police witness examined at the Sessions trial for sedition the other day said that he did not take down the entire speech but only important portions of it. ‘What is your idea of importance’? queried his lordship. The reply was: ‘anything said against Government I would record.’ To a further question he admitted that he did not take down anything said in favour of Government. Now this is a very serious matter that police officials, upon whose report men are indicted for such a grave offence as sedition, should be incapable of reporting a whole speech, or of even furnishing an intelligent summary of it; and that what they consider ‘important,’ should alone form the basis of a charge. Not even shorthand reporters who profess to take down a whole speech, made in English, can claim accuracy for their reports; and every public speaker knows how much a speech is twisted by unskilful hands at shorthand reporting. None but a practised hand, capable of following speeches made at full speed, can take down a speech with tolerable accuracy; and in order to summarise a speech without distorting the views and language of a speaker requires not only a respectable knowledge of the English language, but a fair acquaintance with the subject itself. The newspapers ordinarily command the services of the best reporters, but even newspapers at times publish misleading reports, and every public speaker who has trusted himself to reporters will be able to say how much he has been misreported. That being the case, it is rather difficult to believe that police officials, who for the first time put their hand

to reporting work, can claim much accuracy either as regards language or as regards sense. Many of these police reporters are not well educated men, and their knowledge of English is meagre. Yet these people have not merely to report speeches as they are made, but both to translate with their mind and report with their hand what is spoken in a different language.

* * * * *"

VERNACULAR PAPERS.

I.—FOREIGN POLITICS.

BHARATHI,
Bangalore,
Aug. 21st, 1908.

Egypt and Turkey.

12. The *Bharathi*, of the 21st August, observes:—*Young Egypt* is a society newly started in Egypt. This society offers its congratulations to the Sultan of Turkey on his granting a constitution to his subjects, and requests His Majesty the Sultan to induce the Khedive also to introduce a similar constitutional form of Government in Egypt. Is it not our good fortune that the black and yellow races are beginning to realise their rights and to demand self-government? It is also significant that though Egypt is now under the protection of the British Government the Egyptians appeal to the Sultan of Turkey as their Sovereign and seek his help for obtaining self-government in their own country.

Indians in the Transvaal.

13. The same paper says:—The Transvaal Government, in order to put off the granting of certain privileges to the Indians, has been making false promises from time to time. Mr. Gandhi's son has been sentenced to one month's rigorous imprisonment. Does not the world seem to think that the Indians exist only to be deceived by other people or confined in prison like a flock of sheep?

II.—HOME ADMINISTRATION.

(*a*) *Police.*

BHARATHI,
Bangalore City,
Aug. 15th, 1908.

Police interference at a religious festival at Rajahmundry.

14. The *Bharathi*, of the 15th August, observes:—On the occasion of an important religious festival (*Pushkara*) among the Hindus, some 5 to 6 lakhs of pilgrims resorted to Rajahmundry. A large number of Hindu youths volunteered their services to provide for the comfort and convenience of the pilgrims. When on a similar occasion the Calcutta youths had volunteered similar help, they were highly commended and thanked for it. But in Rajahmundry the police were quiet on the first day. But on the second day they seem to have dispersed these youths. What could be the reason of such behaviour?

KISTNAPATRIKA,
Masulipatam,
Aug. 16th, 1908.

"Actions of the police."

15. The *Kistnapatrika*, of the 16th August, observes:—It appears that the police prevented the members of the Association of Volunteers formed for the purpose of doing the beneficent work of helping the pilgrims and serving the country, during the Pushkaram, from carrying on their work. It seems that the police openly removed a notice stuck up at the office of that Association. To disturb such beneficent associations, as do not in the least interfere with the work of the Government, is very regrettable.

(*b*) *Courts.*

SWADESAMITRAN,
Madras,
Aug. 18th, 1908.

The conviction of Mr. Arya.

16. With reference to the punishment of five years' transportation inflicted on Surendranath Arya by Justice Miller, the *Swadesamitran*, of the 18th August, remarks:—From the impartial way in which Justice Miller summed up this case to the jury, none expected that he would pass such a severe sentence upon the accused. Perhaps this is the result of the request of Mr. Osborne on behalf of the Crown that an exemplary sentence should be passed in this case. Whatever may be the cause of it, one must admit that the punishment is too severe when compared with the offence proved to have been committed.

These very words of Mr. Arya would never have been taken notice of but for the fact that the Government is now the victim of an unnecessary alarm and as a result of this alarm even he has been deemed to be a rank seditionist and a cruel punishment has been inflicted upon him. Pity indeed!

KISTNAPATRIKA,
Masulipatam,
Aug. 16th, 1908.

Courts of law.

17. Referring to the administration of justice in courts of law, the *Kistnapatrika*, of the 16th August, observes:—If it is intended to obtain political rights, the circumstances are not favourable, since the intentions of the rulers and the ruled differ from one another. If all our difficulties are carefully examined, we can see that they are incidental to the defects inherent in the present condition of the administration of India. Therefore it must be our first duty to improve the political condition. So long as the people do not better it, they must continue to suffer the difficulties they are now undergoing.

VRITTANTA
CHINTAMONY,
Mysore,
Aug. 15th, 1908.

A Railway assault case.

18. The *Vrittanta Chintamony*, of the 15th August, observes that an attempt was made by a Railway Sub-Inspector (?) to outrage the modesty of a young girl of 14, the wife of the Stationmaster at Nari in Sibi district, and that the accused was sentenced to pay a fine of Rs. 250, and says that if a similar offence had been committed by a native against a Europeon lady, we may easily guess what the punishment would have been.

(*k*) *General.*

YADARTHAVACHANI,
Kumbakónam,
Aug. 15th, 1908.

The recent prosecutions for sedition.

19. The *Yadarthavachani*, of the 15th August, observes:—It is patent from these prosecutions that the Government is now actuated more by a sense of fear than a desire to restore peace in the land. These prosecutions have only helped to bring into prominence many persons whose names were not heard of till now, and to enable many, who were nonentities till now, to pose as great men and patriots. No doubt it is necessary to punish real seditionists to preserve the peace in the land; but it is regrettable that the Government should aim its arrows at insignificant school-boys and silly youngsters.

NYAYABHIMANI,
Karikal,
Aug. 10th, 1908.

The recent repressive measures of the Government.

20. With reference to the recent repressive measures of the Government the *Nyayabhimani*, of the 10th August *, observes:—The Government has been inflicting punishments of death, transportation and rigorous imprisonment upon many persons with the aim of suppressing sedition in India. It is with this aim that it has punished Chidambaram Pillai and Subramania Siva of Tuticorin with transportation for life. What offences did these commit? In Siva's words at least, there were references to the Government. Was there any such thing in the speeches of Chidambaram Pillai? Then again Aravinda Ghosh was arrested in connection with the bomb outrages when there was no evidence at all against him, and it has been manufactured subsequently. The editor of the *Kal* has been imprisoned for having uttered words of patriotism. Bal Gangadhar Tilak has been convicted by an imperfect and inimical European jury after the farce of a trial and secretly removed to the Ahmedabad Jail. Can these measures have the effect of changing the Indians into loyalists? On the other hand, these will only embolden them to stand forward as seditionists. The result of this will also be to give an impetus to the growth of the *swadeshi* movement and the success of this movement implies a change of the Government. Those who are now in the position of Judges and who exercise their authority most arbitrarily will then become the accused and this is just what happened in Turkey. With regard to the execution of Kudiram Bose we do not think that the authorities who have rejected his appeal for mercy conscientiously believe him to be guilty, because the facts of the case clearly prove that it must have been Dinachandar Roy who threw the bomb. Then again is it

---

* Received in the current week.

justice to execute him even without giving him permission to appeal to His Majesty King Edward? The Emperor might have pardoned him, perhaps, if he had appealed and now that he has been executed, who will be responsible for this? It is unfortunate that the British Government should have appointed such unwise and hot-headed men as the officials in India.

INDIA,
Madras,
Aug. 15th, 1908.

The Bombay riots and the Government.

21. The *India*, of the 15th August, observes:—Now that all disturbances have ceased at Bombay, we are in a position to take a calm view of the situation. The mill-hands of Bombay honestly believed that Mr. Tilak had been unjustly punished and wanted to show their sympathy for him by observing mourning for some days. This implied only some loss to themselves and no harm to the Government. Such strikes are common all over the world and neither in England nor in any other European country are the strikers shot down by the military. There was a serious riot among workmen in Paris in July this year, with the result that about 69 soldiers happened to be slain or wounded. There was a formal trial of the rioters subsequently and they were punished with imprisonments ranging from one week to four months. But in Bombay no material harm was done to the military by the rioters and yet about thirty of the latter have been shot down and the rest have been punished with one year's rigorous imprisonment! What a difference between Bombay and Paris!

KESARI,
Madras,
Aug. 19th, 1908.

The cost of the sedition cases.

22. The *Kesari*, of the 19th August, observes:—The amount paid by the Government till now to the Vakils and Barristers who appeared for the prosecution in sedition cases is calculated to be nearly ten lakhs of rupees, and all this is the money earned by the Indian public by the sweat of their labour! It would be some consolation if it were spent for some good purpose at least!

SWADESAMITRAN,
Madras,
Aug. 19th, 1908.

An intended Royal Proclamation in November next.

23. The *Swadesamitran*, of the 19th August, writes:—Whatever may be the causes that led to the great Indian Mutiny of 1857, the main reason seems to have been the way in which the British Government was conducted till then. Therefore the Queen's Proclamation of 1858 which was issued soon after and which not only expressed sympathy with the people for the loss of life and property among them, but also solemnly promised equal privileges to the Indians with the other British subjects, served to allay the discontent in the country and restore confidence in the minds of the people. Though it is now fifty years since this Proclamation was issued, the promises contained in it have not been fulfilled. Certain British statesmen like Lord Curzon even go to the extent of saying that it was only a document issued to suit the times and that the promises contained in it were never intended to be fulfilled. All this has again created a feeling of discontent in the minds of the people. Though Lord Morley has openly dissociated himself from the views of Lord Curzon, much has not been done in practice till now to change the popular impression. So to restore peace and confidence in the land, it seems Lord Morley intends holding a Darbar and issuing another Proclamation in November next, containing all the reforms that are to be introduced in the constitution of the Government of India. If this is true, it reflects much credit indeed upon the statesmanship of Lord Morley. Our only doubt is whether the officials in India will allow him to take such a wise step.

KISTNAPATRIKA,
Masulipatam,
Aug. 16th, 1908.

"Prevention of sedition."

24. Referring to the article of Mr. Ramdas Pantulu, B.A., B.L., the Cocanada correspondent to the *Kistnapatrika*, of the 16th August, observes:—This pleader says, "There is not sufficient independence for the people in the administration of the country." How much of it is there then? Does it exist in levying taxes or in making laws, or in spending the taxes collected? No. No. It is, perhaps, in the collection of taxes. Is it his opinion that it is the first step to the fortress of independence? Taluk Boards, District Boards, Municipalities, Legislative Councils—are not all these the next higher steps? Do not all these combined together form independence completely? Can

Mr. Ramdas say that *Swadeshism*, boycott, panchayats, etc., do not contribute to secure independence? Does he dare say that they are prejudicial to progress at present and that they check the growth of society? He says there must be peace in the country. How are we to secure it? Does he approve of the present repressive measures of the Government? Is it not our duty to criticise the repressive measures of the Government and inform them that such measures will not be useful for establishing the peace advocated by him? Further, it seems that he advises us to help the Government in their repressive measures. If he does not so advise, but would admit that the repressive measures of the Government should be criticised, then he would have to do what Bal Gangadhar Tilak has done? He might also be subject to punishment like Tilak then. Therefore I hope that the readers of the *Kistnapatrika* will enlighten us as to our present duty.

NADEGANNADI,
Bangalore City,
Aug. 15th, 1908.

An Indian as the member of the Viceregal Council.

25. Referring to a rumour that the Hon'ble Mr. Justice Chandavarkar will be appointed as a member of the Viceregal Council, the *Nadegannadi*, of the 15th August, observes that what is required in a member of the Viceroy's Council is more of administrative capacity than mere knowledge of the law and men of a far superior administrative experience are not wanting in India.

VRITTANTA
CHINTAMONY,
Mysore,
Aug. 15th, 1908.

Muhammadan representatives in the District Boards, etc.

26. The *Vrittanta Chintamony*, of the 15th August, observes that if Muhammadans as a class be allowed the privilege of sending their own representatives to the Municipal Councils and District Boards, there is no reason why the other thousand and one communities should not also be represented thereon. The election to these public bodies should not be by class at all as is advocated by the Anglo-Indian papers, but must go on merit alone.

IV.—NATIVE STATES.

JAGADGURU,
Mysore,
Aug. 9th, 1908.

Mr. Babha of the Mysore Educational Department.

27. The *Jagadguru*, of the 9th August, declares Mr. Babha to be a thorough failure in the Mysore Educational Department; firstly, because of his scanty knowledge of Canarese, and, secondly, because of his policy of profiting the Europeans at the expense of the public. The paper says that as an instance in point it may be pointed out that during the time of Mr. Babha's predecessors, all Educational publications were printed at the Government Press, but during the year 1907 Messrs. Macmillan & Co. realised Rs. 4,000 and odd from their Infant Readers alone. The copies thereof were sold at one anna and nine pies each. If the same had been printed at the Government Press each copy would have cost not more than 3 pies. The paper finally remarks that it is the hard lot of the poor ryots that they should be compelled to pay money without the right to ask how it would be used, and that the little liberty the Press had to question on these matters is also about to be lost.

The new Press legislation in Mysore.

28. Commenting on the new Press law in Mysore the same paper observes:—In passing a new measure, it is natural enough to expect the official members to side with the Government. But how could the non-official members who are to stand by the rights and liberties of the people, so easily shake off their responsibility by readily giving their assent to the measure without raising a word of objection? It is true that protests are useless when the Government is determined to pass a new measure. But the Government without placing such dangerous powers in the hands of the minor officials of the Police, could exercise as much control over the Press, by substituting "Inspector" for "Sub-Inspector" in the Bill. Again, is not deportation in itself a punishment heavy enough under the Act? Is it necessary also to confiscate the press and thus deprive the offender's wife and children of their means of subsistence? Would it not be better to send the offender's family also to jail?

Referring to the same subject the *Bharathi*, of the 14th August, observes:—To err is human; and Government officials who are, after all, only human beings, are also liable to err at times. But there are some officials who, instead of feeling thankful to their critics, get irritated over criticisms against them. If these officials should have the power to punish newspapers, the fate of these papers is sealed and the new law is a formidable weapon in the hands of such officials. They are the persons who can put any construction upon the articles in the newspapers to bring the owners of those papers to grief. They are the complainants, they are the counsel and they are the Judges. There is no trial and no show of justice. This legislation is altogether without a parallel in the country. It would have been better if His Highness the Maharaja had waited to see what the public had to say before giving his assent to the Act.

Referring to the same subject the same paper in another article observes:—According to the new law, newspapers are prohibited from criticising the actions of Government officials. From the Diwan down to the sweeper, all persons in Government employ may be said to represent the Government and to criticise the actions of any one of these would be an offence. However seriously these officials may err in the performance of their work, the people as well as the newspapers, which claim to be the exponents of public opinion, have to keep silent; or they must be prepared to leave the country. Is it not the duty of the people under these circumstances to see that the liberty of the Press is not altogether lost? It is hoped that the newspapers will never stoop to base flattering and acquiescence in every blunder committed by the authorities. Our ancestors never hesitated to sacrifice even their life to save their honour. It remains to be seen whether in the future newspaper-owners will prefer to lose their honour for the safety of their lives.

NADEGANNADI,
Bangalore City,
Aug. 15th, 1908.

The new Press law of Mysore.

29. Commenting upon the new Press law in Mysore, the *Nadegannadi*, of the 15th August, observes that the inhabitants of Mysore have been a most loyal class of people, and unlike those of the British territories have never shown a distrustful or defiant attitude towards Government. Newspapers have the function of educating the public in the affairs of their every-day life, and it is foolish to expect that the country will be in any way improved by gagging them and checking their criticisms. Hitherto it was supposed that the Native States were much better (to live in) in many respects than even the British territories, but now the latter may be said to be a thousand times better than the former. Mysore which had earned the name of a *model* State has passed a law which has caused regret to the whole of India. It is hoped that the Press law will soon be dropped and the Press will be given the same liberty as in the British territories. Else, several newspapers will have to be stopped.

Commenting on the new Press law in Mysore, the *Swadeshabhimani*, of the 16th August, observes:—The new Press law in Mysore is altogether unwarranted by the political situation in the State. There has not been the slightest disturbance of the public peace nor was there any attempt to create disaffection between class and class or against Government. Under these circumstances, it is highly deplorable that the Mysore Government, in spite of public protests, should have passed a law which prescribes the summary deportation of offenders under it and the privilege of trial allowed even to burglars and murderers is denied to them. If newspapers should thus be prohibited from doing their legitimate work of pointing out the shortcomings in the administration and urging measures conducive to popular welfare, will they not starve in future for lack of matter? Because a few rash and foolhardy youths aided by a handful of equally senseless and short-sighted men made some highly inflammatory speeches, and committed some wicked acts, the Anglo-Indian newspapers imagined that sedition was rampant in the country, and urged the passing of a new Press Act. But the Indians are all the same grateful to the British who rescued them from the hands of tyrants and free-booters and established peace and safety in the land. Now, however, owing to rapid advances in science and civilization in the West, the decay of Indian industries and commerce, the ever-recurring famines and epidemics such as plague, there is some discontent in the land and the present agitation is no more than a constant prayer to the authorities to change the existing methods of administration so as to remove those grievances. There is, in fact, no sedition in the land. But the loud declamations by newspapers, before an alien Government ignorant of the real disposition of the subjects, have been mistaken for sedition and the British authorities have passed laws to stamp out such sedition. His Highness the Maharaja, knowing well the nature and grievances of the Indian people, should have pointed out the real causes of discontent to the British Government. His Highness should have realised his own responsibility to the people at least while passing a Press law in his own State.

VRITTANTA CHINTAMONY, *Mysore*, Aug. 15th, 1908.

Mr. V. P. Madhava Rao guilty of a false statement.

30. The *Vrittanta Chintamony*, of the 15th August, says:—"Mr. V. P. Madhava Rao in the course of his speech on the Press law in Mysore observed that the people celebrated the *Sivaji Day* in Mysore and that a schoolmaster took part in it. On ascertaining the facts, it was found that there was no such celebration at all in the State. It is surprising to see that Mr. Madhava Rao should have made such an unfounded statement before the Legislative Council in order to prove the need for the new legislation."

VI.—MISCELLANEOUS.

SWADESAMITRAN, *Madras*, Aug. 15th, 1908.

The Mahajana Sabha and the Provincial Conference.

31. With reference to the decision of the Madras Mahajana Sabha not to hold the Provincial Conference this year, the *Swadesamitran*, of the 15th August, writes:—Perhaps the members of this Sabah are averse to the holding of the Conference this year on the ground that, in case it is held, they will naturally have to discuss about the cruel punishments recently inflicted in cases of sedition which may not be very palatable to the Government. But what if it is not liked by the Government? Which act of ours is liked by the Government? If this Sabah is prepared to do only such things as are approved by the Government, it will have no work to do and it can as well cease to exist. It may be that certain people always talk and write in a seditious strain; but it cannot be concluded from this that all people are seditionists. Perhaps the decision of Mr. Pinhey that *Swadeshi*, boycott and *Swaraj* denoted sedition influenced the members of this Sabha in coming to this conclusion. But the decision of Mr. Pinhey is not a final one and it stands every chance of being modified by the High Court. Even if it is not changed by the High Court, it is the duty of this association to protest against the interpretation of Mr. Pinhey; and, therefore, it does not become a representative association like this to seal its lips just now, implying thereby that it agrees with the opinion of Mr. Pinhey. It is a consolation indeed, at this juncture, that our leaders in Bengal and Bombay at least have not been frightened by the recent events.

NYAYABHIMANI, *Karikal*, Aug. 10th, 1908.

Why should not India have a representative Government?

32. The *Nyayabhimani*, of the 10th August,* writes:—When the Sultan of Turkey, the premier Muhammadan State in the world, has granted a representative form of Government within his Empire, who will say that it is wrong to claim a representative Government for India whose people have, from a long time, been held down and controlled by another race? At best, it can only be argued that it is impossible to establish a representative form of Government under the Englishmen. A representative Government is sought for in Egypt as well as in Persia. In Russia too it is the same case. How does India differ from these countries, unless it be that this is a conquered country while the others are all absolute monarchies? The

---

* Received in the current week.

Government of India has come to be a despotic monarchy though Britain to which it is subject is the seat of a representative form of Government! Perhaps the British have divided their Empire into two parts, having Britain for purposes of Government and setting apart India as a play ground for their mischievous pranks! Perhaps the aim of the English is not to relinquish the grandeur of a despotic rule whatever may be the inconvenience caused by it to their subjects! If this is so, we can only say that the Englishmen will soon have to share the fate of the many tyrannical rulers in the past. The discussions in the British Parliament seem more to be the feats of professional jugglers and we do not know if the results of these discussions are to be as devoid of reality as the articles of a juggler. But our people should not forget the proverb "Those who persevere will never be disgraced".

Swadesamitran,
Madras,
Aug. 18th, 1908.

Mr. Stone and a student of the Christian College.

33. The *Swadesamitran*, of the 18th August, says:—It appears there was a meeting of the History Students' Union of the Christian College with Mr. J. H. Stone in the chair, when a student of the senior B.A. class read a paper on the French Revolution. In the course of his address, he seems to have said "The days of benevolent despotism are gone—in France, of course." Mr. Stone at once appears to have objected to the use of the phrase "In France, of course" and would not be satisfied even when the student proffered to withdraw his statement. Not content with suddenly having left the meeting, he seems to have addressed the Committee of the college on the matter and informed them that, if they did not take any steps in the affair, he would report it to the higher authorities. This terrified the members of the Committee and they at once fined the boy Rs. 10 and also asked the History Students' Union to apologise to Mr. Stone. If all this is true, it does not reflect much credit either on Mr. Stone or on the Committee of the Christian College. It is evident that by the phrase "In France, of course," Mr. Stone understood the student to state that the benevolent despotism has not yet ceased in India. We know that a benevolent despotism still continues to be the form of the Government in countries like Russia, Persia and Turkey, and such being the case, how is Mr. Stone justified in assuming that the student referred only to India. Even if it referred to India alone, how would it affect either the students or the Government? Perhaps Mr. Stone wants our students to proclaim that it is not a despotism, but a representative Government, that India has at present!

India,
Madras,
Aug. 15th, 1908.

The situation in India.

34. A London correspondent of the *India*, of the 15th August, writes:—Not one day passes but it brings some harrowing news from India about famine, plague, murders and inhuman punishments. But we are led to think that all these mishaps only portend the dawn of brighter days for us in the near future. At the same time, when we ponder over it deeply, we feel that we have not suffered enough to deserve a fruition of our aspirations. A nation cannot acquire their liberty by a hundred of them going to prison or suffering other punishments. Liberty is not such an easy thing to achieve. Innumerable persons must suffer various kinds of punishment and must be prepared to die or even become outlaws before we can accomplish our object.

Kesari,
Madras,
Aug. 19th, 1908.

Swadeshi as it is and as it should be.

35. The *Kesari*, of the 19th August, observes:—The *Swadeshi* that we practise now must be considered to be only a half-hearted attempt at *Swadeshi* since it is only the cloths that are now made in India, the yarn for making them being imported from England and other countries. So the cloths which are now called *Swadeshi* are *Swadeshi* only in weaving, but *Paradeshi* in the manufacture of the yarn. It is wrong for us to be content with the fact that the weaving at least is done by our people; because as our *Swadeshi* efforts increase, our weaving factories are also bound to increase, and then we may require a greater quantity of yarn. If we continue to depend upon the foreigners for yarn, they will naturally increase the price of yarn. The result of this will be that the prices of

our cloths will also be increased and the demand for them will naturally go down, which means that the foreign goods will once again come to the front. So, to avoid all this, we must make an attempt to manufacture yarn also ourselves and it is only then that our *Swadeshi* will be a pure *Swadeshi*. Some may think that purely *Swadeshi* goods will be too hard in texture to be conveniently worn. But it is not patriotism to think so. Is it an honourable living to eat the dainties thrown off from the table of a rich man? If, caring for honour and dignity as we do, we abandon a cloth simply because it is coarse, how can we progress, and how can we improve the state of our country? So we must leave off the half-hearted *Swadeshi* and make a strenuous effort to be purely *Swadeshi*.

Swadesamitran,
Madras,
Aug. 20th, 1908.

The British public and the British Press and the conviction of Sri Tilak.

36. With reference to the questions recently asked in the House of Commons regarding the conviction of Sri Tilak, the *Swadesamitran*, of the 20th August, remarks:—Though the answers to these questions are far from satisfactory, such questions are a *sine quâ non* now, since they give the British public an idea of the state of affairs in India. Many of the English papers too are of opinion that the conviction of Sri Tilak was not a wise step taken by the Government. One of them observes: "Sri Tilak was a man who was moving the masses; he never used to look down upon the common people. So he should not be regarded as a single individual; he is an inspiration and so if he is removed, there will be many like him to take his place. If he has been a source of danger at Poona, he will be a still greater source of danger in the Andamans."

Andhrakesari,
Rajahmundry,
Aug. 14th, 1908.

Strange views of the *Ravi*.

37. Adverting to the views of the *Ravi* regarding the grant of self-government to the Turks, the *Andhrakesari*, of the 14th August, observes:—The *Ravi* says, "There is nothing more desirable for emperors than to rule their countries by conferring on their subjects—without treating them as slaves—all privileges and rights, thereby securing for them contentment and happiness. By the new constitution in Turkey, the other Muhammadan kingdoms will be set right." We are surprised that the paper which has so much kindness for the Turks should, instead of entertaining similar affection for the Indians, ridicule them. It is very regrettable that this paper, edited by Christian missionaries who belong to countries where the fruits of independence are relished, should wish that despotic rule ought to be perpetuated in this country.

Bharathi,
Bangalore,
Aug. 13th, 1908.

What a fall!

38. The *Bharathi*, of the 13th August, observes:—Every rise hath a fall; and the higher the rise, the deeper the fall. So, Indian civilization was at its zenith in the days of *Sri Rama* and then it was superior to that of all other nations. But now, one would scarcely believe that the country had at any time a superior civilization. In the olden days of peace and happiness, famines were unknown except in the days of one *Prithu* who ruled in a despotic manner teaching the people Atheism. Famine and pestilence then appeared and the people who suffered very greatly were relieved of their despot by the *rishis*. Besides, in those days, though the rulers were identified with God (*Narayana*) they were not despots. The administration was in reality conducted by Brahman ascetics who were not hankerers after wealth and titles. They were persons who denied themselves all the pleasures of the world and administered the country in the interests of humanity. It is also said that the kings were generally chosen and appointed by the people themselves, and the kings did the work of administration as a matter of duty. Once when the holy kingdom of *Kashi* was besieged by an enemy, the ruling prince is said to have sent word to the enemy to say that he would surrender his right to the throne and go into exile if the enemy promised to rule his kingdom well and in the interests of his subjects. This short anecdote in the form of a play in Sanskrit will show what perfect community of interests the Indians observed in the past. But now one cannot regret too much their present

degenerate condition. It is very much to the credit of the authorities that they have been kind enough to awaken the people to a sense of their true state of degradation.

BHARATHI,
Bangalore,
Aug. 14th, 1908.

Ramaraj and the British rule in India.

39. In reply to a letter by a correspondent of the *Vrittanta Patrika* on the present situation in India, comparing the British rule in India to *Ramaraj* (a proverbial expression which denotes an ideal Government), a correspondent of the *Bharathi*, of the 14th August, remarks that there cannot be the slightest comparison between *Ramaraj* and the British rule in India. In the first place, during the reign of Sri Rama, famines, disturbances, injustice, Indian Penal Codes and murders were altogether unknown. The foodstuffs were never dear. Gold, silver and other precious metals were not carried away from the country. In these days, even the reduction of the salt-tax is considered as a great boon to the people, as if they could subsist on salt alone. It is also pointed out in that letter that there were disturbances and riots even in the days of *Sri Rama*. Probably, it is only in this respect that the present British rule in India resembles *Ramaraj*. It is also stated in that letter that there is now perfect freedom of thought in matters of religion. Why then do the missionaries try to convert people to Christianity by means of various threats, inducements or promises? It might be replied that Christianity is the only true religion. But it does not require threats or promises to spread the truth. Yet, the various cunning methods of the missionaries are too well-known to need description. Besides, now 99 per cent. of the ruling class (Europeans) are opposed to the promotion of indigenous industries. Much has been said about the sympathy of the Europeans and the British administration of justice. But the single instance of the Arbuthnot failure—which will be remembered by generations to come—is sufficient proof of European integrity. If the Europeans are just and liberal-minded, why should they refuse to grant the Indians self-government? Why should there be the Old Age Pensions Bill in England but no similar provision in India? The article concludes with a remark that it is foolish to blame Lord Curzon for the present situation. For, it is he that really awakened the people to a sense of their duty of promoting indigenous industries and created in the people a spirit of manliness; and for this the Indians should feel thankful to him.

VEERAKESARI,
Madras,
July 31st, 1908.

A strange decree of Fate!

40. The *Veerakesari*, of the 31st July, observes:—The Europeans are not to blame for much of the present confusion in the political situation in the country; for, being foreigners, they are mostly ignorant of the nature, language, manners and customs of the Indians. But it is some traitors in our own camp who work all the mischief. From a purely selfish motive of currying favour with the authorities, they bear tales to them. They poison the minds of the Europeans by assigning bad motives to even the innocent acts of their own countrymen and thus create in them hatred against the Indians. It is heart-rending to see that there are such narrow-minded and treacherous persons in India who, in their anxiety for self-aggrandizement, fail to consider the result of their base actions and thus cause the ruin of their own brethren. It is hoped that the authorities will soon discover the truth and alter their view of the situation. Owing to false intrepretations given by these same treacherous Indians, the authorities are made to discover sedition even in such innocent expressions as "*Whites*", "*Swaraj*", "*Vande Mataram*", etc. Under these circumstances, it is difficult to understand what would be the safest course for a newspaper to take. Sections 124-A and 153-A of the Penal Code are exceedingly pliable and elastic. It would do immense good to newspaper-owners as well as public speakers, if the authorities were to define the scope and limit of these sections more clearly by issuing a commentary upon them. Or, if it is considered to be not possible to issue any such commentary, it would be well to remove the anxiety of both by putting a stop to all newspaper publications and public speeches. For, it would also prevent the waste

of public revenue on useless prosecutions against the popular leaders, as these prosecutions have never had the desired effect, namely, of restoring peace in the land.

In another article the same paper complains that in these days it is extremely difficult to conduct a newspaper, because the owners of newspapers are harassed from all directions by the authorities. Now, one (police-) man comes and asks for a copy of the newspaper. The next moment another man comes and asks how many copies of a particular issue were struck off. The next moment a third man comes and asks whether all the copies of a back number have been despatched or when the next issue would be published. If the newspaper-owners should move out of the house, two persons dressed in plain clothes closely follow them and watch their movements. In the press the police intrusion is even greater. Some ten policemen at least inspect the press every day and interrupt the workmen by asking various questions in the disguise of friends. How deplorable is the condition of newspaper-owners and patriots at the present time! They are harassed from all sides. Sometimes, their agony of mind, sometimes physical suffering, sometimes loss of money, and sometimes deportation! What a hard fate!

NADEGANNADI,
Bangalore City,
Aug. 15th, 1908.

Changes in the Turkish constitution.

41. Referring to the recent introduction of a constitution in Turkey, the *Nadegannadi*, of the 15th August, observes:—Great joy and satisfaction are expressed in all parts of the country at the recent changes in the Turkish administration. The people who till now, threatened by the army and oppressed by the police, were living a life of servitude will now have a voice in the affairs of the country and thus be enabled to realise their political aims and aspirations. Until now, the term 'Turkish Government' was synonymous with despotism. Now, however, there is every hope that the people will henceforth live in peace and happiness. At the present day in other parts of the East also there is strong resentment against bureaucratic Government. The people, as they advance in civilisation and education, naturally enough acquire some administrative capacity. Under these circumstances the duty of the bureaucracy is to resign their authority in favour of (popular) representative bodies and take their advice in the interests of the State. If the Government of India had introduced similar reforms some ten years ago, the situation would never have been so troublous as it is to-day. Now at least it is high time to change the methods of administration so as to give the people complete self-government eventually. The present tendency towards administrative reform in the East points to a bright future for these States.

Murder in a Frontier regiment.

42. Referring to the news of the alleged murder of two British soldiers in a Frontier regiment, the same paper remarks that in these days, whatever may be the cause of the death of Europeans in the country, Indians are supposed to be at the bottom of it.

VRITTANTA
CHINTAMANY,
Mysore,
Aug. 15th, 1908.

The *Swadeshi* and the Boycott.

43. The *Vrittanta Chintamony*, of the 15th August, observes that some Anglo-Indian newspapers are of opinion that if the Indians should give up the *Boycott* and retain only the *Swadeshi*, they will have the hearty co-operation of the Europeans. It is true that where the *Boycott* does not interfere with *Swadeshism*, the former may be given up. But where the foreigners are able to undersell a particular commodity so as to destroy an indigenous art or industry, it is the duty of every Indian to adopt the *Boycott* as well. It is because the British have also been boycotting foreign goods under similar circumstances that they have so much advanced in trade and it would be wise to follow their example in this.

BHARATHI,
Bangalore,
Aug. 18th, 1908.

The next sitting of the Congress.

44. The *Bharathi*, of the 18th August, says that some paper does not favour the idea of holding the next *Congress* in Madras, as there is a large number of Extremists in Madras. It observes:—The Extremists are not against the holding of the Congress. But they hold that

the Congress, to be entitled to be called *national*, should represent all parties of the people. How can the Congress be called the *National Congress* if it should consist of only one party and shut its doors against the rest? It can only be called a conference of that party. It is extremely regrettable that an organization formed to represent the whole nation should have reduced itself to a party movement under the complete dictatorship of a single leader.

BHARATHI,
Bangalore,
Aug. 18th, 1908.

Ramaraj as described in the Ramayana.

45. Speaking of *Ramaraj* (the kingdom of Rama as described in the Ramayana) in a highly eulogising manner, the *Bharathi*, of the 18th August, says that though it is usual in these days to speak of an exceptionally good Government as *Ramaraj*, Sri Rama's reign is really without a parallel in history. There were no newspapers in those days, but the king appointed special men to ascertain the wants and wishes of the people, and sometimes the king himself travelled through the country with the minister with the same object. Criticisms against Government did not in those days entail imprisonment or deportation, but the authorities on the other hand expressed their thankfulness to their critics. Redress of grievances and not repression was their policy.

BHARATHI,
Bangalore,
Aug. 20th, 1908.

Mr. Hyndman's letter to the *London Times*.

46. The *Bharathi*, of the 20th August, gives a full translation of a letter said to have been written by Mr. Hyndman to the *London Times* commenting upon the trial and conviction of Tilak on charges of sedition, etc.

BHARATHI,
Bangalore,
Aug. 21st, 1908.

Beating tom-toms is an insult to Europeans!

47. The *Bharathi*, of the 21st August, says:—An Anglo-Indian correspondent to a newspaper in Madras complains that natives beat their tom-toms in the streets without the least regard for the feelings of the European residents of the towns and thus cause insult to them. It is incomprehensible how a native band playing could be interpreted as offering insult to Europeans unless the Europeans can see some meaning in the sounds produced. It must be their guilty conscience that makes them discern insult in a native band.

BHARATA BANDHU,
Aug. 12th, 1908.

Regarding the suspension of sentence in the Tinnevelly sedition case.

48. A leader in the *Bharata Bandhu*, of the 12th August, referring to the temporary suspension of the sentence passed on Chidambaram Pillai and Subramanya Siva by Mr. Pinhey, whose wanton freaks displayed without any restraint by him when Collector of Malabar and caricatured in Kummini song by K. C. Narayanan Nambiyar and ventilated in the columns of the local papers are still remembered, remarks that this act of the High Court Judges, Messrs. Sankaran Nayar and Munro, has rendered the British justice triumphant and has increased twofold the loyalty of the Indians.

Remarks on the conviction of Mr. Tilak.

49. A correspondent in the same paper publishes some verses sympathising with Mr. Tilak in his suffering and characterising his conviction as a stain on British justice. The verses say that Mother India is sorely lamenting the cruel deeds done by Mr. Justice Devar and asks the goddess Prosperity why she does not show even a particle of British justice to India.

Anent the same subject another correspondent in the same paper says that severity of the sentence passed on Mr. Tilak did not follow from the merit of the case, but from the stable political views held by him and is calculated to create hatred and abhorrence in the minds of the people. The article concludes with the hope that the last words of Mr. Tilak will stimulate Indians to work for the good of India with tenfold determination and fixity of purpose.

[Issued, 25th August 1908.]

CONFIDENTIAL. **No. 35 of 1908.**

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 29th August 1908.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

I.—FOREIGN POLITICS.

PAGE

A Federation of Mussalman States 576

II.—HOME ADMINISTRATION.

(*b*) *Courts*—

The Tilak trial .. .. *ib.*
The prosecution of G. Subramania Aiyar .. .. *ib.*

(*k*) *General*—

The suppression of sedition 577

IV.—NATIVE STATES.

PAGE

The Mysore Press Act 578
The suppression of sedition in Hyderabad .. .. .. *ib.*

VI.—MISCELLANEOUS.

The *Swadeshi* movement .. .. *ib.*
The Panjab Hindu Sabha on the situation 579
The Government of India and Hindu leaders .. .. *ib.*
The Congress in Madras .. .. *ib.*

VERNACULAR PAPERS.

I.—FOREIGN POLITICS.

PAGE

Changes in the Turkish administration 581
Indians in the Transvaal .. .. *ib.*
Probability of a war between England and Germany .. *ib.*

II.—HOME ADMINISTRATION.

(*b*) *Courts*—

The Darjeeling mail assault case .. .. .. *ib.*
A European murderer punished with four days' simple imprisonment 582

(*k*) *General*—

Misdeeds of the Police 583
The present situation in India .. .. *ib.*
The strengthening of British rule .. .. .. *ib.*
Sedition in the United Provinces 584
Buchanan's Purana 585
The Punjab Hindu Sabha and Sir L. Dane .. .. *ib.*
The Madras Industrial Conference .. .. .. *ib.*
Mr. G. Subramania Aiyar's arrest 586
The Gódávari Pushkaram .. .. *ib.*
His Highness the Aga Khan on the duty of the loyalists 587
The Proclamation of 1857 .. .. *ib.*

II.—HOME ADMINISTRATION—*cont.*

PAGE

(*k*) *General*—cont.

The unrest in India 587

III.—LEGISLATION.

Sedition in India .. .. *ib.*

IV.—NATIVE STATES.

The Press Law in Mysore 588
The celebration of the Sivaji day in Mysore .. .. *ib.*
Honest journalism made impossible in Mysore 589
The effect of the Mysore Press Law .. .. *ib.*
The Mysore Press Law .. .. *ib.*

VI.—MISCELLANEOUS.

"Justice has refused to remain in India" .. .. .. *ib.*
How should we work in the future? 590
The causes of disaffection .. .. *ib.*
Are the popular leaders the cause of the unrest? 591
The Madras newspapers overtaken by adverse fortune .. *ib.*
Swaraj 592
The evils of the present day civilization .. .. .. *ib.*
Conviction of Ethiraja Surendranath .. .. .. *ib.*
Asiatics in South Africa 593

ENGLISH PAPERS OWNED BY NATIVES.

I.—FOREIGN POLITICS.

THE WEST COAST SPECTATOR,
Calicut,
Aug. 19th, 1908.

A Federation of Mussalman States.

1. The *West Coast Spectator*, of the 19th August, remarks:—"Evidently the twentieth century is destined to see startling and radical changes in the life and activities of Oriental nations. The birth of the century synchronised with the struggle for supremacy in the Far East between an Occidental nation and an Oriental race. The success of the latter in the struggle and its magnificent feat of arms unparalleled in the histories of nations, set free the latent energies and faculties of the Oriental nations. This awakening brought with it a flood of new ideas—ideas of democracy, freedom and national unity. Everywhere throughout the East the feeling is one of universal brotherhood and resentment against autocracy and slavery in any form. The granting of a constitution by the late Shah of Persia and by the Sultan of Turkey to their subjects is sufficient indication of the potentialities of the new life with which the East is throbbing. The revocation of the Persian constitution by the present Shah and the perfect candour and sympathy of the Sultan and his subjects towards the Persian reformers have further strengthened the feeling of national unity and resentment against autocracy. * * * *"

II.—HOME ADMINISTRATION.

(*b*) *Courts.*

THE WEST COAST SPECTATOR,
Calicut,
Aug. 22nd, 1908.

2. The *West Coast Spectator*, of the 22nd August, remarks:—

"* * * * *

The Tilak trial.

"Commenting upon the verdict of guilty returned by a majority of Englishmen, Mr. Hyndman asks whether such a verdict justified a Judge, nominated and paid by the foreign rulers, in sentencing the leader of the Indian National party to six years' transportation. Mr. Hyndman's challenge is clearly unanswerable. As he very rightly observes, none can find in the article a single sentence inciting the people to violence and speaking of murders with approval. Justice Davar's statement has done great harm. It has prejudiced public opinion at home against Mr. Tilak. It is to be regretted that the question of moving the King for mercy has been closed. If His Majesty could graciously pardon Mr. Tilak, he would have earned not only the gratitude of his Indian subjects but allayed to a very large extent the feeling of unrest."

(*k*) *General.*

THE HINDU,
Madras,
Aug. 22nd, 1908.

The prosecution of G. Subramania Aiyar.

3. The *Hindu*, of the 22nd August, publishes the following leader:—"The Madras Government have taken a step of the utmost gravity in sanctioning and instituting the prosecution for sedition of Mr. G. Subramania Ayar, editor of the *Swadesamitran* and a publicist of wide repute, not only in this Presidency, but all over India. Every man who offends against the law must be prepared to face the consequences of his act. The law relating to sedition in this country is, however, not clearly defined, is deemed incapable of an exact definition and the Government is invested with a discretion as to whether in a given case the law is to be put

in operation or not. The object of the Legislature in enacting a clause that offences of this description should not be taken cognizance of by the courts, except with the special sanction of the Local Government, is to impose on the latter the duty of weighing all the circumstances and of arriving at a statesmanlike decision on the matter. In his memorable speech on 'The Conciliation of America' in the House of Commons, Edmund Burke said: 'It is not what a lawyer tells me I may do, but what humanity, reason and justice tell me I ought to do.' The principle of this remark underlies the provision of the Indian Criminal law we have referred to above. The Madras Presidency is in an extremely peaceful condition just now. It has been so for several years past but for the ebullitions caused by temporary and local causes in Cocanada and Tinnevelly. Any excitement that is visible on the surface of society in parts of the Presidency is more or less traceable to the prosecutions for sedition that have been set on foot. In the Press Note issued by the Government of India so recently as Monday last, it is affirmed that the tone of the Madras Press has improved.

* * * * *"

INDIAN PATRIOT,
Madras,
Aug. 24th, 1908.

"The *Indian Patriot*, of the 24th August, writes:—"Since the news of Mr. Subramania Aiyar's arrest at Courtallam spread in Madras late on Friday evening, there has been deep feeling of regret and sympathy. The prosecution of a man of his position in public life is an event of first rate importance, calculated to rouse attention and sympathy in all parts of India. His work as a journalist and public man extends over a period of thirty years and more. In Southern India he was the first to create and build up a public opinion and public life. No other person has had so large a part in the political education of the people. This is acknowledged by the country at large, both by those who agree with him and those who have had to differ from him. Until within the last two or three years, there was no greater admirer of the British race, no more loyal adherent of the British Government. His *pro*-Government attitude was so marked that on certain occasions, and as regards certain measures, he was much misunderstood and really became unpopular with many of his countrymen, while on the other hand as a social reformer he was so far in advance of the bulk of the Hindu community that he seriously offended them.

* * * * *

Whatever may be the opinions he may have held forth, however strong may on occasions have been his language, we have never believed that he is disloyal to Government. He has often used much severer language against his own community than he has ever done against Government when he found that the community would not move as fast as he thought it should. Similar impatience he may have felt as regards political reform after years of labour and waiting. His advancing age and his continued ill-health are also circumstances which people take into account. All deplore that, after the recent subsidence of certain undesirable developments, there should have been a further cause of keeping the public mind in an uneasy state; and it is to be devoutly wished that the Government could be persuaded, especially in view of the fact that there has been no warning or remonstrance, to forbear out of consideration for the unanimous feeling of the people, and in appreciation of the exceptionally good general record of public service which he has to his credit and which might have received acknowledgment from the Government themselves at an earlier period."

THE MUHAMMADAN,
Madras,
Aug. 24th, 1908.

The suppression of sedition.

4. The *Muhammadan*, of the 24th August, writes as follows:—"The Government of Madras has at last awaked to the need of suppressing disaffection in our Presidency. In spite of frequent warnings, the seditionists were too long allowed to go on unchecked in their nefarious attempt to bring the Government into popular contempt. The cry of *Swaraj* was raised; the new movement of revolution was organised; students and school-boys were seduced from the seclusion of their studies to join what was represents as a patriotic undertaking; itinerant preachers went from place to place disseminating inflammatory ideas amongst the uneducated masses; the press, once so sober

and sensible, degenerated into license; disturbances by school-boys and strikes of workmen became common: still, the Government would not take notice of what was passing around, until the Tinnevelly riots opened its eyes to the real gravity of the situation. Since then, however, the police seems to be pretty vigilant, as the arrests made and the prosecutions instituted bear witness; still, it cannot be said that all that is necessary has been done. The Government has already been too slow in rousing up to the necessity of the times. There is no doubt that if it had been up betimes and brought one or two sedition-mongers to book, the movement would have been nipped in the bud and to-day the situation would not have been so serious. But, "better late than never" says the proverb. And now that the machinery of Government has been moved, and it is only to be hoped that it will not be set at rest until disaffection is rooted out altogether. * * * *"

IV.—NATIVE STATES.

THE NORTH ARCOT PATRIOT,
Vellore,
Aug. 15th, 1908.

The Mysore Press Act.

5. The *Patriot* (North Arcot), of the 15th August, writes:—"In June last, the Imperial Legislative Council passed an Act in view to check and extinguish seditious newspapers. Following the example of the British Government, the Mysore Government has recently passed a Press Gagging Act for which there was no need. There is no sedition in Mysore and the loyalty and devotion of His Highness's subjects is beyond all praise. All the formalities of notice of the Bill inviting public criticism and even the discussion of the Bill during its passage through the Council were dispensed with. The members of the Council met and unanimously passed the Act. It is not shown that the newspapers in the State have offended against the Penal Code. The action of the Mysore Government has not been approved by the Indian Press. Its demoralising effects will be obvious. Love begets love and confidence begets confidence. The model Native State which has earned a reputation for a high standard of wisdom, honour and justice has needlessly brought a horners' nest about its ears by pursuing a policy which shows a plentiful lack of political insight and judgment. Absit omen!"

THE MUHAMMADAN,
Madras,
Aug. 20th, 1908.

The suppression of sedition in Hyderabad.

6. The *Muhammadan*, of the 20th August, publishes the following:—"One Dhundoo Pant, a first-grade vakil, who was residing in the Residency limits, has been deported from Hyderabad for sedition, and he had to make himself scarce within 24 hours. I believe there are some more who are feeling very uncomfortable in the situation they have created for themselves. There is a delay in these gentlemen being furnished with a free passport owing to their being within the jurisdiction of His Highness the Nizam. If the British Government had adopted such measures at the beginning the seditious germs would not have multiplied so easily those that want to promote *swaraj* and the boycott propaganda should know that this bacilli will not thrive in the healthy atmosphere of Hyderabad politics. Hyderabad was free from plague while it was raging all round and the authorities will not allow sedition-mongers to scare the law-abiding and loyal subjects of both the Governments. One man has received his ticket and if others don't stop in their career of madness they will have to make a tiresome railway journey much against their will. The journey will be the more uncomfortable in this dirty weather when even the railway carriages don't offer much protection against the elements, wind and rain, and when they get to the end of their journey their ardour will be somewhat cooled."

VI.—MISCELLANEOUS.

INDIAN PATRIOT,
Madras,
Aug. 21st, 1908.

The *Swadeshi* movement.

7. The *Indian Patriot*, of the 21st August, remarks:—

"OURSELVES TO BLAME.

* * *

The only undesirable feature of the present-day *Swadeshism* is its association with boycott. Banish the word 'boycott' and your industrial movement has the fullest sympathy of the Government, is what every high placed official has to say to the Indian. Public men in India are very much divided on this point, and there is still a very large section of the Indian Press and not a few of the leaders of public opinion in this land that always hold decided views against the cult of boycott. At the Calcutta Congress it was held no doubt that boycott was a legitimate method of protest against a particular grievance. But in the absence of such a grievance and without the consciousness of a grievous wrong, the weapon of boycott loses all its moral force. To preach boycott at all times and in all places is to have recourse to a thing without understanding its seriousness and the danger involved in it. We have always been of opinion that boycott must be held as a reserve force by Indians, and should be resorted to on exceptional occasions and under exceptional circumstances. To dangle this weapon always before the eyes of the rulers on the pretext of a trifling injury or a supposed wrong is to deprive ourselves of our inherent strength and to grossly miscalculate the strength of the opponents. No boycotter, however ardent he may be, has yet been able to answer what the fate of the Indian industries will be, if the British manufacturer retaliates upon the Indian. Even if *Swadeshi* activities progress in the country at a rapid rate, for a long time to come we have to import machinery and engines from foreign countries, without whose help the infantile industries in any country cannot hope to prosper or hold their own against the competition of foreign made articles. If boycott in India is carried to such a limit as to provoke a retaliation from the foreign merchants and manufacturers, the industrial regeneration of the country will be at a dead-lock, our industries having neither the capacity to develop nor the power to keep themselves from decay.

* * * * *"

The Madras Standard,
Madras,
Aug. 23rd, 1908.

The Punjab Hindu Sabha on the situation.

8. The *Madras Standard*, of the 23rd August, writes:—"Elsewhere we publish a telegram from Lahore giving a summary of the address which the Punjab Hindu Sabha is to present to His Honour the Lieutenant-Governor of the Punjab. It is, as our correspondent says, a dignified document breathing the spirit of loyalty which pervades and animates the Hindu community throughout India. The Punjab Sabha expresses its deep abhorrence of the anarchist plot and sedition and emphasises that the interests of the rulers and the ruled are identical. The address is a truly noble document which we commend to all classes of people in India and which along with similar assurances to Government from other parts of India must go far to smoothen the difficulties of the present situation."

The Malabar Daily News and the Trivandrum Telegraph,
Calicut,
Aug. 20th, 1908.

9. The *Malabar Daily News* and the *Trivandrum Telegraph*, of the 20th August, writes:—

"* * * * *

The Government of India and Hindu leaders.

"Perhaps, in the Madras Presidency, there is very little sedition and unrest compared with what there is in Bengal or in portions of Western India, but our own Presidency cannot be said to be altogether immaculate in this particular respect, and while there have been meetings of sympathy on behalf of convicted offenders, it is not creditable that there have been no manifest endeavours to show disapproval, even if ever so mild, of movements of a most injurious and inexcusable type. The leading political organisation in this Presidency is the Madras Mahajana Sabha, and this body, as we know, has selected the most inopportune moment for setting the seal of silence upon its lips."

The Madras Standard,
Madras,
Aug. 28th, 1908.

The Congress in Madras.

10. The *Madras Standard*, of the 28th August, contains the following leader:—"We have no doubt that the general public will view with satisfaction the decision arrived at by the Madras Congress Committee at its meeting on Wednesday

evening last to hold in Madras, in December next, the first session of the reorganised Congress. In a series of articles we ventured to call public attention to the gravity of the situation and the necessity of the Congress re-assembling, on the basis of the new constitution adopted at Allahabad, to deliberate upon it and upon other subjects of equal importance.

"* * * * *

"It has been apparent for a long time past that for one reason or other the other Provinces of India were not in a position this year to invite the Congress, and it was also almost a foregone conclusion that if after the Surat collapse the Congress was not revived and placed on a firmer, deeper and well-defined basis this year, there was no other chance of its resuscitation. Under these circumstances then Madras has done well to go to the rescue of the Congress and bravely take upon itself the onerous responsibility; and in this decision of the Madras Congress Committee the public about whose attitude there seems to have been scarcely any doubt will generally concur. But it is well to bear in mind that the success of the undertaking will depend upon the extent to which Congressmen in the districts will co-operate with the Madras Committee. The new constitution of the Congress lays down the rules for the organisation of District and Local Congress Committees to be affiliated to the Provincial Committee. In the whole Presidency there are about a dozen District Associations of which two or three alone have made their existence generally known. The others have been practically inactive. These Associations will have to be reorganised and in the districts where no Associations now exist steps must forthwith be taken to organise Congress Committees in accordance with the rules provided for in the constitution framed at Allahabad. We are in the month of August and in December next the Congress is to be held. If we are not mistaken the preliminary arrangements must be completed three or four weeks ahead of the Congress.

"* * * * *

"We have said that the present situation is one which calls for action on the part of the responsible and recognised leaders of the people. They have a serious and onerous duty to discharge to which, we hope, they will prove equal. We know for a fact that the people of India are loyal and law-abiding to the core and look with abomination not only on sedition and anarchist plots but on lawlessness and disorder of all kinds. Peace, order, tranquillity, amity and harmony of feeling and aim among all the subjects of the King-Emperor are their best assets, the sheet anchor of their existence. But unfortunately a few misguided men have embittered feeling and created a situation which it is the duty of all law-abiding citizens of the Empire to deal with in a way best conducive to the happiness and prosperity of the country at large and to the development of good feeling and right understanding between the rulers and the ruled.

"* * * * *"

VERNACULAR PAPERS.

I.—FOREIGN POLITICS.

NADEGANNADI,
Bangalore City,
Aug. 22nd, 1908.

Changes in the Turkish administration.

11. The *Nadegannadi*, of the 22nd August, observes:—Seeing that the Sultan of Turkey has granted a constitution to his subjects, the other Muhammadan States also evince a desire to obtain a representative form of Government. It is understood that the Amir will grant his subjects a voice in the administration with the help of certain Turks who have gained great influence in Afghanistan. While in States like Turkey and Persia the people are given a larger share in the administration, it remains to be seen what reforms the Government of India will introduce. At present, however, the only favour granted seems to be that of sending the patriots to gaol.

Indians in the Transvaal.

12. The same paper observes that both the Hindus and the Muhammadans are again labouring under the hardships imposed by the Transvaal legislation. It is reported that the son of Mr. Gandhi has been sent to jail. It is not right that the British Government should harass the Indians both within India and outside it. The Home Government ought to interfere (on behalf of the Indians) and soon bring about a more just and equitable legislation.

Probability of a war between England and Germany.

13. The same paper says:—It is understood that a great war will break out between England and Germany. Both these Powers have been strengthening their armies for a very long time and each is extremely jealous of the other. This commercial competition between England and Germany has dealt a severe blow to trade and commerce, and many are struggling to prevent a war. But the people in the West being full of wicked propensities, peaceful living is quite repugnant to their nature.

Referring to the same subject in another article, the paper says:—English correspondents state that the people in the East Coast of England are in a state of great panic because it is feared that a war will soon break out there. It is also stated that some German spies had come to England to discover the most badly protected parts of England. It is feared that, because England has not been taking measures to maintain the efficiency of her army, Germany might at any time besiege England. But the authorities assure the people that such fears are altogether groundless. How the affairs really stand can be known only at some future time.

II.—HOME ADMINISTRATION.

(*b*) *Courts.*

NYAYABHIMANI,
Karikal,
Aug. 17th, 1908.

The Darjeeling mail assault case.

14. While commenting on the punishment of four years' rigorous imprisonment inflicted on Durga Charan Sanyal by Justices Brett and Ryves in the Darjeeling mail assault case, the *Nayabhimani*, of the 17th August,* remarks:—The accused in this case is an old man of 60 years harrowed by many kinds of misfortunes and given to picking up quarrels. He attempted to kill one of his two fellow passengers in the train whom he severely wounded while he attacked and wounded the other also. Such is

---

* Received in the current week.

the judicial finding of the High Court Judges and for this the old man was sentenced to four years' rigorous imprisonment. He is not likely to survive the punishment even for four months. The gentlemen that passed this sentence draw a monthly salary of rupees four thousand and they are known as High Court Judges in the English Government. What heartlessness!

NYAYABHIMANI,
Karikal,
Aug. 20th, 1903.

A European murderer punished with four days' simple imprisonment.

15. Referring to the punishment of four days' simple imprisonment said to have been inflicted by the District Magistrate of Delhi on a European fireman named A. Davis in the service of the East India Railway Company, for the offence of murder alleged to have been committed by him on a punkah-puller, the *Nyayabhimani*, of the 20th August *, remarks as follows:—How long will such tribunals and Government thrive successfully, which allow such injustices to be perpetrated in this world of God in which all mankind are equal? It is only low-bred persons who have forgotten God that will not understand that there is a God above who sits in judgment over all the Judges and that the Government of a country should be a representative institution to administer the natural laws of God. But even the atheists will fear to violate these laws of nature. Such being the case, is it right to apply the honourable appellation of statesmen to those who are committing these unjust acts without compunction and hesitation? What permanent benefit can be expected to result from this, except everlasting reproach to the Government and increasing disunion and weakness among the people. An honest and able native lawyer, infirm with age verging on 60 years, travelling in a Railway train commits an assault on two European fellow passengers with whom he falls into a sudden quarrel and who attempt to throw him down from the train, and the punishment inflicted on him by the Judges of two Sessions Courts and a High Court is four years' rigorous imprisonment, while only a sentence of four days' simple imprisonment is passed on a European blockhead who killed his native punkahpuller by kicking him on his sides. Had that blockhead appealed to the Sessions Court, two days would have been remitted and a further appeal to the High Court would have quashed the remaining portion of the sentence, leaving him guiltless and pure like burnished gold. But as he was a Railway servant, this clue did not perhaps strike him. Had he been any other whiteman, he would have certainly preferred an appeal on the spot, and after obtaining an acquittal, he would have then and there knocked down to death four helpless men before coming out of the Court. But even now it is not too late; only he will take a little time to do it. Even if there is a delay on his part, his countrymen would bravely accomplish this noble duty for him.

This, indeed, is British justice, this is the blessed constitution of the British Government, and this is British civilization! Is it not thus that the gracious Government of the Englishmen is conducted in India? Is it not on account of the fact that these things are published and circulated even to other countries by the native press that the gagging and confiscating Acts have been introduced? Let the disunited and starving Indians understand well how the British Government and the English stand at present; and so understanding, let them sink further down into the abysmal depths of caste feuds and religious quarrels, and self-boastings, selfishness and vain shows.

* * * * *

The European murderer is now at large, roaming about as merrily as ever, while the sad lot of the innocent Indians leads them to the scaffold, the prison house and transportation to distant countries.

May the glorious British Justice flourish! May all human beings perish! May famine and plunder thrive! May riots grow rife! May the people suffer from starvation! May the just rule of the Englishmen in India be prolonged and rise to the lofty skies!

---

* Received in the current week.

(k) General.

VIJAYA VIKATAN,
Madras,
Aug. 1st, 1908.

Misdeeds of the Police.

16. With reference to the case of bribery brought against the Police Inspector of Palladam which is stated to have ended in his conviction, the *Vijaya Vikatan*, of the 1st August, * writes:—Some of the officials freely take bribes from the people by cruelly treating and frightening them and committing illegalities. Many such cases are not brought to light owing to the terror the people have of the Police. If the Government will look into this matter, it will be securing the welfare of its subjects.

The present situation in India.

17. While commenting on the present situation in India, the same paper * observes:—Justice has been spoiled by the Police Department and the people have been ruined by taxation. The wealth in the hands of the people has been wasted by the increase in the number of Courts. The peace of mind of our patriots has been disturbed by the Regulation of 1818. British justice has been marred by the judgment of Mr. Pinhey and the justice of the country has been spoiled by the decision of Mr. Davar. The ways of the Government of India have told upon the dignity of the King, and those of Lord Minto and the Provincial Governments have disturbed the peace of the country and spoiled the minds of the people. Lord Morley has spoiled the Indian nation. Lord Curzon's régime has driven away peace from India. Lord Morley's obstinacy has spoiled the Prime Minister and the view of the Prime Minister has misguided the Parliament. The justice of King Edward has been spoiled because he forsook the promises of Queen-Victoria. The complete deterioration of British justice has spoiled the loyalty in India which existed ten years back and this, in its turn, has led to the loss of the liberty of the press in India. The gagging of the press has completely spoiled the good-will of the people and this has resulted in a rupture between the rulers and the ruled.

SWADESAMITRAN,
Madras,
Aug. 24th, 1908.

The strengthening of British rule.

18. The *Swadesamitran*, of the 24th August, writes:—In a letter addressed to a meeting convened by the Muhammadans of Poona to demonstrate their loyalty to the British rule, His Highness the Aga Khan condemned the present unrest and feeling of sedition, and observed that, besides believing that the salvation of India lay solely in the protection of the people by the continued stability of the British rule, it was the duty of all the Indians, Hindus and Muhammadans to do all that lay in their power to strengthen that rule. It is said that the masses are, as a rule, loyal, and it is only those that pose as educated men and leaders that act in such a way as to compromise their loyalty; that it is not enough that the really loyal among these men do not oppose the Government, as that will not produce any better result than merely putting a sort of check on the mischievous pranks of the seditionists and would not strengthen the British rule. We also admit that it is necessary to strengthen the British rule; only we do not understand how this may be effected. Is it likely that all that appears to the Indians as calculated to strengthen the British rule will appear in the same light to the minds of the Englishmen? The (*Madras*) *Mail* suggests that the loyalists should overcome the seditionists and rioters. But how to overcome them is the question. In the first place, who are seditionists and who are rioters? In the very matter of ascertaining this, the Indians and the Englishmen will differ. According to the Englishmen, any criticism of the British Government is deemed seditious. Sri Dadabhai Naoroji, Babu Surendranath Banerji, Lala Lajpat Rai, Mr. Gokhale, Sri Tilak and Sri Chidambaram Pillai are looked upon by the Englishmen as seditionists. Dadabhai Naoroji who in our eyes is a staunch patriot and has deep faith in the British rule is to the Englishmen a seditionist. Did not the *Pioneer* say that the Members of the Viceregal Council like Mr. Gokhale and Dr. Rash

---

* Received in the current week.

Behari Ghosh were responsible for the bomb outrages? Ninety-nine per cent. of the Englishmen regard Babu Banerji as a seditionist. Lala Lajpat Rai was deported for sedition and Sri Tilak has been punished with transportation. When all these persons are regarded by all the Indians, educated as well as illiterate, as having incarnated for the salvation of India, we do not really understand what it means to oppose and overcome them. It is sedition to hold meetings to protest against the acts of Government; it is sedition to preach to the people not to purchase foreign articles; it is sedition again to help the poor Indians when they are molested by European merchants and others. The English officials who carry on the Government and the Europeans who have come here to make money should be treated alike by the Indians. It follows then that the same respect which is shown to the Governor and other officials should be shown to others as well. If this is the definition of loyalty, the Indians will have to put up with a good deal of hardship in showing their loyalty. True loyalty will be possible only so long as devotion to the British rule and work for the welfare of India do not clash with each other. The Indians and the Englishmen differ as to what is the welfare of India and what is not. Till now they have differed on many points like this. It is this difference which accounts for the bad feeling between the Indians and the Englishmen. It is not possible for the Englishmen to have an insight into what is good or bad for India; it is only the Indians who can know it. Therefore, if the British rule is to be carried on in the interests of India, it should be according to the wishes of the Indians. This is the natural procedure in all the countries of the world. It is the Englishmen, and not the Germans or Russians, that know what is best for England. Therefore the wishes of the Indians should be consulted through their proper representatives and the country governed accordingly. It is only then that the British rule will be sufficiently strengthened; otherwise, the suggestion that the British rule should be strengthened has no significance. Those who criticise that rule now are considered to be seditionists. But if these very men take their places in the Executive Councils as the people's representatives, they will participate in the administration of the country and then their words will no more be considered seditious. As the Government will then be conducted with their co-operation, it will acquire a strength which it never before had and as our own men will conduct the Government, there will be no room for sedition.

SWADESAMITRAN,
Madras,
Aug. 25th, 1908.

Sedition in the United Provinces.

19. The *Swadesamitran*, of the 25th August, has the following leading article:—The United Provinces of Agra and Oudh were enjoying undisturbed tranquillity till now, not more than two seditious prosecutions having taken place. It is really strange that, situated as they are so close to Bengal, these provinces should not have been affected by the teachings of the Bengali rioters. The chief reason for this state of things is that the Governor of these Provinces, Sir John Hewett, is a very good gentleman, who is ready to hear patiently the grievances of the people and render proper redress. During the short period of his régime, he has been taking a keen interest in industrial progress and the improvement of primary education and has given satisfaction to the people by talking to them often and acquainting himself with their wants and wishes. Where the Governor is good, the officials will also be welldisposed and the minds of the people will not be hurt by petty troubles. Seeing that the famine which has recently set in is sorely afflicting the people, Sir John Hewett has very graciously come to their succour and is doing all possible help to the afflicted. Such circumstances as these explain the immunity which these provinces enjoy from riots and seditious movements, though entangled in the midst of a general agitation which has engulfed the Punjab on one side and Bengal on the other. But it is not likely that this state of things will still continue; for, the Governor, though sympathetically disposed towards the people, is not a timid person who would countenance riot and sedition and he does his best to maintain tranquillity without resorting to repression as far as possible. But, if all these precautions prove

of no avail, he will not hesitate even for a moment to enforce law. The practice of speaking to the popular leaders with an open mind such as Sir John Hewett and Sir George Clarke are now doing is a new one. If this practice were only to become general and lead to the mutual good-will of the authorities and the leaders, many an evil would disappear. Although it is imperative on the part of the Government to show firmness and pertinacity in putting down crime, abundant good will result if only the popular leaders are consulted and their advice acted upon without being neglected. There has been no end to the evils which resulted till now by the Government being conducted on the basis of the notion that the people are fools and are not competent to give advice on State matters. But now the Government has newly acquired a right sense. And if, in the light of this, the intended reforms of Lord Morley turn out to be true reforms, there is no doubt that India will have a bright future.

Buchanan's Purāna.

Vijaya Vikatan, *Madras,* Aug. 15th, 1908.

20. The *Vijaya Vikatan*, of the 15th August,* humourously characterizes the recent Budget Speech of Mr. Buchanan as a Purāna and offers the following remarks on it:—Mr. Buchanan said that the receipts for the last five years in India showed a large surplus over the expenditure, that a surplus of five lakhs of pounds sterling was expected for the year 1907–08, that this balance did not indicate any enhancement of taxation by the Government of India, but that, on the other hand, the increase in the revenue, in spite of the reduction in the salt-tax, paddy-tax and income-tax only proved the prosperity of India. What excites our suspicion in this statement is the alleged reduction in taxation. If they had really reduced taxation, India would not have been the scene of famine, plague and riots. But considering the nature of the laws now in force, we have only to say "yes" to this, as there is no way of calling it in question. Then he went on to say that the surplus revenue was not put into the State coffers as savings, but that certain departments of Government were reformed and that 40 lakhs of pounds were spent for the purpose. There is no doubt that in the reform scheme of the Police Department the officers already holding big appointments had their pay advantageously enhanced; but the increase in the pay of the subordinate officials by half does not seem to have given them any satisfaction. For had it given them any satisfaction, there would not be so many complaints that some Police officers were taking bribes. And then it is said that the Educational Department has been reformed. But even there, no satisfactory reform seems to have been effected. Then Lord Kitchener is said to have spent a large sum of 20 lakhs of pounds for the army, but Mr. Buchanan maintains that this expenditure should not be considered heavy, and we have of course to say "Amen". Then he expatiated on the affairs of the Punjab, observing that £31,46,000 was spent for that Province and we have also to say that it may be so.

The Punjab Hindu Sabha and Sir L. Dane.

Swadesamitran, *Madras,* Aug. 26th, 1908.

21. A leader in the *Swadesamitran*, of the 26th August, commenting on the reply of Sir L Dane to the address presented to him by the Punjab Hindu Sabha, remarks that though it is not possible for the Provincial authorities to be more outspoken in their utterances to indicate the interests they take in the welfare of the people, they do not show in action even these sympathetic words.

The Madras Industrial Conference.

Swadesamitran, *Madras,* Aug. 28th, 1908.

22. Commenting on the Industrial Conference to be held by the Madras Government at Ootacamund on the 14th proximo, the *Swadesamitran*, of the 28th August, observes:—We understand that the ensuing Industrial Conference will open with an inaugural address by His Excellency the Governor, after which the Conference will resolve itself into sub-committees for the discussion of the several subjects which will be taken up for consideration. We do not know what special things the Governor will dwell upon in

---

* Received in the current week.

his address, but it would be a disappointment if he confines himself to merely broad statements. We would suggest the desirability of His Excellency's indicating to the sub-committees the nature of the work that is expected of them and of himself pointing out in a way what fresh industries may be taken up and we hope that the address will infuse fresh enthusiasm into the minds of the members of the Conference. Official as well as non-official members have been selected to take part in its deliberations, the most prominent among the former being Mr. Chatterton. We doubt not that he and the other official members like him will ventilate their views on what they consider to be best calculated to further the industrial advancement of the Province but we wish the non-official members do not acquiesce in everything that the official members may say. If they think that any of the suggestions which the official members put forward are not practicable in the present industrial condition of the Province, they should fearlessly point them out, and if they themselves are aware of any better means of improving the industries, they should also be mentioned. In this connection, we would point out that it would have been better if the Government had made necessary arrangements for a survey of the industrial resources of the Province before calling this Conference. It can of course be said that what Mr. Chatterton has been so far doing is nothing but an exploration of these resources. But surely he has not sifted all the resources. He could only in a general way discover that certain districts are noted for certain industries and that in particular localities, certain industries are in a flourishing condition. But it may not be possible for the scattered villages which were famous in former times as great industrial centres to come within the limits of his investigation. The non-official members may, on the other hand, be in a position to give information on these matters from local inquiries. They should therefore take advantage of the present occasion and work in the sub-committees of the Conference, realizing their responsibility in the cause of the advancement of the indigenous industries.

SASILEKHA,
Madras,
Aug. 25th, 1908.

Mr. G. Subramania Aiyar's arrest.

23. The *Sasilekha*, of the 25th August, observes:—The people of not only this Presidency but of every province in India regret that Mr. G. Subramania Aiyar, who after editing the *Hindu* for 25 years has been conducting the *Swadesamitran*, is now charged with sedition under sections 124A and 153A of the Indian Penal Code. When the Government of India passed the "Age of Consent Bill", he helped them and incurred the displeasure of the people, while all the leading gentlemen of Bengal and the orthodox men of this Presidency opposed the Bill. He criticised the administration of the country with a view to get its defects removed, just as he criticised the condition of the Hindu society to see the social evils removed. He is not at all disloyal. During the first meeting of the Congress, he proposed the first resolution in which he praised the English administration of India. Governors, Council Members and other high officials praised the *Hindu* as a moderate paper.

Mr. Aiyar who has worked well so long deserves to be pardoned by the Government. We submit to His Excellency the Governor that the prestige of the Government would be increased if Mr. Subramania Aiyar and others who have been charged with sedition were let off on receiving assurances of their future good conduct.

ANDHRAKESARI,
Rajahmundry,
Aug. 21st, 1908.

The Gódávari Pushkaram.

24. Adverting to the excellent arrangements made for the comfort of the pilgrims during the Pushkaram at Rajahmundry, a correspondent to the *Andhrakesari*, of the 21st August, observes:—If the Government had not themselves made the aforesaid Pushkaram arrangements, but asked the Municipality to attend to them by simply granting them ten thousand rupees, the pilgrims would have fared very badly. But for the efforts of Messrs. Mādireddi Venkatēswara Row Nayudu and Mārisetti Vīravenkayya Garu in keeping the lanes clean and removing the silt by the side of the Gunduvaru wall, the people would have fallen a prey to cholera.

His Highness the Agakhan on the duty of the loyalists.

SATYADEEPIKE,
Mangalore,
Aug. 28th, 1908.

25. The *Satyadeepike*, of the 28th August, has a leader under the heading "Aga Khan's letter" in which it takes to task the loyal leaders of the people for their silence when there were riots in Tinnevelly and Bombay caused by the violent writings and speeches of the seditionists. The article further says that it is all the more creditable to those who have come out to speak out their minds and to help the Government in preserving the peace. Among these, His Highness the Aga Khan is the foremost and his words are words of wisdom, and it would be well for all to take them to heart. This is not the time for other leaders of the people to keep silence, but to strengthen the hands of Government by speaking out against the deeds of those who are led away by a false spirit of what they consider patriotism.

The Proclamation of 1857.

QASIM-UL-AKHBAR,
Bangalore,
Aug. 24th, 1908.

26. The *Qasim-ul-Akhbar*, of the 24th August, with regard to the proposed celebration of the 50th anniversary of the Proclamation of 1857, observes that on such occasions as these, the proclamation of reforms is not likely to be welcomed by the general public. The abolition of Free Trade in India at such a time as this when the prices of articles of consumption have risen very high, is a measure, which would satisfy a great majority of the people. The appointment of an additional native to the Legislative Councils of India or the grant of Colonial Government to the Indians would not be so pleasing to the natives of India as the abolition of Free Trade, and further says that the reduction of the salt-tax did not prove to be of much profit and advantage to the people.

The unrest in India.

MUKHBIR-E-DAKHAN,
Madras,
Aug. 26th, 1908.

27. The *Mukhbir-e-Dakhan*, of the 26th August, writes that after a prolonged disturbance and unrest, law and order are maintained in India. Now there are no more bomb outrages or demonstrations or any anarchist movements. The first symptoms of the awakening of the Indians appeared only after the victory of Japan over Russia. If to-day the desires of the Indians are not realized, or fulfilled, it is not improbable that their feelings will be roused same day against the success of other countries. It is therefore advisable that prompt and early attention should be paid to the grievances of the Indians, in order to soothe the feelings of the peace-loving and refined politicians, and they will in their turn praise the actions of Government and will hold the movements of the anarchists in utter abhorrence. It is very gratifying to note that hundreds of Mussalman societies of the different parts of India have publicly signified their sentiments of loyalty to the British Crown, which was gratefully appreciated by the Government. The sentence passed against Mr. Tilak has had a great effect on the Extremist party who will certainly amend their policy. Some have suggested to the Government not to grant any concession or privilege to the Indians, for the anarchists will be emboldened by such grants and will think that the Government being afraid of anarchism has introduced reforms. But the *Mukhbir* thinks the above to be an unsound suggestion, not fit to be attended to. Every man of sense is fully aware of this that Government is very powerful and that it has no reason to be afraid of the people.

III.—LEGISLATION.

Sedition in India.

BHARATI,
Bangalore City,
Aug. 22nd, 1908.

28. Referring to the arrest of the editors of the *India* and the *Swadesamitran*, the *Bharati*, of the 22nd August, observes:—The exact meaning of the term sedition has never been made known. Writings are deemed seditious if the authorities bear a grudge against their authors. Sections 124A and 153A do not deserve to be called sections (legal provisions); for, the definitions of offences mentioned in them are not given distinctly as they ought to be in all legal enactments. They have been differently interpreted by different Judges and each interpretation has served to send one patriot at least to prison. As the proverb goes, "the rod is the remedy for everything," any patriot can be

charged with sedition with the help of these sections. The attitude of the officials towards the Indians is by no means sympathetic; in the case of newspapers owned by natives the attitude is one of clear hostility and in the case of newspapers published in the vernacular, the hostility is even greater. But it cannot be said that this is the case always or with every newspaper. Sometimes, the newspaper editors are brought into trouble, probably when the authorities want a little amusement at their expense. The events of the past 8 or 10 months strengthen this belief. These evils have to be borne until the benign British Government takes pity on these newspaper editors and explains those wicked provisions more clearly so as to give the accused a fair trial. None else can mend matters. May God bring peace and happiness to our people!

IV.—NATIVE STATES.

KESARI,
Madras,
Aug. 12th, 1908.

The Press Law in Mysore.

29. With reference to the Press law recently passed in Mysore, the *Kesari*, of the 12th August,* remarks:—Every one was till now under the impression that the administration in Mysore was conducted well under the régime of Mr. V. P. Madhava Rao as Diwan. But the news of the Press Law recently passed by this Government has not only thoroughly changed the public impression about it, but has also served to create a feeling of disgust in the public mind. This law empowers the Government of Mysore to stop all on a sudden without assigning any cause any newspaper printed or published in that State. This is just like the deportation of Lala Lajpat Rai by the Government of India without any reason or inquiry. There is no Act like this even in British India. We are therefore at a loss to know what provoked the ire of the Diwan and the pseudo-Members of the Legislative Council against the press in Mysore, quiet as it is at present. The result of this law is that no newspaper, whether in Mysore or outside it, can hereafter hope to criticize the acts of the Mysore Government, without standing the risk of being at once stopped or prevented from entering into Mysore. These and other provisions of the Press Act only denote a deterioration of the civilisation and wisdom of the Government in Mysore. This Act has not only marred the reputation of Mr. Madhava Rao and his official mates, but has also cast a slur upon the name of the Maharaja and the long established prestige of the Mysore Raj.

BHARATI,
Bangalore City,
Aug. 24th, 1908.

The celebration of the Sivaji day in Mysore.

30. Referring to Diwan Madhava Rao's statement in the Legislative Council that some schoolmaster celebrated the *Sivaji day* in Mysore, a correspondent of the *Bharati*, of the 24th August, contends, firstly, that the Sivaji day celebration cannot in itself be seditious, and, secondly, that no such celebration ever took place in Mysore. As regards the first, namely, the significance of the Sivaji day celebration, the correspondent observes that Mr. Madhava Rao, who is himself a *Deshastha* Brahmin belonging to that part of the country in which Sivaji himself lived, should have been able to know best whether Sivaji was in any way a traitor to his country and whether his name is associated with sedition. Secondly, as to whether the Sivaji day was celebrrted at all in Mysore, the correspondent observes that Mr. Madhava Rao's reply to a letter charging him with a mis-statement is quite unsatisfactory. Mr. Madhava Rao could only say that his information on the point came from a source quite reliable in the opinion of the Government. The correspondent challenges the Diwan to specify the source of such information and to satisfy the public as regards the truth of an important statement made by him in the Legislative Council, and finally remarks that Mr. Madhava Rao was himself a schoolmaster at one time, and that just as there are (frequent) religious dances held in his house, he might also have celebrated the Sivaji day himself for if it were any other schoolmaster, his name need not have been kept secret.

---

* Received in the current week.

Vrittanta Chintamony,
Mysore,
Aug. 26th, 1908.

Honest journalism made impossible in Mysore.

31. The *Vrittanta Chintamony*, of the 26th August, in a leading article announcing to the public that the paper has to be discontinued owing to the new Press Law in Mysore, observes:—Hitherto it was enough to have paid homage to His Highness the Maharaja and the British Government. But now it is evident that all Government officials expect the same implicit obedience that is due to His Highness. The term "Government officials" includes even village officials. It is not meant however that one may be discourteous towards these lower officials. So long as the officials—whatever their rank or position—do their duty conscientiously and show themselves worthy of the position they hold, nobody will grudge them the praise and esteem they deserve. But when they prove to be self-seeking and altogether regardless of the interests of the public, we cannot show them any civility. As it is not possible under the new law to maintain this principle we have to discontinue the paper. We hope for the day when the Press will regain its liberty.

The effect of the Mysore Press Law.

32. In another article the same paper observes:—It is difficult to say whether Mr. Madhava Rao will be able to gain the object he had in view in passing the new law, namely, of expelling from the State those newspaper editors who criticise his actions. For neither His Highness nor the British Resident will sanction an order of deportation in the absence of strong reasons for it. Mr. Madhava Rao might have thought that it was as easy to expel publishers of newspapers from the State as it was to get the new law passed. There can be no doubt that Mr. Madhava Rao will be disappointed in this. During the days of the French Revolution, whoever rose to power soon began to show high handedness and whoever showed high handedness soon lost his head (and fresh men came into power). So also, when one newspaper-editor is deported, another will be ready to take his place.

Bharati,
Bangalore City,
Aug. 26th, 1908.

The Mysore Press Law.

33. The *Bharati*, of the 26th August, has an impassioned leader strongly condemning the Mysore Press Regulation which is to come into force in the beginning of the next month, and announces that it will cease to be published from the 27th instant as a protest against the enactment. The article says that the 5th of September will ever be a memorable day in Mysore because that day will be the last of the freedom of the Press in the Province, and no respectable editor will care to publish any paper after that, and there will be no one to carry to His Highness' ears the grievances of the people or to bring to his notice the oppression practised by the persons in authority. The article nevertheless hopes that the dark clouds which now cover the sky will soon disperse if the people continue to agitate and the sun will again smile upon the land. Innumerable troubles were brought upon the head of Sri Krishna when he was a child by his uncle the giant Kamsa, but all of them turned against the wicked persecutor himself and Sri Krishna came out all the more glorious after putting to death his oppressor.

The *Vrittanta Chintamony*, of the 26th August, also appears in mourning like the *Bharati* and announces that it will cease publication from the next week for the same reason. The *Nadegannadi* also follows suit.

VI.—Miscellaneous.

Vijia Vikatan,
Madras,
Aug. 1st, 1908.

"Justice has refused to remain in India."

34. The *Vijia Vikatan*, of the 1st August,* sarcastically reports "Justice" to have replied to the request of Vikatan to remain in India, in the following strain:—"Do not tease me. I cannot stay in India for even half a minute. Even if my head is severed, it will fall only in other countries and not in India. For nothing they have transported Chidambaram Pillai for life! Make the least sound and you are confronted with

---

* Received in the current week.

sections 124A and 153A. I would rather live in a forest than in a land like this! Were the people shot down like this when the Queen was living?"

Kesari,*
Madras,
Aug. 12th, 1908.

How should we work in the future?

35. The *Kesari*, of the 12th August,* writes:—The active work of our patriots through the Congress for nearly twenty-two years has resulted in no practical good to our countrymen; nor has it harmed our patriots in any way. But the benefits that have accrued to the country from the work of the new party within the last two or three years are patent to the eyes of every one, and we have also seen all the sufferings the leaders of this party have had to undergo within this period. This only illustrates the principle that good and evil go hand in hand. Thus the *Swadeshi* Steam Navigation Company was started in Tuticorin and soon after Sri Chidambaram Pillai was transported. We heard of the successful boycott of foreign goods in the North and with it the news of the imprisonment of many patriots. So, in working for the progress of our land of Bharata, we must be prepared to meet with innumerable difficulties. Without suffering, we cannot have happiness. Therefore, those of us, who desire that our country should come to the position of the other countries in the world, should begin to work with greater ardour than before. But our people are now in a fix as to how they should work in the future. Both preaching *Swadeshi* and writing in the papers have become dangerous things now. So the only way left for us is to illustrate our views to the people by practical examples, such as starting national schools and establishing panchayats. This was the view expressed by Sri Bipin Chandra Pal, Sri Bhupendra Nath Datt and Lala Lajpat Rai. Moreover, action in these days seems to be more beneficial than either preaching or writing. It is because the public speakers and writers are visible to the authorities, they find it easy to charge them under some section or other and bring them into trouble. But if one refrains from either speaking or writing and silently works for the establishment of national institutions, it will not be so easy for the Police to arrest him and the judiciary to punish him. So our people must now take to starting national stores and schools throughout the country. In addition to this, a reading room must be opened in every village and the villagers must be trained to understand and discuss public affairs. These and similar ways are the best suited to the present juncture.

Nyayabhimani,
Karikal,
Aug. 13th, 1908.

The causes of disaffection.

36. The *Nyayabhimani*, of the 13th August*, says:—The loyalty or disloyalty of a country depends upon the way in which it is governed. If the Government authorities treat the subjects with consideration and confidence, the subjects also will reciprocate those feelings. Otherwise mutual distrust will be the result. Despotism and partiality breed disaffection and in all the countries which have produced disloyal men, the Government will be despotic, deceitful and devoid of mercy. This is illustrated by the histories of Russia and Spain. Despotic Russia has given rise to a class of disaffected persons who are making every moment of the Czar's life full of danger to him and in Spain also the enemies to Government are multiplying. Those who are statesmen do not really understand this, but go on indulging in clever harangues in State assemblies. Real statesmen, on the other hand, would foster the spirit of loyalty among the people and thus seek to strengthen the Government.

But the Conservatives of the stamp of Lord Curzon produce, by their barkings, an impression on the minds of the people that the Government itself is hard-hearted and haughty. The only way to bring these uncompromising and obstinate men to their senses is to send them away to regions inhabited by barbarians and cannibals and ask them to govern those people. It is only then that they will begin to entertain feelings of respect and gratitude towards India and the Indians. Though these men are born of the human race with two hands and two feet and utter human speech by moving their mouth in one way or other, they do not have even so much of gratitude as the white-coloured dogs with four feet which are fed and bred in the houses of the Indians and bark rudely. Though these men are often seen, when they speak, to have a louder tone, a more erect face and a grander look than those of a bull-dog, they do not possess the gratitude and goodwill which the bull-dogs have. It is on account of these vile wretches that all sorts of disaffection, terrible unrest, famine and cruelties prevail in the countries. There are, however, righteous men also in England who are capable of working on behalf of the people with feelings of mercy, humanity and gratitude. But it seems that the voices of these men would be drowned by the loud barkings of those ungrateful villains who have still the audacity to act so.

---

* Received in the current week.

As time rolls on, it is justice and goodness that will triumph and not injustice and cruelty. This is sufficiently illustrated by past histories and experiences. Where disaffection increases anarchy sets in in course of time and nihilists will predominate. When the Government is devoid of love, justice and anxiety for the welfare of the people, that very moment will disaffection, which is the axe that will destroy the Government, begin to flourish.

It is sheer ignorance on the part of the Government to introduce drastic and unjust laws, one-sided methods, rash principles, revengeful regulations and threatening measures to put down disaffection. This would only serve to help disaffection growing stronger. We wonder why this truth has not entered into the brains of the English worthies who hold illustrious titles betokening astute statesmenship. Perhaps their brains have been removed from their cavities and their places filled up with masses of clay and sand in the shape of haughtiness and hatred.

Thus statesmen and officials exist only to spread disaffection in the country. If these are removed, the country will always enjoy peace in every way. Otherwise enemies to the Government will be produced in the country as profusely as the winged whiteants issuing out of an ant-hill.

YATHART HAVACHANI,
Kumbakónam,
Aug. 22nd, 1908.

Are the popular leaders the cause of the unrest?

37. The *Yatharthavachani*, of the 22nd August, says:—We understand from a study of history that, whenever there is unrest in a country, it is not caused by the leaders who happen to be connected with it at the time, but is the outcome of other circumstances. The histories of ancient Rome, France and England afford ample examples in proof of this. For instance, it was not Napolean in France, Cromwell in England or Washington in the United States of America that brought about the great unrest in their respective countries. It would be foolish to suppose that they were the real cause of the unrest. For if they had not been present at the time of the unrest, others would have taken up their places and accomplished the events which were bound to happen in the very nature of things. Julius Cæsar was murdered by the ancient Romans because they thought that he aspired to become a King. But later events made it obvious that this murder was a grave political blunder and that the conditions of the country were such as to render the creation of an Emperor an absolute necessity. Therefore it is the duty of the Government to read aright the signs of the times, and to take such steps as would remove the true causes of the unrest and not to punish the leaders who merely voice forth the people's mind.

VIJAYA VIKATAN,
Madras,
Aug. 22nd, 1908.

The Madras newspapers overtaken by adverse fortune.

38. The *Vijaya Vikatan*, of the 22nd August, announces its discontinuance for the present and the reasons for this are set forth in the following leading article. The times have become bad. For the last three years, the papers published in Bombay, Poona, the Punjab and the Central Provinces have been incurring the serious displeasure of saturn, the god of adversity, and brought to trouble thereby. This God has now made his appearance in the Madras Presidency and brought about the riots in Cocanada and Tinnevelly. He has claimed Messrs. Siva and Pillay as his special victims, giving them *Swaraj* in the form of jail food. Then he appeared before a paper in Bezwada and brought trouble to its editor and press. Later on he caught hold of Arya and made him an inmate of the jail. He is now the turn

of Srijut G. Subramania Aiyar, the editor of the *Swadesamitran*, and Srinivasa Aiyangar, the editor of the *India*. These two editors have been arrested and their presses and houses searched and records carried way. The arrests do not stop here, and we understand that there are still some more warrants for arresting other leaders and patriotic journals. As the Government is eager to send to the Andamans all those that are patriotic, it is having its own way. According to the law now in vogue, it is not possible to characterize these measures as just or unjust. Besides, as the Government is raking up old sores and has begun to prosecute the editors for their articles which had been buried, it is time we realize that the entire Madras press has come under the influence of Saturn. We have, therefore, resolved to stop our journal from this week for some time to come, in consideration of the present fermentation.

VRITTANTA CHINTAMONY,
Mysore,
Aug. 26th, 1908.

Swaraj.

39. The *Vrittanta Chintamony*, of the 26th August, observes that the Maharaja of Durbhanga advises the people to give up agitating for *Swaraj* and to direct their attention towards providing the poor with proper food and raiment. No doubt this is a very valuable advice. But to this end, it is firstly necessary to regulate the export of Indian products to foreign countries. It is not meant that Indian products should not be exported at all. But there should always be an adequate return for the goods exported. For it is a great mistake to export the necessaries of life to foreign countries and get some worthless tawdry things in return. The poor now suffer because the normal prices of food-stuffs at present are as high as the famine rates and this is because the food-stuffs are exported to foreign countries in large quantities. But will the mere giving up of the aims at *Swaraj* create a supply of food and clothing? If that is so, the people will most gladly give up the idea of *Swaraj*. By *Swaraj* (self-government) is meant self-government under the British supervision; for, it is nothing short of foolishness to aim at self-government independent of the British. With self-government under British protection and supervision, it will be possible to regulate the export of food-stuffs so as to allow only the excess to be sent to foreign countries. There can be no harm in aiming at a self-government of this kind. The Maharaja of Durbhanga would do well to help the Indians in acquiring self-government of this kind. But it would not be well to persuade the people to give up their aims at *Swaraj*, for it cannot be conducive to the advancement of the country.

BHARATI,
Bangalore City,
Aug. 24th, 1908.

The evils of the present day civilization.

40. In the *Bharati*, of the 24th August, in a fictitious dialogue between Bharati and Narada, Bharati is made to enumerate the evils of the *new civilization* (under the British) as follows:—Although the "Police Department" was organised with a view to punish thieves and other persons dangerous to society, the latter seem to acquire the capacity for committing offences and escaping punishment just in (the same) proportion as Police vigilance increases. The law-courts, although established to administer justice, now do the very reverse. Those who are foremost in civilization are the curse of it. These do not show the slightest regard for truth. They take up wrong and altogether unjustifiable causes, and waste their superior intellect in bringing about the ruin of truthful persons.

KERALA PATRIKA,
Calicut,
Aug. 22nd, 1908.

Conviction of Ethiraja Surendranath.

41. An editorial in the *Kerala Patrika*, of the 22nd August, referring to the conviction of Ethiraja Surendranath for sedition, remarks that the request of the Government Advocate for the award of an exemplary punishment is unjustifiable and that it should have been left entirely to the discretion of the presiding Judge to accord a punishment adequate to the seriousness of the crime. Considering the status of the accused a lighter punishment would have satisfied the ends of justice. It is improper to preach sedition and foster enmity against Government, and it is in the interest of Government to stop such attempts. But Government should understand at

the same time that when punishments out of all proportion are accorded to such culprits, they serve to excite the sympathy for the accused in the minds of the populace and hatred against the Government. In this trial also, the jury consisted of seven Europeans and many Indians were eliminated by being challenged by the prosecution. The article concluded with a hope that no more cases of such a nature will crop up here hereafter.

KERALA PATRIKA, *Calicut*, Aug. 22nd, 1908.

Asiatics in South Africa.

42. An editorial note in the *Kerala Patrika*, of the 22nd August, adverting to the determined attitude of the Asiatics in Transvaal not to submit to the Registration Act recently passed there with the express object of stopping Asiatic immigration into that country, says that nearly four thousand Asiatics assembled at Johannesburg and tore off their registration licenses on the ground that Government are not willing to stand by the promise which they made at the time when reconciliation was effected. These vagaries of Europeans in the Colony will create serious race-hatred between them and Asiatics, among whom Indians alone are helpless, the Chinese and Japanese being able to retaliate.

[Issued, 1st September 1908.]

the opinion that when punishments out of all proportion are awarded to such culprits, they serve to create sympathy for the accused in the minds of the people and hatred against the Government. In this trial also, the jury consisted of only Europeans and many Indians were eliminated by being challenged by the prosecution. The article concluded with a hope that no more cases of such a nature will crop up here hereafter.

Natal Witness, (Natal) Aug. 22nd, 1908.

An editorial note in the *Natal Witness* of the 22nd August, adverting to the determined attitude of the Asiatics in Transvaal not to submit to the Registration Act, and to pass these with the object of stopping Asiatic immigration into the Colony, says that nearly four thousand Asiatics assembled at Johannesburg and burnt all their registration licenses on the ground that Government did not willing to stand by the promise which they made at the time when reconciliation was effected. These vagaries of Europeans in the Colony will create serious race-hatred between them and Asiatics, among whom Indians alone are helpless, the Chinese and Japanese being able to retaliate.

Asiatics in South Africa.

CONFIDENTIAL. No. 36 of 1908.

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 5th September 1908.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

II.—HOME ADMINISTRATION. PAGE

(b) Courts—

Sentences inflicted on offenders in the cases arising out of the present unrest 593

(k) General—

The arrest of Mr. G. Subramania Aiyar .. .. ib.

(k) General—cont.

A plea for conciliation 597

The release of Mr. G. Subramania Aiyar 598

VI.—MISCELLANEOUS.

Self-government for India 599

VERNACULAR PAPERS.

I.—FOREIGN POLITICS. PAGE

The Indians in the Transvaal 600

Anglo-German relations .. .. ib.

The situation in Egypt .. .. ib.

II.—HOME ADMINISTRATION.

(b) Courts—

The Tilak trial 601

"Severe punishments" .. .. ib.

(e) Local and Municipal—

Some local grievances at Adoni .. .. ib.

Palghat Municipality and the election of Chairman .. 602

The burial-ground of Tiyers in Calicut Municipality .. ib.

(k) General—

The prosecution of G. Subramania Aiyar .. .. ib.

The repressive policy of the Government 603

The introduction of administrative reforms is the only remedy for allaying the present unrest .. .. ib.

The new Governor of Eastern Bengal 604

II.—HOME ADMINISTRATION—*cont.* PAGE

(k) General—cont.

The arrest of Mr. G. Subramania Aiyar 604

IV.—NATIVE STATES.

The first fruits of Press Legislation in Mysore .. .. ib.

The Mysore Press Law .. .. ib.

The effects of the new Press Law 605

VI.—MISCELLANEOUS.

Students and politics 606

The courage of conviction exhibited by the whites of Natal .. .. ib.

The murder of approver Goswami in Bengal .. .. ib.

"The aim of our journal" 607

What is true strength? .. .. ib.

A Mahatma's exhortation 608

The future of the Madras Presidency .. .. .. ib.

The arrests of Messrs. G. Subramania Aiyar and Srinivasachariar 609

Which way to go? .. .. ib.

Appeals to the British public 610

The cause of the poverty of India .. .. ib.

ENGLISH PAPERS OWNED BY NATIVES.

II.—Home Administration.

(b) Courts.

The Wednesday Review, *Trichinopoly*, Sept. 2nd, 1908.

Sentences inflicted on offenders in the cases arising out of the present unrest.

1. The *Wednesday Review*, of the 2nd September, writes:—"The sentences inflicted on offenders in the cases arising out of the present unrest cannot be said to have been in any instance lenient, and we do not counsel leniency where it is not deserved. The Judges who try the offenders and mete out punishment know best what should be the severity of their sentences which would be suitable to each case, and it is wrong to assume that they are unduly prejudiced and wantonly severe. But there is just the chance of the Judges taking a rather exaggerated view of the present political condition of the country and act in the belief that the punishments they award should be unusually rigorous to warn off others and restore the country to its normal mood. That such an exaggerated notion of what ought to be done under the circumstances, has weighed with some of them, there can be no doubt, and we generally hear nothing short of transportation for a longer or a shorter period as the case may be, in prosecutions for riot or sedition. The one offence is bad as the other and nobody will be justified in pleading for nominal sentences for such offences. But as we have said the severity of these punishments is more due to the false alarm raised by interested individuals and the Judges of the land ought not to allow themselves to share that alarm. Whatever that be the Governments concerned local or supreme, will not be showing weakness on their part or undue leniency towards the offenders if they magnanimously remit a portion of their sentences. It would be an act of clemency which would at once raise them in the estimation of the people and make those who speak and write ill of them ashamed of their own folly and ingratitude. It will on no account prove a misplaced act of kindness. On the contrary it would serve two purposes which must both go far in making the situation more tolerable. In this connection we should like to commend to the various local Governments the example set by Sir George Clarke. . . . ."

(k) General.

The Cochin Argus, *British Cochin*, Aug. 29th, 1908.

The arrest of Mr. G. Subramania Aiyar.

2. The *Cochin Argus*, of the 29th August, writes:—"That the arrest of Mr. G. Subramania Aiyar, the veteran Madras journalist, the weather-beaten political leader, the former editor of the *Hindu*, and now the editor and proprietor of the *Swadesamitran*, the widely circulated and the only Tamil daily in the Presidency, has given the Indian community something of a shock and has been generally heard with feelings of regret is not at all astonishing, for Mr. Subramania Aiyar undoubtedly bulks large in the public eye and in the estimation of his educated countrymen, who know that he has for over a quarter of a century worked hard, and even at the sacrifice of his own personal interests, for the political, social and material advancement of his country. As a politician, he has done good work in the past to advance the objects for which the National Congress exists, and as a social reformer, by the very circumstance that he had his own widowed daughter remarried, he has proved himself to be no mere lip reformer, while as a student of economics, by his writings and his speeches and by his work for the

National Fund and Industrial Association, he has done whatever lay in his power to promote the cause of genuine *Swadeshi*. All this and more is to his credit, and it is no wonder his own people hold him in very high respect and esteem. It would be useless, however, to blind ourselves to the fact that he has latterly developed certain political tendencies, which are hardly compatible with professions of loyalty to the ruling Power. His writings in the *Swadesamitran* have of late lacked that tone of sobriety and that fair-mindedness to the Government and to the ruling race that we expected to find in a well-conducted newspaper, run with a sense of responsibility and with a proper appreciation of the difficulties of administration. A perusal of the articles which form the subject matter of the charge on which he has been arrested cannot fail to show any dispassionate reader that the bounds of legitimate and fair-minded criticism had been exceeded and that the articles were well calculated to foment race hatred, even if they have not actually done so.

"* * * * *"

THE WEDNESDAY REVIEW,
Trichinopoly,
Sept. 2nd, 1908.

A plea for conciliation.

3. The *Wednesday Review*, of the 2nd September, remarks:—"Judging from the activities of the various local Governments, it would seem that there is not even one province where the organs of public opinion are untouched by the 'seditious' spirit. We have never condoned seditious language, nor do we maintain that when a body of people set at defiance law and order, incite men to open rebellion by means of 'veiled sedition,' the Government should sit still and let the evil work itself out. But there are certain considerations which ought not to be ignored when a series of prosecutions are launched, without letting time operate, and before the effect of the convictions already secured in the case of certain offenders, could be seen upon the rest. We believe that whatever may be the weaknesses of the Indian editors hankering after the gaol diet is not one. It may be that they are mistaken in their notions, and impatient at the slowness with which the car of progress moves on in India. Under the circumstances, therefore, the local Governments ought to consider whether their prosecutions in rapid succession are calculated to serve their object. To any impartial observer certain outstanding facts in the political situation of the country, will be patent. Since the dawn of political life in India, the reformers have always admitted their faith in British honesty and justice, acknowledged British suzerainty, and resolved to work out their salvation mainly through British instrumentality and with British help. Many times they were within an ace of getting the fruits of their agitation; but in the end they have had to confess to a feeling of disappointment. There is no need to illustrate this. They believed that the Public Service Commission would translate into action the spirit of the Queen's Proclamation where the idea of the supremacy of a ruling caste was emphatically abandoned. They believed that at all events the resolution of the House of Commons in favour of simultaneous examinations would be given effect to; but even that was sat upon by Lord Lansdowne and Sir Henry Fowler. In the matter of taxation and regulation of fiscal policy, they thought that the best consideration would be shown to Indian public opinion; but again they have been disappointed.

"* * * * *

"After all the 'seditious' or 'revolutionary' spirit was the outcome of the Partition of Bengal and the theory of settled fact which put an end to any belief of the reopening of that administrative blunder. But a large and influential majority have held aloof from their spirit of 'distrust' in Englishmen, which others call 'revolution'. Admitted these facts, the situation is not at all serious. The best thing we would have expected and in fact which ought to have commended itself to the authorities, is one of conciliation and mutual understanding. That such a spirit succeeds best can be shown even by contemporary events.

"* * * * *

"We would implore the Government to ask themselves if it is not time to cry, halt!"

THE INDIAN PATRIOT,
Madras,
Sept. 5th, 1908.

The release of Mr. G. Subramania Aiyar.

4. The *Indian Patriot*, of the 5th September, writes:—"We are heartily glad that the Government have withdrawn the charge of sedition against Mr. G. Subramania Aiyar, contending themselves with taking security proceedings under section 108 of the Criminal Code. It is a very considerate and very statesmanlike act on the part of Government who have thereby prevented an unfortunate impairment of the relations which have subsisted between the Government and the people of this Presidency, and have done justice to the past career of a noted public man who is not without claims on the Government. The effect will be as happy as the continuance of the prosecution would have been the reverse. Indeed, His Excellency the Governor could not have had much knowledge of the antecedents of Mr. G. Subramania Aiyar, and his colleagues and Secretaries could not have had as good a recollection as the Indian public of his career and services. But for this circumstance, probably, the Government would not have launched a prosecution against him; but after it was launched they had unmistakable proofs of the popular appreciation of his services, and of his own undoubted loyalty in the past. And the generous act they have done has a further significance as showing an absence of aloofness between the Government and the people, and the possibility of Government being easily able to understand and sympathise with the people's feelings. In Madras, for a long time, with one single exception, the Government and the public have seldom failed to understand each other well; and it would have been very unfortunate if, in an important matter like this, such an understanding had become impossible.

* * * * *"

THE HINDU,
Madras,
Sept. 5th, 1908.

The *Hindu*, of the 5th September, observes:—". . . . The result of the case will give intense relief and satisfaction to all people, high and low, throughout the country, and the Madras Government are entitled to the deepest gratitude of the Indian community for their most sympathetic and generous action in the matter. It is not often that we see the British Government in this country retracing a step once taken, or admitting an error of judgment in having taken a particular course of action. In the present instance, far from the prestige of Government having been lowered by the humanitarian impulse which has dictated their action, we think all people will agree that the Government have increased a thousandfold their claims to the respect and confidence of the people, by the timely measure which they have taken. It is all the more gratifying to us to make this acknowledgment of what is due to the Government inasmuch as, immediately after the arrest of Mr. G. Subramania Aiyar for sedition became known, we pointed out in a leading article on the subject that Mr. G. Subramania Aiyar was fully entitled to the indulgence and forbearance of the Government by reason of various circumstances, and that action by way of warning or under section 108 of the Criminal Procedure Code would be a suitable first step. We do not know whether the Government are aware of the degree of shock to the public feeling and to the good will of the public towards the Government which was the result when the news of his prosecution became known. We cannot help thinking that the Government, when they resolved upon prosecuting Mr. G. Subramania Aiyar, vastly underestimated the hold which a public man of his standing, abilities and life-long service, has acquired upon the conscience of the people. A closer touch than that now existing between the responsible officers of Government and genuine leaders of public opinion would avert much misapprehension, and is to be wished for, from every point of view. We are extremely glad that whatever may have impelled the Government to undertake a prosecution—which, in our opinion, need not and ought not to have been instituted—the Government have so far shown themselves to be responsive to public feeling and opinion and alive to the actual necessities of the case by graciously withdrawing the prosecution, and having recourse to a preventive measure provided by law. . . ."

THE MADRAS STANDARD,
Madras,
Sept. 6th, 1908.

The ***Madras Standard***, of the 6th September, remarks:—"We are glad that the Madras Government have withdrawn the prosecution against Mr. G. Subramania Aiyar. . . . Mr. Subramania Aiyar has stated his own feelings and disowned altogether any seditious intent and given a substantial guarantee of good conduct in the future. He has undertaken to abstain from any agitation directed against the authority of Government or calculated to excite class or race hatred. Without offering any remarks on the merits of the prosecution, we may say that though Mr. Subramania Aiyar may have, at the heat of the moment, on some rare occasions, used strong language, he has been a loyal citizen who has always adopted constitutional methods of agitation and who has been one of the foremost to condemn disorderly conduct on the part of any of his countrymen. Those who know him personally know also that he has been throughout life a quiet and peace-loving man. Age, ill-health and public disappointments may have occasionally made him use strong language. But at heart and by nature he has been a most loyal subject and a law-abiding citizen, a fact about which his co-workers have had no doubt whatever. We cannot be too grateful to the Madras Government for the humanity and consideration they have shown in regard to Mr. Subramania Aiyar's case. With that large-hearted benevolence characteristic of British statesmanship they have bestowed their best thoughts on the various aspects of Mr. Subramania Aiyar's case, and have withdrawn the charges against him, of course on certain definite conditions. This act of the Government will leave a very good impression on the public mind and draw towards them the gratitude of all classes of people in this Presidency, who will now see what a great and just Government can and will do. We again repeat that Sir Arthur Lawley and his colleagues have done an act which will, in spite of the so-called unrest in India, make the wheels of the Local Government run smooth and justly entitle this Presidency to be known as one of the most peaceful and loyal of Indian Provinces."

VI.—MISCELLANEOUS.

Self-government for India.

THE UNITED INDIA AND NATIVE STATES,
Madras,
Aug. 29th, 1908.

5. In an article discussing the constitutional changes which have been taking place in other countries, the *United India and Native States*, of the 29th August, has the following:—"Coming nearer home, what are the lessons we have to learn from the events occurring in other countries. Are we now fit for self-government, even on Colonial lines? Whatever may be said of the existence of some form of representative Government in times beyond the reach of memory, the fact remains that the India of to-day can boast of but little experience in self-government, that it is peopled by different races professing—may we not say—antagonistic religions. The Hindu religion is divided into various sects and castes between whom there is a divergence of interest which has no parallel in any other country. A non-Brahmin feels aggrieved that the Brahmin is cleverer and that he bosses everywhere. The Brahmin feels that the Muhammadans are in special favour because they are playing to the gallery. Really, it may be a libel on the latter, but the fact remains that there is no oneness of feeling. For ourselves, we do not think there is the ghost of a chance of our securing self-government, much less of our making it a success, until we have done away with the assumption of superiority by reason of our being born in one particular caste, until we have educated ourselves to believe that we are Indians and subjects of the same Sovereign first, and people professing different faiths afterwards, and last, but not least, until we have sunk our personal and communal interests and are prepared to treat another Indian, whatever his caste or creed, as a brother. Until such a time arrives, self-government, in whatever form, would be an anomaly and will never secure the greatest good of the greatest number. What the world yearns for is democracy, not plutocracy."

VERNACULAR PAPERS.

I.—Foreign Politics.

India,
Madras,
Aug. 29th, 1908.

The Indians in the Transvaal.

6. The *India*, of the 29th August, says :—We thought that the sufferings of the Indians in the Transvaal would come to an end with the compromise that was effected last month, but they have not yet ceased. The whitemen there have again begun to enact the old scenes and the situation is getting utterly intolerable. Three thousand Asiatics, who could not brook the iniquitous deeds of the Government, held a meeting, a week ago, at a mosque in Johannesburg, when, it would appear, four hundred Indians and Chinese threw into the fire and burnt the registration certificates granted to them by the Government. On that occasion, Sriman Gandhi expressed it as his desire that he would rather spend all his life in the jail than brook being treated like a slave by the heartless whitemen. .

When, in the beginning, the Indians agreed to get themselves registered, the Government promised to repeal the Registration Act; subsequently the Minister Mr. Smutts began to deny having given any such pledge. But the iniquity having proved too much even to the mind of that Minister, the Indians were informed that the Act would be repealed in case they agreed to certain ignominious conditions. Our countrymen did not submit to those conditions, and from it have arisen fresh troubles. Many of our men are in jail, and it is reported that even the son of Mr. Gandhi has been sent to jail. It is a matter for satisfaction that our countrymen are heroically facing the situation in the midst of so many sufferings.

The *Kistnapatrika*, of the 30th August, states that the treatment of the Indians by the Government of the Transvaal is regretted much by the civilised world. But it appears from the telegrams received of late that differences between the Government and the Indians are being set right. It would be well if the Viceroy or the Secretary of State for India should take interest in this matter and do the needful.

Nadegannadi,
Bangalore City,
Aug. 29th, 1908.

The *Nadegannadi*, of the 29th August, observes that the Indians in the Transvaal including Hindus and Muhammadans who were arrested and sentenced to (one month's) rigorous imprisonment by the Transvaal Government for not taking out licenses are said to have asked for even more severe punishment. The paper remarks that it is evident from this (attitude) what courage and presistence these Indians in the Transvaal have. But their brethren in the mother-country have yet to acquire such courage.

Anglo-German relations.

7. The same paper observes that the rumour that a war will soon break out between England and Germany appears to be unfounded because a Member of the Cabinet who recently went to Germany was duly honoured by the German authorities, but still there are some who assert that serious differences will not fail to arise between the two nations and the chance of a war breaking out has not disappeared altogether.

The situation in Egypt.

8. The above paper also observes that owing to British interference in the administration of Egypt, there is considerable discontent among the people there and popular representatives have gone to England to urge their claims to self-government. In Egypt also, as in India, there is some estrangement of feeling between the Government and the people. But the people have not resorted to any unlawful methods. But how can the people of Egypt like to be under British control, while their neighbours in Turkey have obtained a full voice in the administration.

II.—HOME ADMINISTRATION.

(*b*) *Courts.*

INDIA,
Madras,
Aug. 29th, 1908.

The Tilak trial.

9. The *India*, of the 29th August, observes:—It may be that the authorities think they have punished Sri Tilak according to justice; but it is a very poor satisfaction, unless the majority of the people are also convinced that it is so. In this case, not only our own countrymen, but the people of other countries also, are displeased at Justice Davar's decision. An English ex-Member of Parliament, writing to a Paris journal about this case, observes as follows:—"I am not going to discuss here whether Tilak is guilty or not, for there was no trial at all in his case. When a jury composed of the members of the same race and a partial Judge try a man and deprive him of his life or liberty, it is no trial. Such a practice obtained in England three centuries ago. The Englishmen are now adopting the same in the case of India and Ireland. This is neither trial nor justice. There is as much affinity between this procedure and justice as between poison and food and between piracy and honest trade. Tilak was tried for the crime of having written certain matters in an Indian language. Of his eight jurors, seven were foreigners utterly ignorant of that language and entertaining hostile motives. The Hindus and the Muhammadans were entirely kept out of the jury. It is only they who make such a farce of administering the law that are the real enemies of justice." Mr. Hyndman, another Englishman, says, that he is going to speak in every village in England, condemning the sentence passed on Tilak as most ignominious and unjust. So much disgust and indignation has the "justice" administered by Justice Davar produced on the minds of even the Englishmen.

What has taken place in the Tilak case seems to be the rule in almost all the sedition cases. What can we do? There is no use telling the authorities about this, and we are tired of speaking to the people on this again and again, for they do not seem to pay the least attention to it.

KISTNAPATRIKA,
Masulipatam,
Aug. 30th, 1908.

"Severe punishments."

10. The *Kistnapatrika*, of the 30th August, states that the punishments inflicted on persons accused of sedition should be proportionate to the offence committed, so that they might meet with the approval of the public. Only then can the measures adopted to root out disloyalty bear fruit. The punishments for sedition should not affect the mental equilibrium of the people. People should not be given scope to sympathise with persons unknown to them on the ground that the punishments meted out to them are exorbitant. The paper hopes that in the future at least the punishments will be such as would win the approbation of the people and make them abhor disloyalty instead of showing their sympathy for the accused.

(*e*) *Local and Municipal.*

MYSORE STAR,
Mysore,
Aug. 31st, 1908.

Some local grievances at Adoni.

11. An Adoni correspondent of the *Mysore Star*, of the 31st August, reports that the standing crops there suffer owing to want of rain, that (owing to scarcity fodder) free passes are granted to bring grass for cattle from the reserved forests, and that the leading merchants are raising contributions for the relief of the poor about one hundred of whom are given one meal a day out of this relief fund. The correspondent also reports that cholera prevails in the neighbouring villages and the source of water-supply is found to be contaminated, and appeals to the municipal authorities to improve the same, and lastly complains that although there are two different hospitals, one for males and the other for females, males not unfrequently find access to the hospital for females and cause considerable inconvenience to the patients there, and requests that the municipality may be good enough to prevent such intrusion by males.

KERALA SANCHARI,
Calicut,
Aug. 26th, 1908.

Palghat Municipality and the election of Chairman.

12. An editorial in the *Kerala Sanchari*, of the 26th August, referring to the attempt for some time past of the Palghat Municipality to obtain the privilege of electing its Chairman, doubts whether the Council, in its present state, has shown itself deserving of that privilege. It may be assured that Government will concede the privilege to it on its giving satisfactory proof of efficiency in its administration. The article remarks that in case of nomination the name of the ex-Chairman Rai Bahadur Chinnaswami Pillai who is very influential and remarkable for devotion to duty and has given complete satisfaction to the people and the State, by his competent administration should not be lost sight of by the Collector.

MITAVADI,
Aug. 30th, 1908.

The burial-ground of Tiyers in Calicut Municipality.

13. An article in the *Mitavadi*, of the 30th August, refers to the petition to the Collector of Malabar adopted at a meeting of the Tiyers of Calicut more than 3,000 in number against the resolution of the Calicut Municipal Council passed by only 9 out of 25 members regarding the provision of land for the cremation of dead bodies. The article says that an acre of ground acquired for Rs. 800 without a compound wall or road is not at all sufficient to meet the requirements of the community. The Council bought 9 acres of land at an outlay of Rs. 17,000 for the use of Muhammadans numbering 30,000 and a plot of ground for Rs. 1,000 for 4,000 Christians and have erected stone walls round these pieces of land and laid out proper roads. Whereas Tiyers numbering 25,000 have been treated in this matter without any regard to their convenience or feelings. It is hoped that the authorities will redress the grievances of the community after proper enquiry into the matter.

A leader in the *Manorama*, of the 28th August, also condemns the action of the Council in rushing through the resolution in such haste and the disregard shown to the feelings of the community, and invites the attention of Government, the Collector of Malabar and the municipal authorities to the just grievances of the Tiyers.

A paragraph in the *Kerala Sanchari*, of the 26th August, says that the ground acquired for the purpose is hardly sufficient or convenient for the purpose.

(*k*) *General.*

INDIA,
Madras,
Aug. 29th, 1908.

The prosecution of G. Subramania Aiyar.

14. The *India*, of the 29th August, observes:—We are very much surprised to hear the Government say that seditious articles were published in the journal of Sri G. Subramania Aiyar. We are not aware of any fault in him, except that he has been working day and night for this country for the last thirty years. We have very often differed from him on political questions, and have on that account criticised him from time to time. Believing, as we always do, that he is one of our ardent patriots, we thought that there was no room for apprehending any troubles to him from the authorities ever since his separation from the camp of the Nationalists known as the "New Party." But it would appear that the authorities wanted to bring to book some great leader of the people in every place and have conveniently made a scape-goat of Sri Subramania Aiyar. We read the alleged seditious articles in his journal and have not been able to find in what corner sedition is lurking in them. We think that with the help of the magical eye-salve which the authorities have anointed their eyes with, we would also be able to discover sedition in them. It is, perhaps, the will of the Mother that Sri G. Subramania Aiyar who has served her for the last thirty years should end his life in the worship of her sacred feet. The aged and invalid patriot cannot stand the strain of a prison life, if he is incarcerated now. We pray to the Mother that this great man may be spared from undergoing any severe hardships.

INDIA,
Madras,
Aug. 29th, 1908.

The repressive policy of the Government.

15. A London correspondent of the *India*, of the 29th August, says:—It seems that the Government in India have determined to pursue the policy of repression to the bitter end. It is rumoured that Ethiraj Surendranath Arya, Hari Sarvothama Rao and Bodi Narayana Rao have been arrested. Counsels like the *Times* advise that the best way to put down the riots is to send all the Congress leaders to jail. It is, indeed, a matter of great surprise to us why such a trifling matter as this, viz., that repressive measures are not at all suited to the present state of India, should not have got into the minds of the Government officials after so many years of experience.

SWADESAMITRAN,
Madras,
Sept. 1st, 1908.

The introduction of administrative reforms is the only remedy for allaying the present unrest.

16. Referring to the tragic murder of Narendra Goswami who turned King's evidence in the Maniktola bomb case by two Bengali youths who are under-trial prisoners in the same case, the *Swadesamitran*, of the 1st September, observes :—This incident will no doubt throw the Government into uncontrollable excitement, and we fear that Bengal will have to face even more troubles than those which befell her during the last two years on account of the repressive measures. Henceforth there will be no end of fresh arrests, searches and prosecutions. Though this is the view that first suggested itself to us regarding the line of action which the Government will take in this matter, we yet believe there are men of courage and intelligence in the Government, who would not go on permitting arrests to be made on a large scale by suspecting the people more and more so as to wound their susceptibilities. We dare say there are many in the Government who would think it were better that the people entertain hope and love than harbour suspicion and fear, and we trust that they will guard themselves against excitement and indignation getting the better of them and will act with an unbiassed mind and with firmness without resorting to violent measures. We have many a time strongly pointed out that ninety-nine per cent. of the Indians have unstinted loyalty to and confidence in the Government, and that they heartily abhor the bomb throwers. We, therefore, trust that the Englishmen would do nothing amiss in the excitement of the moment, but will introduce at once the reforms promised by Lords Morley and Minto. If Lords Morley and Minto really believe that the only proper remedy to allay the unrest in India is, as they have often told us, to admit the people to higher rights in the administration of the country, those reforms should be promptly introduced. At certain critical periods in the history of the English people, the best traits of their national character have come into bold prominence. It is exactly at such critical times that a nation's true character is put to the test. Therefore it behoves the Englishmen to show their best qualities at this critical juncture of the disturbed state of India. Now is the time for the best statesmen to come to the front. Indeed, there are now such men among them. One of them, Mr. W. T. Stead, the editor of the highly influential *Review of Reviews*, states that the situation in India is getting worse day by day, that severe punishments have not been productive of any good and that while the people in Japan, China, Russia, Persia and Turkey are struggling for their rights, it is but proper that the Indians also should strive in the same direction, and remarks that it is not proper to suppress the new spirit in India by the infliction of cruel punishments and that the Government should fulfil the expectations of the Indians. The present Governor of Bombay is another of such true statesmen. Seeing that the excesses committed by the people in Bombay are due to their exasperation on account of the prosecution of Tilak, he has mitigated the punishments inflicted upon the rioters. The Government should realise that it is the doing of such acts as this, which inspire the people with hope and love, that should be adopted as the proper course. The Muhammadans in Bombay held celebrations in connection with the introduction of new reforms in Turkey. Such instances as these only point to the prevalence of a widespread new craving throughout

India and, therefore cruel punishments should not be inflicted, acting on the wild effusions of the Anglo-Indian press. The punishments inflicted on Chidambaram Pillai, Tilak, Gurunatha Aiyar and Lokanatha Aiyar are appalling. We have several times observed that Messrs. Keir Hardie, Nevinson, Gokhale and Dutt have also said, that it is wrong on the part of the Government of India to suppose that peace will be restored by terrorising the people by the infliction of severe punishments. The good-will of the Government will become patent only when it sympathises and co-operates with us by heartily introducing the necessary reforms for laying the foundations of *Swaraj*. All the Indian leaders who maintain that the British Government is indispensable for our progress will doubtless work hand in hand with the Government. When in the Great Indian Mutiny that took place in 1857, a hue and cry was raised by a great many, the Government quietly ignored it and pardoned many persons and the Queen-Empress Victoria spoke words of sympathy. Immediately the result was the marvellous advent of peace and love among the people. Similarly, we hope, the British will respect the Indians and realise that they too have got their precious ideals and fond aspirations, which it is their duty to fulfil.

NADEGANNADI,
Bangalore City,
Aug. 29th, 1908.

The new Governor of Eastern Bengal.

17. The *Nadegannadi*, of the 29th August, observes that some Calcutta newspapers are uneasy over the fact that the new Governor of Eastern Bengal manifests great confidence in the people and is much respected by them. They seem to fear that under liberal-minded Governors the people would lose their sense of duty and patriotism, and believe that wicked officials alone can keep the spirit of nationalism alive in their hearts.

The arrest of Mr. G. Subramania Aiyar.

18. The same paper, referring to the arrest of Mr. G. Subramania Aiyar, observes:—Mr. Aiyar is held in great esteem by the people on account of his ability and services to the country. If Government should begin to oppress men like Mr. Aiyar, none can regard himself as safe in these days (of repression). It is the panic in the minds of the European authorities that brings these popular leaders to grief. It is highly regrettable that the situation should have come to this.

IV.—NATIVE STATES.

SWADESAMITRAN,
Madras,
Sept. 1st, 1908.

The first fruits of Press Legislation in Mysore.

19. The *Swadesamitran*, of the 1st September, writes:—When the new Press Act was passed in Mysore, the Government of that State might not have anticipated what amount of harm could result from that measure. Possibly that Government thought that it had made the necessary arrangements to keep the press bridled so that its tone might be pacified and the appearance of virulent articles and leaders might come to an end. Naturally, nothing but evil has resulted from that Act. As the first fruits of that Act, five long-standing newspapers have been, one after another, discontinued, of which two were being published in the English language and the rest in the vernacular. None of them was discontinued on account of any pecuniary difficulties, all of them having taken this step with a sense of precaution and self-defence so as to avoid being caught in the network of the new law spread by that Government. It is surprising, indeed, that such a measure should have been passed during the régime of Mr. V. P. Madhava Rau.

NADEGANNADI,
Bangalore City,
Aug. 29th, 1908.

The Mysore Press Law.

20. The *Nadegannadi*, of the 29th August, bids farewell to the public with the observation that on account of the new law, it is no longer possible to continue journalism in Mysore consistently with honesty and self-respect. The only way to safe existence, it says, is either to avoid discussing political matters or flatter the Government officials. As it is in political matters that the people require to be chiefly educated through newspapers, a newspaper which does not discuss politics is of no use. When even such long-standing papers as the ***Herald*** and the ***Chintamony*** find it necessary to stop ***Nadegannadi*** would

not venture to continue especially because the journalists have no means of knowing what kind of writings are allowable and what not. The paper further observes that journalism in India began only with the establishment of the British rule in India, and in Mysore it is even of much later origin and in Canarese it was seldom paying, and the only consideration that the owners had in conducting them was that it gave employment to some people and educated the masses in the general methods of administration and if Government should now remove an important means of educating the public, Government would themselves be placing a barrier in the path of progress and the publishers cannot in any way be regarded as losers. It is surprising that Government should seem so ignorant of the effect of their action.

Commenting on the new Press Law, the *Veerakesari*, of the 15th August (but published only this week) observes:—How many months' notice had the public about the introduction of the new Bill into the Legislative Council? What was the opinion of the public thereon? Why was its promulgation kept secret? Why was the discussion over it finished at a single sitting? Why was it passed in such a hurry? How many newspapers in Mysore were hostile to Government or His Highness the Maharaja, how many were given to publishing canards and how many were engaged in bringing the Government into contempt? Had the Government no authority to punish newspapers which abused their liberty, prior to the passing of the new Bill; or was it not sufficient? What was the authority in stopping (killing) the *Desabhimani* and suspending the *Standard* or issuing a letter of warning to the *Suryodaya Prakasika?* Had not the Mysore Government authority to use even stronger powers, when necessary, than those which the new law gives? Was that authority insufficient to punish any dangerous newspapers? It will probably be contended that these laws had been passed before the Legislative Council came into existence and had not therefore obtained its assent. But will a sham discussion in the Legislative Council make the new law more acceptable? Was it with a view to restore peace in Mysore that the new law was passed or was it passed with the object of merely giving vent to the vexation of the officials? Was the assent of the Government of India obtained before passing it? Are the Members of the Legislative Council able to give satisfactory replies to the above interrogations?

The paper then remarks that it is highly regrettable that the people of the whole of Mysore should thus be made to be at the mercy of a handful of Government officials. The people have no voice in any matter—no authority to point out the defects in the administration—no means of urging their own interests. Of what use, then, are the Legislative Council and the Representative Assembly? Is there anything more helpful in ascertaining public opinion than newspapers? The article, in conclusion, hopes that the Government of India will come to the rescue of the people of Mysore and remove their present distress so as to afford proof of a just and liberal policy which always characterises it.

THE MYSORE STAR,
Mysore,
Aug. 31st, 1908.

The effects of the new Press Law.

21. Commenting on the fact that nearly five or six newspapers stopped publication all at once, the *Mysore Star*, of the 31st August, observes that though it must be admitted that the new Press law is even more stringent than the law in the British territories, there is nothing in it to compel the newspapers to stop publication. Even if the law be a thousand times more stringent, a righteous man will not fear it. Those who have real zeal in the cause of the country will not withdraw at the mere sight of obstacles in their way. If the new measure be considered grossly unjust, it is all the more their duty to point out its injustice and try to bring about its withdrawal. The paper then alludes to the kind and merciful disposition of His Highness, and says that it must never be supposed that His Highness will, at any time, be a party to the punishment of a newspaper which has been found to contribute to the real progress of the country. Besides there are only a very few people in Mysore who have as yet understood the value of newspapers and it is too early to expect even these to realise the loss and fight on their behalf. The

paper then prays to God that the panic which now exists in the minds of the authorities may soon disappear, and the new Press law, the very sight of which has caused the death of so many newspapers, may be withdrawn and that the papers which have now stopped publication may reappear.

VI.—MISCELLANEOUS.

SWADESAMITRAN,
Madras,
Sept. 1st, 1908.

Students and politics.

22. A Natal correspondent of the *Swadesamitran*, of the 1st September, reporting the proceedings of a meeting of a students' political club, remarks:—My object in writing about these proceedings here is not to offer advice to those who condemn students in our country taking part in politics, but only to urge on our young men the necessity of forming political clubs like those in Natal and acquiring experience in political matters. For everything perseverance is necessary. Which young men observing the losses and sufferings of our countrymen in India itself and of those who live in the white colonies within the Empire, will not be grieved at heart? And if the sufferings, losses and insults to which our countrymen are subject become impressed on the tender minds of our youths even before family cares begin to affect them, will they think of doing any other thing than strive to remove such hardships? Therefore it is highly necessary that the devoted patriots of our country should encourage our students in this matter.

SWADESAMITRAN,
Madras,
Sept. 2nd, 1908.

The courage of conviction exhibited by the whites of Natal.

23. The same correspondent of the *Swadesamitran*, of the 2nd September, writing about a meeting of the reform party in the Natal Parliament, which is agitating for certain changes in the constitution of the Parliamentary electorate, observes:—Of the many stirring speeches delivered on the occasion, that of Dr. C. H. Hawker is noteworthy. He said:—"We are tired of having talked till now. It has not been of any avail. Hereafter we shall have to show everything in action even at the risk of going to jail. There is nothing wrong in our going to jail while several others better than ourselves had been and are still in jail. Neither is there any good in seeing the Governor. What then are we to do? 'No representation, no taxation.' Take your stand on this dictum of our forefathers and do not pay any taxes till our wishes are satisfied." How many are there in our country who have the boldness to talk like this? Not one indeed. Talk and you are put down as a seditionist. What pity! What can we say of those people, who are born, bred and educated along with us in our own country, but who imagine themselves to be superior beings, not understanding what is good for their country and the public at large, the moment they get some Government appointments! The whites referred to above did not stop with those speeches. They made an effigy of the Prime Minister Mr. Moor and burnt it in that meeting and buried his ashes deposited in a box. But what takes place in our own country? The whole world knows the punishments inflicted on the editors in our country for the last so many months and yet, with reference to the punishment of three years' imprisonment inflicted on one of the editors of our country, one of the newspapers of this country has remarked that though the infliction of punishment on editors is a sad circumstance, it is a matter for rejoicing if they are punished for sedition. How does this look?

SWADESAMITRAN,
Madras,
Sept. 2nd, 1908.

The murder of approver Goswami in Bengal.

24. The *Swadesamitran*, of the 2nd September, observes:—The brutal murders committed by the misguided fanatics of Bengal have produced great abhorrence in the minds of all. The loathing felt at the murder of Goswami is even greater than the surprise and abomination created by the assassination of the two lady relations of Mr. Kennedy by Khudiram and others. As the *Statesman* has remarked, a murder is murder whatever view may be taken of the motives of Goswami in having traitorously turned King's evidence in the bomb case. The throwing of bombs to take away human life is opposed to the very nature of the Indian race. Their traditions, scriptures,

religion and history are all against it. It will only create suspicion against the Indians and impede their work for the country and the results expected of such work. As the Government does not object to honest *Swadeshi* and as many Englishmen advise us that by practising boycott of foreign goods, we can achieve many advantages, we may, by adopting the above means and by promoting union and education among ourselves, secure *Swaraj* in course of time. As this is the basis for the aspirations of the new movement, the Englishmen should understand that that movement has nothing to do with the bomb outrages; and we hope that innocent men who had no connection whatever with these outrages will not be suspected and brought to trouble. On the representations made by certain Englishmen that these disturbances have been caused by the Government having left the Extremists to themselves without taking any action against them, the Government passed certain severe laws and was carrying on a campaign of arrests, searches and prosecutions; and we thought that as a result of these measures the unrest would cease. But everybody will admit that the state of affairs in Bengal is far from satisfactory. Fortunately the other provinces have not imitated Bengal in this respect, and we consider that Sir Clarke, the Governor of Bombay, and Sir Hewitt, of the United Provinces, are acting with the insight of true statesmen. As peace and perseverance in a country are far more in keeping with the greatness and authority of the Government than the pompous conduct of sedition cases and the staggering institution of arrests and searches, we hope the Government will go to the very root of the disturbances and introduce the necessary reforms.

NYAYABHIMANI,
Karikal,
Aug. 24th, 1908.

"The aim of our journal."

25. The *Nyayabhimani*, of the 24th August,* writes as follows in the course of a leading article:—One of the great enemies to the welfare of the people is the English Government that pursues a policy which is worse than despotic. Despotic kings always rule obstinately according to their will and pleasure, banishing forbearance and equality. It is natural that under such a Government many will be happy and many, miserable. The Anglo-Indian Government is the only one which seeks to attain imperial greatness by ensnaring all the people of the country in delusive complications, by setting one against another, by indulging in a wholesale robbery by means of false shows of justice, cunning actions and enticing words and by leaving the people to the mercy of famine and plunder. By fraud and ambition, the Anglo-Indian Government is raising itself to a unique position. To inspire courage into the minds of our men who groan under such a Government by words of sympathy and to suggest to them various means of securing happiness by timely advices is the chief aim of our journal. It is ignorance and acting against human nature to identify oneself always with the strong party, while sympathy for the weak and disinterested work in the cause of the oppressed are alone praiseworthy.

What is true strength?

26. The same paper observes:—True strength is not physical might, but national unity. What prevents you from becoming united at present are your caste distinctions and religious animosities. You should do your best to remove these impediments and also train the younger generation to love union and shun party feeling. It is no use indulging in talk any more, except so far as is necessary to awaken you from your lethargy. You should be up and respond to the call of those patriots who go about from place to place, exhorting the people to action. Your enemies are now weak. To speak the truth, everybody is displeased with them and secretly hating them. They are diminishing in strength and the time is fast approaching when they will meet with destruction, root and branch. It is very unfortunate that you should be weak at this juncture. When your enemies are losing strength and coming down to the level of weak men like yourselves, is it not the duty of the wise among you to make haste and gather your strength? You should not lose this opportunity.

---

* Received in the current week.

If your enemies who have the strength of arms take away this union from you, you will have no strength left. You should therefore realise the God-given strength you have and try to increase it. A Government that fosters enmity among the people is like a man who has contracted leprosy which is eating into his flesh. Everything is now being done on the principle that might is right. The time may come when the same principle might be adopted by the people. The lessons you have learnt in this respect from the Judges and officials, who are actuated by partiality and racial feeling are enough indeed.

Therefore, O ye Indians! Become united and lash your enemies with the whips of *Swadeshi* and boycott of foreigners, which you now hold in your hands and everything will come round of itself. Every man in a family should set this example, and when all the families follow this example as one man, that very day will *Swaraj* be established.

NYAYABHIMANI,
Karikal,
Aug. 24th, 1908.

A Mahatma's exhortation.

27. A correspondent of the *Nyayabhimani*, of the 24th August, relates the following incident of a *Mahatma* whom he and many of his friends saw lying down in a choultry at Karikal. The *Mahatma* rose all on a sudden and ejaculated *Vande Mataram.* The correspondent and his friends merely nodded in response and kept quiet. Thereupon the *Mahatma* is said to have spoken in the following strain:—O ye my dear comrades! O ye my dear brothers! Ye sons of Mother Bharata who have been caught in the net of despicable men and are suffering hardships! The two nationalist devotees, Sri Chidambaram Pillai and Sri Bal Gangadhar Tilak, who worked so hard to set free our Mother from slavery and improve her arts and industries, have been punished with transportation by the cursed whites who have completely deprived us of our food, reducing us to mere skeletons.

O ye shameless Hindu youths indulging in pompous worship while your Mother is burning with indignation? What do you learn from this cruel punishment inflicted on these two ornaments of our country, who have striven hard to work for us? Will you run away and hide yourselves in your houses, fearing that a similar fate might overtake you? Or will you march forward with heroic exultation? Take courage and be merry and hopeful, for good times have come for us. "Throw a sprat to catch a whale" says the proverb. We threw the sprat in the shape of the abovementioned patriots, pinned to the bait of our love and were biding our time. It is only now that the white whale in the shape of the despicable Englishmen has, by the grace of God, gladly devoured the sprat; but the bait which was thrust into the sprat has got into its throat. Hereafter it has no chance of escaping, unless it runs away after surrendering its throat. But since the white whale is a little bulky, it will not be possible to drag it to the shore if only a few of us try to do it. On the other hand, if all of us who are the children of Mother Bharata combine together and draw it ashore, we doubt not that the white whale will reach the shore without much difficulty to any of us and may be cooked as curry this very night for our homes.

Therefore swear by the name of your family gods, and all combine and work together. You will certaily prosper with your wives and children.

The future of the Madras Presidency.

28. The same paper says:—The Partition of Bengal was followed by riots and the appearance of seditious newspapers culminating in the boycott of foreign things and the ideal of *Swaraj* being preached. The Government met the danger by suppressing the Press and the result was the appearance of bombs and the advent of the Nihilists. The more the prosecutions, by Government, of the popular leaders and editors, the deeper did the *Swadeshi* and boycott movement and the *Swaraj* ideal begin to strike root. Then came the unjust arrest and trial of our Bal Gangadhar Tilak and the province of Bombay rose to the occasion by presenting a scene of serious riots. Ever since, *Swadeshi* and boycott are in full swing in Bombay. Seeing that the Madras Presidency alone was composed of disintegrating elements, while those of Bengal and Bombay presented a united front, the Government has begun to launch a series of prosecutions in this Presidency.

It is very unfortunate that at the present time there should be disunion in the Madras Presidency where once there were public spirited men, patriots, and distinguished men. It is hoped that our people will at once give up their differences and rise to eminence by all of them—young and old, men and women—adopting *Swadeshism* and boycott of foreign goods. Did the editors of the *Swadesamitran* and the *India* throw dust into the eyes of the Government? Or did they collect any army to incite the people to rise in rebellion? To speak the truth, *the Swadesamitran* was restrained in its tone and betrayed much fear and anxiety in handling political topics. As for the *India*, it never wrote any lie. What it wrote was in the best imterests of the people. It did not preach the manufacture of bombs, the massacre of the Englishmen or the perpetration of any other crimes. In spite of all this, the Government arrested the editors of those papers and have unjustly kept them in jail. It is certain that the people of the Madras Presidency will no more brook such injustices being done to our editors and countrymen. Hence co-operation among the people and the good resulting therefrom will characterize the future of the Madras Presidency.

Nyayabhimani,
Karikal,
Aug. 24th, 1908.

The arrests of Messrs. G. Subramania Aiyar and Srinivasachari.

29. While commenting on the arrests of Messrs. G. Subramania Aiyar and Srinivasachari, the *Nyayabhimani*, of the 24th August, remarks:—Though Mr. Subramania Aiyar was enjoying a holiday in quiet retirement at Courtallum, his evil star pursued him even there. People are never free from the pursuit of such evil stars, wherever they may go. There is no patriot who has escaped the evil influence of the English Saturn (evil star). We can quite understand the prosecution of the *India* for it was said by many that it was using strong language in discussing political questions; but we are at a loss to know what seditious articles in the *Swdesamitran* necessitated its prosecution, especially in the face of the general complaint that this journal was not discussing questions boldly and that even while commenting on real facts it proceeded very cautiously and did not criticise the Government. The fact that for the last one and a half months this journal is being printed on *Swadeshi* paper instead of on foreign paper as it used to be before that, might have proved a big piece of sedition. Or it may be that the Government did not like to see the Madras Presidency in a state of tranquillity. How can they help it? Will it be statesmanlike to leave it in that state? Many leaders have to be imprisoned and transported and we do not know how many have to give up their lives as martyrs before a country can gain independence and reap its benefits. If a country's independence can be acquired with but little exertion, there will be no country in the world which is dependent. It is not known how many persons have yet to go to jail, how many families will be left helpless, how many lives have to be sacrificed, how many riots have to take place and how long the Anglo-Indian despotism which rules with the help of might will continue thus. Anyhow the Government is not pleased with the rise and abatement of unrest in one or two places alone like Tinnevelly and Cocanada in this Presidency. Perhaps it is the decree of God that more serious riots should take place and inspire the people with greater ardour and zeal, so that *Swadeshi* and boycott may gain a stronger footing even in the Madras Presidency. Popular indignation and ardour are being fostered. Can the Englishmen avert the decree of God?

Veerakesari,
Aug. 15th, 1908.

Which way to go?

30. The *Veerakesari*, of the 15th August (but published only this week), observes that in these days of repression when the editors of newspapers have to expect every moment a warrant of arrest, it would be wiser to publish only news without making comments on them. The paper, therefore, asks the readers not to expect in future any discussions on political subjects in newspapers or when sometimes such discussions do appear, not to mind the opinions expressed therein because the writers will be careful to avoid vehement criticisms in every case. The paper further observes that though the duty of a journalist is always to have the interests of the people at heart and to praise or condemn

the policy of Government according as its measures are just or unjust, the present day authorities seem always to expect a defence of their policy. It then asks the readers not to lessen their encouragement to newspapers because the writings therein may be insipid, for at a time when the Press has been completely gagged, encouragement and shrewdness on the part of the readers are required even to a larger degree than heretofore. The paper also seems to suggest that it will no longer discuss political matters in its columns. It says that the foreign pen (the nib) alone is useful in writing on political subjects and the writer's own pen having got rusty, he will next take up only a *Swadeshi* pen which will not write on politics.

NADEGANNADI,
Bangalore City,
Aug. 29th, 1908.

Appeals to the British public.

31. The *Nadegannadi*, of the 29th August, reports that Babu B. C. Pal and Pandit Ram Bhuj Dutt of the Punjab have both travelled to England with the object of acquainting the British public with the state of affairs in India. The paper remarks that there is no peace in the land at present, because the authorities are harassing the educated classes under some pretext or other and that therefore unless the Home Government becomes acquainted with this fact it will not be possible to improve the situation.

NAZRANI DIPIKA,
Aug. 25th, 1908.

The cause of the poverty of India.

32. A leader in the *Nazrani Dipika*, of the 25th August, says that the annual depletion of 2 crores of sovereigns from India to England, the enormity of the taxes and the employment of foreigners in highly salaried posts in the country are some of the telling causes that tend to the increase of poverty of India. In England the average annual income of a man is £42, whereas an Indian's annual earnings do not go beyond £2 and even out of this, half a sovereign has to be paid in the shape of taxes. The trade between the English and the ruined Indians will gradually decline as the lifeblood of India is being steadily and rapidly drained away from her. If the enhanced taxes are spent in the country the money will not be lost to it, but when the sum realised is taken away from the country it cannot but be injured. The article says that even trade is passing into the hands of the foreigners and that the leaders and Government should take steps to improve the condition of the people.

[Issued, 8th September 1908.]

CONFIDENTIAL. **No. 37 of 1908.**

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 12th September 1908.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

I.—FOREIGN POLITICS. PAGE

The Indians in the Transvaal 612
Cry from the Transvaal .. .. *ib.*
Indians as British citizens 613

II.—HOME ADMINISTRATION.

(*k*) *General*—

The release of Mr. G. Subramania Aiyar .. .. .. *ib.*

II.—HOME ADMINISTRATION—*cont.* PAGE

(*k*) *General*—cont.

Separation of functions 614

VI.—MISCELLANEOUS.

Murder and murders .. .. *ib.*
Expression of loyalty 615
Swadeshi in bad ordour .. .. *ib.*
The time is coming 616
The forthcoming Congress .. .. *ib.*

VERNACULAR PAPERS.

II.—HOME ADMINISTRATION. PAGE

(*b*) *Courts*—

The conviction of Arya 618
Village panchayats .. .. *ib.*

(*h*) *Railways*—

The delay in the goods traffic on the railways .. .. *ib.*

(*k*) *General*—

The present situation 619
Treatment of Political offenders 620
The King and the subjects 621

III.—LEGISLATION. PAGE

To amend the law regarding the treatment of Political offenders 621

VI.—MISCELLANEOUS.

The Indians and the Colonies .. .. *ib.*
The Easterns and representative Government 622
A loyal dinner at Madras 623
Life above logic .. .. *ib.*
The Indians in the Transvaal .. .. *ib.*
The causes of the present unrest in India 624

ENGLISH PAPERS OWNED BY NATIVES.

I.—Foreign Politics.

The Daily Post,
Bangalore,
Sept. 8th, 1908.

The Indians in the Transvaal.

1. The *Daily Post*, of the 8th September, contains the following:—"The Transvaal trouble is worse than what it ever has been. The telegraphic news which we have been receiving of late is full of arrests of deported Indians who have returned to the country and the last message from Reuter is to the effect that eleven of them have given themselves up voluntarily at Volksrust. This is evidently the result of the campaign laid down by Mr. Gandhi in consultation with the other leaders of the Indians in the Transvaal. Their programme was that arrangements should be made to get back all the Indians deported and that in doing so, it did not matter whether they were arrested and imprisoned or deported or fined. A few days after this campaign was vigorously taken in hand, a private, but authentic, message was received by the British Indian Association that General Smuts was willing to waive all his conditions if the Indians would agree to one solitary amendment in the Immigration Law excluding all Asiatics, however highly educated or qualified they might be. Though, practically, this was tantamount to gaining every point in regard to the resident Indians, it placed them in a very strange position. The situation was, indeed, very critical to the Indians who had carried on a vigorous struggle for over two years for the honour and interest of their brethren and country, and though the test was a terrible one, they emerged from it with flying colours . . . ."

The Indian Patriot,
Madras,
Sept. 12th, 1908.

Cry from the Transvaal.

2. The *Indian Patriot*, of the 12th September, publishes the following:—"The struggle which our countrymen are carrying on with the Boer Government has assumed a most acute stage, and will attract the attention of the entire civilised world. The situation may be gauged from a telegram from Johannesburg which mentions the imprisonment of dealing Indians. All these have preferred to go to jail claiming the right to enter the colony, and among them are all the different classes of Indians. The struggle promises to be a severe and prolonged one; and our countrymen are truly being disciplined by suffering. The manner in which they are acting shows that an Indian nationality is easiest realised in foreign lands where there is no other race to oppress them all. The Boers, however, have done nothing extraordinary, nothing out of the way. They merely tried to deceive the Indians, and they succeeded at first, just in the same way that they hope to deceive the English, and have partially succeeded in doing so. With the grant of self-government, the Boer ambition to re-establish Boer supremacy has gained strength. Installed as the dominant element in the new Government, they feel they have got everything they wished. Of course, it was their old ambition to drive the English into the sea, and establish a grand Boer empire in South Africa. This they were not permitted to realise by Mr. Chamberlain and Lord Milner. But now that they have got the upper hand, they hope slowly to remove all obstacles. They will as cleverly deal with the English as with Indians; they know that any Indian can be treated contemptuously because he has no political power; but with the English they will deal with greater caution, because if they are seriously provoked again, they will not hesitate to change the character of the Government forthwith. In the end, however, we have no doubt the Boers will have the upper hand, and Englishmen, if they want to get their due, may have to wage another disastrous war. After Majuba they got on wonderfully until they had collected enough of arms and ammunition to fight the English; and we shall not at all be

surprised if history repeats itself once again. The race spirit is particularly strong in the Boers, and everything they have been doing is to improve their own position. When such is their tendency towards their conquerors themselves, it is no wonder that they are so intolerant towards Indians. They have determined to make existence difficult, if not impossible, for the latter; our countrymen realising this fully have appealed to us for help and sympathy; and we have a clear duty to them. Our Government is bound to stand by us; and the Imperial Government ought to be appealed to for an impartial settlement of the dispute. It is the Imperial Government that makes the very existence of the colony possible; and while affording them their protection they are in common fairness bound to protect the Indian subjects of His Majesty as well. They are not expected to maintain the Boers in power in order to enable them to oppress Indians. And the people in India are bound to make a common appeal at this juncture when our countrymen are being so deliberately oppressed."

THE INDIAN PATRIOT,
Madras,
Sept. 7th, 1908.

Indians as British citizens.

3. The *Indian Patriot*, of the 7th September, observes:—"That those who are citizens of the Empire have equal status and rights is the only rational conception of common citizenship This may not mean the enjoyment of the same rights in all parts of the Empire. But it does mean that, wherever certain rights are enjoyed, they must be common to all subjects. In India, for example, British born subjects have not the same rights as they enjoy in their own country; but that is because Indian subjects themselves have not these rights. If the Englishman has no vote in India, so has not the Indian. Both are alike in status. And if we transfer ourselves to Britain, there we have the same status and the same rights as the Britisher. An Indian may acquire the vote by residence, by acquisition of property and interests. He may enter Parliament. He may even become a Minister of State. There is no sort of legal obstacle in his way. He can become as good as an Englishman in the matter of citizenship. This is the established principle accepted without question both as regards Britain and as regards India. There is no governing caste in either, no differentiation between one class of citizens and another. But this unexceptionable principle has no operation in the colonies of Britain; and the moment an Indian subject of the King sets his foot on the colonial soil he finds himself deprived completely of his status and rights as a British citizen. He does not keep his status as a subject, but is forced to accept that of the 'coolie.' He is no longer subject to equal laws, and he can live on colonial soil only by sufferance and under conditions which make him a helpless slave. The colonial, whether British or foreign, becomes his superior, his master, and the sole disposer of his status, property or interests. The colonial legislature makes laws which are intended to deprive him of his citizenship; and the Imperial Government is helpless to enforce its principles or laws in favour of Indian subjects of His Majesty. Imperial statesmen tell us plainly that they are helpless against colonial sentiment and colonial pretensions, and they have to yield to the inevitable. Colonial sentiment, we are told, is strong against Indian immigrants and settlers; and Imperial Government cannot force their will upon self-governing countries though they are parts of the Empire.

"* * * * *"

II.—HOME ADMINISTRATION.

(*k*) *General*.

THE UNITED INDIA AND NATIVE STATES,
Madras,
Sept. 5th, 1908.

The release of Mr. G. Subramania Aiyar.

4. The *United India and Native States*, of the 5th September, writes:—"The Government of His Excellency Sir Arthur Lawley has placed the whole of the people of this Presidency of all shades of political views under a deep debt of obligation by withdrawing the case already filed against Mr. G. Subramania Aiyar and asking for his release on his furnishing security for good behaviour.

"* * * * *

"By following the above course, the Government have clearly indicated that they have no desire to be vindictive, and Mr. Subramania Aiyar has by his conduct in readily undertaking to desist from public writing and speaking demonstrated the genuineness of his declaration.

" * * * * *

"Mr. Subramania Aiyar's hold on the affection and gratitude of the people is as extensive as it is strong, and it was certainly an act of statesmanship on the part of the Government to have so agreeably terminated a prosecution which, had it been allowed to continue, might, on the one hand, have proved disastrous to the life of a public man of good and honourable repute and, on the other, to embitter the relations between the Government and the people. We congratulate the Government on the wise step they adopted in this case and Mr. Subramania Aiyar on the comparatively happy termination of the case against him."

THE INDIAN PATRIOT,
Madras,
Sept. 8th, 1908.

Separation of functions.

5. The *Indian Patriot*, of the 8th September, remarks:—"The British Indian Association of Calcutta is the first public body to pronounce an opinion on the scheme of the separation of judicial and executive functions, formulated by the Government of India. This influential body of zamindars has in a letter to the Government of Bengal expressed its approval of the general principle underlying the scheme; but it is not satisfied with the manner in which the principle is sought to be given effect to in the actual working of it. The proposal to have two officers, called respectively the District officer and the senior Magistrate, the former to be the executive head and the latter to be in charge of the magisterial and judicial business of the district, is accepted as being calculated to effectively remedy the abuses resulting from the exercise of the dual functions of Magistrate and Judge by one and the same officer, but not so the other proposal which aims at keeping both as hitherto-fore under executive control and supervision. They suggest that the officers permanently allotted to the judicial service should be wholly under the control of High Courts, and that their work should come under the supervision of the same authority and their transfer and promotion should also be controlled by it. In other words, Judicial officers should on no account be amenable to executive authority, but their work and character should be judged entirely by men who themselves exercise appellate and revisional authority over them. It is impossible for the executive to form a correct estimate of judicial work, since it is not their business to acquaint themselves in detail with the nature of that work. They can form an opinion only on general reports, and the reports which they get are often through executive officers who are not themselves unbiassed judges of judicial work. It is admitted, and it is impossible to deny it, that executive officers often think differently from judicial officers on matters that are placed before them for opinion or decision, and that the executive way of looking at matters is different from that of the judicial. The divergency of thought and opinion between the two is clearly emphasised on many occasions, and when the position and prospects of judicial officers depend upon the executive, they must necessarily look to the latter, to their appreciation and good opinion, rather than to the appreciation and good opinion of those who are best fitted to estimate the value of their judicial work.

" * * * * *"

VI.—MISCELLANEOUS.

THE INDIAN PATRIOT,
Madras,
Sept. 8th, 1908.

Murder and murders.

6. The *Indian Patriot*, of the 8th September, writes:—"We publish in our 'press of India' the comments of the *Pioneer* on the Gossain tragedy and the *Englishman's* and the *Statesman's* rejoinder to the Allahabad paper which could not call the murder of the approver 'cowardly' or 'brutal' or foul. The *Pioneer* has surprised both the Indian and Anglo-Indian press by this tiny paragraph and while the *Statesman* and the *Englishman* have been opening their eyes

wide open at its attitude, Indian papers have shown no less surprise in coming across an outspoken heart. As the *Pioneer* puts it well, there are murders and murders: Kania Lal and Satindra are surely never cowards, for they well knew at the time that they aimed their revolvers that with the death of the approver they would be put to death too. What we are amused, however, is to see the *Englishman* very sorry that the *Pioneer* should have lent 'its influential support,' as it calls it, and digging up old histories to find whether Byron has made any right mention of the heroes the *Pioneer* puts up before the 'young men in the student quarter who are parading with the extract pinned across their chests proclaiming their jubilation.' The *Statesman* goes a step further and wonders what would have been the result if an Indian paper had given expression to feelings like that. It would have run a considerable risk, as it says, of being dealt with under the new Newspapers Act,—incitement to murder. All that we have to say is that the *Pioneer*, when it says that Kania Lal and Satindra Nath were not cowards and the act they did was not 'brutal' or foul, never incited murder."

INDIAN PATRIOT,
Madras,
Sept. 9th, 1908.

Expression of loyalty.

7. The *Indian Patriot*, of the 9th September, says:—"We reprint elsewhere a letter addressed by Sir S. Subramania Aiyar to the *Madras Mail* yesterday as regards the call made on Indians to express their loyalty. We must say that the spirit and manner in which the call has been made has not encouraged Indians to respond to it. They have been, in a way, put on their defence, and called upon to vindicate their loyalty by a declaration. This has been naturally resented, since those who know that they are nothing but loyal feel it an affront to be called upon to place their loyalty beyond doubt by a public declaration; and we fear that the result of a controversy on the subject carried on in the columns of Anglo-Indian journals is not conducive to a hearty acceptance of the suggested course. Most people resent being dictated to in a matter like this. They know their own mind, and they also know the mind of the country at large, better than those who dictate to them; and whenever there was occasion for it they have not hesitated to declare the mind of themselves and of the country at large. In Madras, particularly, there have been notable instances of leading members of the Indian community demonstrating their duty and responsibility to the Government. It was, for, in Madras, at the time of the Russian scare in the early eighties, that the vernacular journalists met and resolved not to criticise adversely the acts and measures of Government until the scare had disappeared. It was again in Madras that, at the time of the South African war, when successive reverses had happened to British arms, that our leading men met at the Cosmopolitan Club and called a public meeting at the Pachaiyappa's Hall to wish success to British arms and to arrange for the offering of prayers in temples and mosques. The common feeling among the Indian community at the time was that a serious misfortune had overtaken the British Government and nation, and that it was consequently necessary at that time for our people to show to the world that they stood by their rulers in that dark moment The prompting did not come from outside. It was a spontaneous movement of the Indian community whose press also at that time thoroughly identified itself with the British, notwithstanding the fact that in England itself there were a number of leading politicians who condemned the war and sympathised with the Boers. Then, again, when the late Queen Victoria of revered memory died, our leaders instantly met at the Cosmopolitan Club and even arranged the details about observing mourning in Indian homes. All these were done in a thoroughly spontaneous and hearty manner, because we felt that the occasion required us to act in the manner we did.

* * * *"

INDIAN PATRIOT,
Madras,
Sept. 11th, 1908.

8. The *Indian Patriot*, of the 11th September, writes:—

"* * * * *

Swadeshi in bad odour.

"We have never heard boycott being employed anywhere in the world as a purely economic expedient, or of any nation having achieved their economic salvation by that means. The man who means to thrive does not begin by making himself hateful to his neighbours, and the nation which acts in that spirit must necessarily isolate itself. What is our position? We are under British Government; and we have to get on in association with British people. Shall we be making our position better or ourselves more happy by assuming a perpetual attitude of hostility to both? Boycott means hostility, while *Swadeshi* is purely a work of industry and manufacture, intended for the amelioration of our condition; and in that work, as we have endeavoured to show, the sympathy and assistance of Government have been very valuable and will continue to be so for a long time. We would dissociate *Swadeshi* not only from boycott, but from controversial politics. When we want a cause to thrive with the help of others, and particularly of Government, we must divest it of all provocative elements calculated to alienate their sympathy. When, in international concerns, people adjust their differences by compromise, by mutual surrender of opposing positions, there should be no difficulty in divesting such a purely industrial movement as *Swadeshi* of what brings it into bad odour not only with Europeans, but with Government itself. *Swadeshi* ought to be preached to people not so as to provoke in them feelings of hostility to others, but to impress on them the economic advantages it would bring and to point out to them the directions in which they can work with profit. The idea that the movement is hostile to, or is looked upon with disfavour, by Government, is calculated to cause infinite mischief in many ways; and while it is the duty of the people to avoid causes of misunderstanding, it is also necessary for Government to insist on a right attitude on the part of its subordinates, who deem it their duty to watch *Swadeshi* workers, and their right to interfere with *Swadeshi* undertakings."

INDIAN PATRIOT,
Madras,
Sept. 12th, 1908.

The time is coming.

9. The *Indian Patriot*, of the 12th September, remarks:—"The time is coming for the English as a race to hand over the control of Indian affairs to the Indians themselves," said the Rev. A. Robertson in the course of an address at Aberdeen on the present unrest in India; and this is not the first time we hear a Missionary speak in that way. As a class they are in heartier sympathy with the people than those who are directly responsible for the administration, for the simple reason that they have more opportunities to come into contact with them and use those opportunities in a good way. We referred to the Bishop of Lahore and his sympathy for Indian aspiration; we referred to Rev. Campbell and the love of the Gooty public for him; and it is a wonder how these Missionaries love and are loved. If the official would just think of it and take a leaf out of their book, mingle a little freedom and familiarity in their talk, a greater love for his fellow-man, never minding the colour or the qualification of his friend, and above all realise, as the Missionary does, that he is there to watch over them, then the difficulties of the administration would become much less; and the good old days when the hand of Providence was seen in the accession of India by England would come back again. It would be very pleasing indeed to see clever, young civilians, capable officers all, loving and loved by the people, ruling over them with all the mercy and kindness of a small Raja, entering freely into their grievances and redressing them as far as possible; and there is no reason why it could not be so.

* * * * *"

MADRAS STANDARD,
Madras,
Sept. 12th, 1908.

The Forthcoming Congress.

10. "The *Madras Standard*, of the 12th September, writes:—"It is high time that work in connection with the forthcoming Congress were pushed on. Too much importance cannot be attached to the success of the first session of the resuscitated Congress. The question is whether an organisation, that represents the interests of all classes and creeds in this country, is to fall into a kind of winter sleep or if it is to show renewed life, voicing forth, as it has hitherto done, the aspirations of the people and giving expression to their

well-considered and eminently reasonable views. We trust that our countrymen will realise the importance of a successful session of the Congress this year and shaking off apathy muster strong at Madras in December next. Meanwhile there is a lot of preparatory work to be done. The District Committees have to be organized. We understand that something is being done in this direction. But the "something" is plainly not enough. More workers are needed to go to the various districts and co-operate with the local leading men in forming representative District Committees. Prominent men should not delay in joining the Provincial Congress Committee. The time too is near when we should plunge our hands deep into our pockets and send our rupees, few or many, to help to swell Congress funds. Every well-wisher of the Congress cause should come forward now without delay and help in making the forthcoming Congress session a success."

VERNACULAR PAPERS.

II.—HOME ADMINISTRATION.

(b) *Courts.*

INDIA,
Madras,
Aug. 22nd, 1908.

The conviction of Arya.

11. With reference to the conviction of Sri Surendranath Arya, the *India*, of the 22nd August,* remarks:—Many mistakes were committed in this case:—

(1) The defence was not properly represented.

(2) Some important defence witnesses were not examined at the proper time.

(3) At the end of the case, the Crown Prosecutor made a curious request for an exemplary sentence being passed upon the accused.

Even with all this, all the people feel that the punishment inflicted is very severe. The authorities having inflicted such a cruel punishment on this sage-like lad of 22 years, only shows their anger and not their wisdom. We have also heard Arya's lectures. Though he might have, in the heat of the moment, uttered an impatient word or two, the spirit of his lecture was always within the bounds of law and was only an exhortation to our countrymen to steadfastly help the growth of *Swadeshism.* This we can boldly assert. Whatever these authorities may think, God, who is All-Supreme, is sure to regard Arya as a pure and noble-minded youth.

THE SASILEKHA,
Madras,
Sept. 4th, 1908.

Village panchayats.

12. The *Sasilekha*, of the 4th September, noting that the Government are desirous of giving greater powers to village munsifs and village panchayats in disposing of suits, suggests that in every village an intelligent person should be appointed village munsif, and that he should be treated with respect by the Government, but that he should not be threatened by peons, lascars, etc., of different departments. Persons of some education owning some landed property should be made members of panchayats. As the late Diwan Bahadur Srinivasaraghava Aiyangar said the village panchayats might be empowered to decide suits up to Rs. 50 and the law might be altered accordingly. The District Munsif should be made to advise villagers to refer their suits to panchayats in their own villages. As 85 per cent. of the people are illiterate, the Government should make primary education compulsory and free. As there are many Government pensioners in villages, those who draw a pension of Rs. 25 or more may be made members of panchayats. The establishment of village panchayats is the first measure towards the welfare of the country.

(b) *Railways.*

SWADESAMITRAN,
Madras,
Sept. 5th, 1908.

The delay in the goods traffic on the railways.

13. With reference to the way in which the articles sent by Railway are taken care of by the Railway Companies, the *Swadesamitran*, of the 5th September, writes:—On many occasions the articles sent never reach their destination and even if they do reach, they are either mutilated in form or reduced in quantity. Sometimes it takes days and even months for an article booked at one place to reach its destination. No doubt, the owners of the articles may claim compensation from the Railway Companies for the loss sustained; but generally the Railway officials never guarantee to recoup a loss of property. But the losses resulting to the merchants from the carelessness of the Railway officials are great indeed, and so the merchants of Madras have sent a petition to the Simla Railway Conference Association, praying for a redress of all these grievances. In this petition they say that, even as

---

* Received in the current week.

the Railway Companies claim extra charges if the parties do not remove their goods within a certain period after their arrival at any place, these companies must be made to guarantee a safe transit of goods to the consignees and make good the loss sustained by any delay therein. This is a very reasonable request. Usually merchants at one place enter into a contract with those at another place to deliver goods to them on a certain specified date, and if the goods do not reach the hands of the latter on that day, they repudiate the contract, thereby causing great loss to the former. The Railway authorities are bound to consider all these things and provide every facility for carrying out the suggestions of the Madras merchants.

(*k*) *General.*

DESABHIMANI,
Cuddalore
Sept. 2nd, 1908.

The present situation.

14. The *Desabhimani*, of the 2nd September, writes in English as follows:—" The rabid vapourings of a portion of the vernacular press and the reckless utterances of some of the go-ahead and irresponsible men have, it must be admitted, embarrassed the Government and compelled it to embark on measures which, we hope, will soon be abandoned. The Government responsible for law and order is bound to enforce it at any cost, and if in its attempt to maintain it, some mistake unwittingly creeps in, that will hardly be a reason for questioning the wisdom and good intentions of the Government. The days of sedition are well nigh over and we hope we have seen the last of it. By now the prosecutions must have had a telling effect on some of these erratic journalists and inflated stump orators who manage to easily get an audience. It seems to us that the time has come for the Government to go back to its traditional policy and relax the rigor of these prosecutions which in ninety-nine cases out of a hundred may be fully justified.

" Before concluding, we would like to draw the attention of the Government to the evil attendant on these prosecutions. We, of course, know that the object of the Government is to put down sedition and that spirit of rebellion which has taken hold of some of the minds of the people in Bengal. So far as this Presidency is concerned, the anarchist element has certainly found no place. As for sedition, there may be some spark here and there. And considering that most of these men have been severely punished, it is extremely doubtful whether any person would indulge in that pastime, unless he is so very desirous of playing with the fire. The people have known that the Government are bent upon doing everything in their power to deal with these cases severely. That feeling is bound to produce a wholesome effect on those tempted to think and act otherwise. Having achieved this, the Government may very well consider the advisability of not carrying the matter further. Unfortunately for the Government, these prosecutions produce in some quarters a certain amount of impression against it. The man in the street not knowing nor pretending to know the real state of things and the responsibility of the Government in such cases, thinks that the Government is acting unjustly and mercilessly. This opinion which is hastily formed happens to be shared by a number of people, and it is certainly not conducive to a good Government that its subjects or a portion thereof should entertain such an opinion, however erroneous it may be. These prosecutions give a sort of advertisement to these seditious writings and many minds read through it, and occasionally get themselves infected by it.

" We think the best course to adopt will be to give a previous warning to the erring journalist and thereby give him an opportunity of improving his tone as is being done by Sir John Hewett. And if this is done, there will be few occasions for these prosecutions. If, however, a journalist persists in his old ways even after such warning, the Government may then rightly make an example of him. Then again there is section 108, Procedure Code, which entitles a Magistrate to bind over such speakers and journalists for good behaviour for a period not exceeding one year. If necessary, steps may be taken under this section, as we fancy that this will be far more effective and open to criticism than a State prosecution. Anyway we fervently hope that we will soon cease to hear of sedition."

INDIA,
Madras,
Aug. 22nd, 1908.

The *India*, of the 22nd August,* writes:—It seems to be a very useful thing, in one respect, that the authorities, actuated by a vindictive spirit, are inflicting very cruel punishments upon *Swadeshi* preachers and editors of newspapers. This serves the purpose of a good winnowing fan to separate the chaff from the rice among us. Taking the three persons in the Madras Presidency on whom have been inflicted most cruel punishments, viz., Chidambaram Pillai, Subramania Sivan and Surendranath Arya, these advocated the adoption of only constitutional methods for the growth of *Swadeshism* and for the establishment of *Swaraj*. They might have, in the heat of the moment and owing to impatience, uttered a strong word or two. But is it not unjust for a Judge to convict a man, taking these words by themselves and apart from the preceding or succeeding sentences? Should he not consider the chief aim of the preachers and the true nature of their preachings? It may be that the authorities are trying to suppress a constitutional effort of our people by very cruel ways. But why should this make our people tremble with fear? It may be possible for the authorities to tease some editors and preachers by bringing false charges against them. On what pretext can they tease people who vow to use only *Swadeshi* goods? On what pretext can they seize those who establish and conduct *Swadeshi* schools and factories? So the people have no reason to fear unnecessarily. If they practise *Swadeshi*, as of old, quietly and without transgressing the bounds of law, the country will become very prosperous and the authorities too will realise that their anger is unavailing and keep quiet. On this subject, a correspondent writes to us: "Do you see how many of the so-called *Swadeshists* have hid themselves the moment the authorities took the cudgels against them? Is this the country that is to progress? How many cowards! Is it these people that you have been extolling week after week as *Arya Putras?* Is there any other harder task than to try to reform these people?" We do not think our people are so bad as this. We have faith in the race of Bharata. They may be shaken a little, because suffering for politics is a novel thing in this country. But they will not be depressed by these trifling worries. Will the members of a race, who have survived many a calamity within the last 4,000 years, be completely destroyed by some Magistrates and Judges blindly punishing people without any reference to law?

INDIA,
Madras,
Sept. 5th, 1908.

Treatment of political offenders.

15. The *India*, of the 5th September, reproduces an article from the *Amirta Bazaar Patrika* as follows:—Mr. Frederick Harrison, a Member of Parliament, says that a political offender should not be treated as an ordinary offender for various reasons. The former commits an offence solely for the benefit of the world, without caring for self-interest, and is respected and even worshipped by the people, while the latter is not only shunned by the public but also feels ashamed to face the public. On this ground, he says that subjecting political offenders to as much hardship as the meanest criminal is nothing but vain jealousy or blundering stupidity. Besides, there is also a difference between the definition of sedition in England and that in India. In England not only a criminal intent, but also seditious speeches or writings are necessary to constitute the offence of sedition, while in India mere use of certain objectional words is enough, whether the offender intends or not to do any cruel deed. Not only this: physical force is also necessary in England for this offence. Lord Macaulay who drafted the Indian Penal Code said that the existence of both intent and force must be clearly proved. But Mr. Chalmers who was the Legal Member of the Viceroy's Council in the time of Lord Elgin removed these two loopholes of escape—intent and incitement to use force—and added a new explanation that one was guilty of sedition if one evinced the least dislike or hatred towards the Government. Even without this explanation, the section is construed only like this by Judges and Magistrates in India. Why were Chidambaram, Subramania

---

* Received in the current week.

Siva and Mr. Tilak sentenced to transportation for life, for ten years and for six years, respectively? Did they use any words inciting people to do cruel deeds or did they think of using force? Perhaps their words were such as to cause dislike or hatred in the minds of others; but even here nothing was said against the Government and such horrible punishments were inflicted for using certain words which neither caused a riot nor intended to cause such.

Then, again, coming to the punishment under the section, in England it is only two years' imprisonment, while here it is transportation for life or three years' rigorous imprisonment. Why should there be this difference? Besides this, a person convicted of sedition in England is treated only as a first-class misdemeanant, so that he has to live within the jail even as he does at home. But in India he has to work like thieves and murderers. Can any Englishman account for this difference again? Two years' simple imprisonment is a sufficient punishment for even the worst seditionist. Transporting them or making them work while in prison will only increase, instead of removing, the disaffection among the people.

BHAVANI,
Nellore,
Sept. 4th, 1908.

The King and the subjects.

16. Referring to the wise policy of His Honour the Lieutenant-Governor of the United Provinces in first warning a newspaper editor when a seditious article appears, the *Bhavani*, of the 4th September, says that rulers should govern their country speaking mild words to their subjects and showing them due respect. The people in their turn should never become disloyal, but obey the commands of their King, perform their duties and conduct themselves with propriety. The King is the belly of the body politic. The subjects are the hands, legs, etc. If the hands and legs grow angry with the belly and cease to do their respective duties, they will become too weak even to move, but the belly will not be affected thereby. If, however, the belly is unwell, the hands, legs, eyes, etc., will suffer and cannot act freely. So, the subjects must adopt what is agreeable to the King and seek means to maintain themselves.

III.—LEGISLATION.

MANORAMA,
Sept. 4th, 1908.

To amend the law regarding the treatment of Political offenders.

17. A leader in the *Manorama*, of the 4th September, observes that loyalty existed in India and in particular among the Hindus, in a more appreciable degree than elsewhere. It is believed by them as a religious doctrine that a Sovereign is the embodiment of Vishnu himself the invisible protective power in the Hindu trinity, and disloyalty is censured as the most heinous sin It deplores that symptoms of disloyalty noticed at present in certain quarters which will be found on observation not without ground, and suggests that it behoves the Government which had no occasion till now to pay serious attention to the treatment accorded to political prisoners who were few before but are increasing rapidly under the present régime, to legislate on the matter as it is not desirable to rank them with ordinary criminals. The article says that in civilized countries of Europe and America, political offenders are not treated on an equality with common felons and that the Government on a due and deliberate consideration of the matter will be convinced of the injustice of the existing law. The special attention of the Government is, therefore, earnestly called to the necessity of amending the law according to the exigencies of the times.

VI.—MISCELLANEOUS.

SWADESAMITRAN,
Madras,
Sept. 8th, 1908.

The Indians and the Colonies.

18. The *Swadesamitran*, of the 8th September, writes:—For a long time the Indians were against going to foreign countries, and it is only the British civilisation and example that have changed their opinion and induced them to go to foreign countries. But now the foreigners prevent the Indians setting their foot in their country, and it is not countries like Germany or France, but the British Colonies themselves, that do this. Mr. Buchanan says that the

British Colonies have got the right to prevent any foreigner from entering their country. True, but the Indians claim a right to settle in the Colonies, not with reference to any favour or sympathy on the part of the Colonists, but as being the subjects of the same Sovereign. If this right is denied, the Colonists also must, as Mr. Agha Khan of Bombay and others have said, be prevented from entering India. Perhaps Lord Morley and Lord Minto have never considered this. An attempt is being made to open a coal trade between India and Johannesburg. Have the Indians the right to refuse to be parties to such a trade? It is pitiable indeed that the Colonists should spoil the good intentions of the British!

INDIA,
Madras,
Aug. 22nd, 1908.

The Easterns and representative Government.

19. The *India*, of the 22nd August, * observes:—Though absolute monarchy was the nature of the Government in all Western countries till recently, now, it is representative Government or "Government by the people" that obtains in every country in the West. But the European statesmen believed for a long time and some of them still believe that such a form of Government will not suit the Eastern countries. All must admit that the Westerns had a training in conducting a Government earlier than the Easterns. But yet, it is a great folly for the former to think that they alone in the world were gifted with the capacity of having a representative Government, and this has been proved by novel events within the recent few years. The opinion of the Europeans is as ludicrous as it will be if a four-year old child were to say to a two-year old one: "It is only I that have been given the wonderful power of walking and running; you are ever to be crawling." We have already written about the awakening in Turkey. Her present king is a wise man who realises that a change of times must also bring about a change of events. Feeling that none can oppose the popular will, he came over to the side of the people just at the proper time. If he had not done thus, there would have been a revolution in Turkey and much of bloodshed. As the king was a wise ruler, he avoided all this. Even this king tried his best to sustain an absolute Government. But all his efforts to ruin the party of freedom were of no avail and this party ultimately won the day by their perseverance and unanimity. Thus the European statesmen should indeed be ashamed to see that the notion, that the Easterns are not capable of having a representative Government, has been falsified not only in the case of Persia and Japan but also in that of Turkey.

On the same subject, the *India*, of the 5th September, says:—The Government obtaining in the French Possessions in India is almost a *swaraj*. But there are many defects in the way in which the people exercise the rights granted to them. They are unnecessarily causing riots and the popular leaders do not make any effort to enable the people to have the full benefit of a representative Government. The chief causes of this state of affairs are two. Firstly, when the whole of India is subject to a foreign sway without the popular party having any rights, it is not possible for the few Indians in the French territory to avail themselves fully of the rights they have. Though there is a difference in the form of Government, in all other respects, it is indispensable that the Indians in the French territory should resemble those in the British territory. Secondly, the rights enjoyed by them are after all a gift from the French Government and naturally there is always a difference between the way in which a man enjoys wealth earned by his own hard labour and that in which he enjoys what came to him as a gift from another. Thus, owing to these reasons there are many defects in the way in which the Indians in French India enjoy their privileges. But this has not made the French Government take away the rights granted, on the plea that its subjects are not capable of exercising them. By thus allowing the subjects to have *swaraj*, even with many difficulties, the French Government does not seem to be in any way worse off than the Government in British India. The taxation is lower there than here and there is no army expenditure at all. The popular leaders there are not the widows without any influence that they are in British India. Every man in French India feels his individuality and whatever may be the number of parties among the people, all of them have a love and regard for that Government, for every one is glad that the Government is conducted according to the will of the people. When the Indians are thus enjoying a form of *swaraj* under the French, how can they be unfit for it under the British? Is it not a very weak argument to say that a certain thing which does good to a portion of the body will do harm to the whole of it?

---

* Received in the current week.

SWADESAMITRAN,
Madras,
Sept. 9th, 1908.

A loyal dinner at Madras.

20. With reference to the suggestion of a correspondent of the *Madras Mail* to hold a loyal dinner in Madras, the *Swadesamitran*, of the 9th September, writes:—It is suggested that there should not only be a loyal dinner but that the after-dinner speeches must be in a certain prescribed form. It is quite necessary that the Indians should now make an expression of their loyalty because the Government is under the wrong impression that some harm has occurred to the loyalty of the Indians and this impression may even get stronger if the Indians do not take this step. But we do not think that a dinner is necessary for expressing the loyalty of the people. It looks stranger still in our eyes that the after-dinner speeches should be in a prescribed form. Loyalty is not a thing to be bought in the bazaar or made to order. It is a spontaneous outflow of feeling from one's heart. But, as we said above, it is quite essential at this juncture to make an expression of loyalty and so it is very necessary that the Indian public should hold public meetings in every place and affirm the loyalty to the Crown. This is the view expressed by Sir S. Subramania Aiyar also.

INDIA,
Madras,
Sept. 5th, 1908.

Life above logic.

21. The *India*, of the 5th September, reproduces an article from the *Vande Mataram* as follows:—What do we lose by ceasing to write and speak? What if we are not able to express our ideas openly? We are past the time when newspapers and lectures were quite necessary for our effort. The *mantra* instilling a devotion to the country has become deeply impressed on the heart of every one by means of silent work and the sufferings undergone by the devotees of our country. There may be silence everywhere and no fuss may be made owing to the terror of the detectives. But which detective can see the new feelings created in and passed from mind to mind? The external manifestations of our feelings may be suppressed by fear; but none can ever destroy the feelings in our mind. We shall feel for our country as long as we have a feeling, shall think about it as long as we have a mind, and shall work hard for its welfare as long as we have good qualities. Though slavishness has strengthened our regard for self-interest to the detriment of the interest of the community, we have not completely abandoned our solicitude for the good of the public. We see that great attempts are being made on every side to check the growth of our *Swadeshi* efforts. *Swadeshi* editors and preachers are being hunted everywhere. Our own countrymen are instigated to avoid their company and turn a deaf ear to their advice. But all these troubles can only cause an obstruction to the open work of our patriots and it can do no other serious harm. They are now entering on a nobler and more useful path. Is it not better to show by example than to reason out and preach to the people? It is only this way that our patriots are now adopting.

SWADESAMITRAN,
Madras,
Sept. 10th, 1908.

The Indians in the Transvaal.

22. With reference to the recent imprisonment of many Indians in the Transvaal, a correspondent of the *Swadesamitran*, of the 10th September, writes:—Every day some persons are being arrested and sent to jail for having sold articles without a license. The Indians who used to be afraid of a jail very much have now begun to dare it. The reason is that they now think that life in a prison is better than losing self-respect and being subjected to an unjust treatment. See the heroism of these people! It is only these that are true *Aryaputras*. Is it not to advance the welfare of their countrymen

and to show to the world how much of respect and justice they have under the British rule, that these suffer so much of hardship? The heroism of these is more laudable than that of warriors!

BHARATA BANDHU,
Aug. 29th, 1908.

The causes of the present unrest in India.

23. A paragraph in the *Bharata Bandhu*, of the 29th August, translates a portion of the speech of Mr. Radha Charn Pal "on the present conditions" as follows:—"It has become a fashion now-a-days to attribute to the Indians the sole responsibility for the present unrest. But an impartial enquiry will clearly show that the chief reasons of the discontent are the waywardness of some impulsive officials labouring under some mistaken notions, the insolent disregard which the Government manifest towards public opinion and the treatment of Indians as slaves by some Europeans intoxicated with racial pride. The rulers must have real sympathy to make their Government beneficial. His Royal Highness the Prince of Wales, our future Emperor, has said that Indians ought to be ruled with more sympathy. But this sympathy must show itself in deeds and not only in words in order to dispel the race prejudice. Discontent will remain here as long as Englishmen persist in the haughty idea that they are superior to the Indians.

ERRATUM.

On page 604 of the report, in line 4 from the top, *read* "what" *for* "that."

[Issued, 15th September 1908.]

CONFIDENTIAL. **No. 38 of 1908.**

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 19th September 1908.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

I.—FOREIGN POLITICS. PAGE

The awakening of Turkey 626
The Transvaal sensation .. .. *ib.*

II.—HOME ADMINISTRATION.

(*b*) *Courts*—

The Karúr sedition case 627

(*k*) *General*—

The Madras Industrial Conference 628
Industrial condition and prospects in India 630

II.—HOME ADMINISTRATION—*cont.* PAGE

(*k*) *General*—cont.

The separation of functions 630

IV.—NATIVE STATES.

The Mysore Press Law 631
The Bangalore murders .. .. *ib.*
The Banganapalle State 632

VI.—MISCELLANEOUS.

The Mahajana Sabha and the King-Emperor's birthday .. *ib.*

VERNACULAR PAPERS.

II.—HOME ADMINISTRATION. PAGE

(*a*) *Police*—

The vagaries of the Police in India 634

(*b*) *Courts*—

The conviction of Sri Krishnaswami Sarma .. .. *ib.*
The village punchayat system 635

(*c*) *Local and Municipal*—

The condition of roads in South Canara 636

(*f*) *Land Revenue and Settlement*—

The survey and settlement of South Canara district .. *ib.*

II.—HOME ADMINISTRATION—*cont.* PAGE

(*k*) *General*—

What should we do now? 637
Sir Arthur Lawley at the Industrial Conference .. *ib.*
Are we in a fit condition to rule ourselves? .. .. *ib.*
The murder of Gossain 638
The Midnapur affair .. .. *ib.*
"Ourselves" .. .. *ib.*
The meetings of the loyalists 639

VI.—MISCELLANEOUS.

"We should not blame the Government" .. .. .. *ib.*
England and the events in Turkey .. .. *ib.*
An expression of loyalty to the Government 640
"The Indians residing in foreign countries" .. .. *ib.*
Loyalty of the Indians 641

ENGLISH PAPERS OWNED BY NATIVES.

I.—FOREIGN POLITICS.

THE MUHAMMADAN,
Madras,
Sept. 14th, 1908.

The awakening of Turkey.

1. One M. Z. Ghattalah writes as follows to the *Muhammadan* of the 14th September:—"The Turkish Crescent which had come to be considered and unhesitatingly maintained by world's political astrologers as a waving moon has in an instant dispelled the dark and melancholy clouds and shown the Western mind how incapable it is of grasping the true character of the 'Orient.' The politicians and journalists had for a long time put down the Sultan and the Turkish nation as a whole for a corpse dead to the noble feeling of humanity.

"While the nations of the West were striving secretly with one another for an opportunity of setting a firm foot in this land, the Sultan and his subjects were quietly and resolutely working for the great awakening with the characteristic patience so prominent in an oriental temperament. What would have been impossible to achieve without an outright massacre and the sacrifice of the wisest and the most innocent people under the false conceptions of civilization and human progress the Ottoman Sovereign has completed with his pen.

"* * * * *"

THE INDIAN PATRIOT,
Madras,
Sept. 17th, 1908.

The Transvaal sensation.

2. The *Indian Patriot*, of the 17th September, writes:—"Reuter writing from South Africa has two important announcements to make: one is that the ex-soldiers have protested against the Asiatic Registration Act and have desired to be shot dead in one of the fields where they fought for the Imperial Government rather than be forced to submit to it; the other is that the gallant Parsi who experimented the other day whether the Transvaal was still open to educated Indians has re-entered the country and been sentenced to a fine of £50 or three months' rigorous imprisonment and Mr. Sorabjee has gladly gone into gaol. Both the soldiers and Mr. Sorabjee have set an example at a time when such examples are very necessary. Severe sentences are being passed, and the Transvaal Government is trying to cow down the people. A panic has seized the people, and they have appealed to their mother country to rise and add her voice to their own; and every day a patriotic leader is caught by the heels and precipitated to gaol. The common people might get frightened at the hurricane that is blowing around them; but, when amidst the storm they see Sorabjee walking to gaol with a smiling face, or hear the soldiers' voice that they would rather be shot down in the field of battle where they had fought for the Transvaal rather than submit to an obnoxious law, they would pick up heart again and brave the storm. And as the Transvaal Government takes more and more drastic steps the Indians will grow more and more accustomed to the warfare, till the sufferings that it entails will have a fascination for those who are engaged in it. People will grow with the cause they espouse, and while the whole world will applaud them for their pluck and courage the Transvaal Government will be heaving hard, and will cease to command sympathy in the difficulties which they themselves have brought upon them. But in the meanwhile the question will be asked with increasing interest and anxiety what the Imperial Government will do in the matter. That the Transvaal has failed in doing its duty to the Imperial Government is plain to all; and there is a peculiar force in the appeal of the ex-soldiers who have fought and bled for the Imperial Government, which is not in the appeals of the Indians living in that country, although the mere fact that they are British subjects is enough

to move a Government who really care for them. Sir P. M. Mehta has wired to the Prime Minister about the intense feeling that is prevailing in India over the Transvaal question; the ex-soldiers have sent up their manly protest; and the Transvaal Indians have been keeping up the fire. It is for the Imperial Government to make a move, and in view of the sensation that prevails to make that move promptly."

The Madras Standard,
Madras,
Sept. 18th, 1908.

The *Madras Standard*, of the 18th September, remarks:—". . . . . The Indians have not objected to educational and other tests, but only to their race and colour being branded as such. The Transvaal Government has, in the opinion of Indians, committed a breach of faith. The Indians are indignant and have publicly burnt their voluntary certificates. They have courted imprisonment. To such a pitch has feeling risen among them that the ex-soldiers ask to be shot on the South African battlefields where they have served. Such a request can only arise when feeling sinks into despair. Our fellow countrymen in the Transvaal have asked us in India to try and do something for them. Public meetings should be held throughout the country protesting against the treatment of our compatriots in the Transvaal. Political associations ought to move in the matter without delay and make representations to the Secretary of State for India and the Imperial Government. The Bombay Presidency Association has already taken the initiative in the matter. In a telegram which we published that veteran Congressman, Sir Pherozeshah Mehta, in his capacity as President of the Association, has addressed Lord Morley and Mr. Asquith placing before them the view taken all over India of the treatment of Indians in the Transvaal. Sir Pherozeshah Mehta gave expression to the bare truth when he informed the Secretary of State for India and the Prime Minister that public feeling in India is once more keenly hurt, excited and indignant at the unjust treatment to which Indians of education, position and respectability, who are undoubtedly entitled to the protection of the British Crown, are subjected in the Transvaal. We may add that the public feeling Sir Pherozeshah Mehta speaks of is not that of a section or of a few sections of the people of the country, however influential and important, but the unanimous voice of the people without distinction of race, caste and creed. Muhammadans feel with the Hindus and Parsees and Christians join with them in this matter. The aristocratic and the democratic elements mingle together in raising an emphatic protest. It was His Highness the Aga Khan, a representative of Muhammadan aristocracy, who presided at a meeting held in Bombay the other day to protest against the treatment that the Indians were being subjected to in the Transvaal . . . . The action of the Transvaal authorities has produced a most pernicious effect on the mind of the people of India. Will the Imperial Government take this into consideration, or will they say once more that they cannot interfere? Meanwhile, our duty is plain. We should focus public opinion, call public meetings throughout the country and send our protests to the Imperial Government."

II.—HOME ADMINISTRATION.

(*b*) *Courts.*

The Hindu,
Madras,
Sept. 15th, 1908.

The Karúr sedition case.

3. The *Hindu*, of the 15th September, observes:—"The Karúr sedition case was disposed of by Mr. R. D. Broadfoot, Sessions Judge of Coimbatore, yesterday, by convicting the accused and awarding him five years' transportation. Mr. Broadfoot probably thinks that he has shown leniency in so far as he has not sentenced the accused to transportation for life, and some people may consider it 'misplaced leniency.' The vast majority of the Indian public will think, however, we venture to say, that the learned Judge has not shown commonsense in dealing with the accused, who, assuming all that the prosecution evidence wanted to establish against him was true, and ignoring all that the considerable body of defence evidence maintained on his behalf, was entitled

to reasonably fair, if not indulgent, consideration as regards punishment by reason of his youth, his written apology to the Government tendered at the commencement of the case in the Sessions Court, and the recommendation to mercy expressly made to the Judge by the assessors who heard the case. We cannot go into the merits of the case to-day, and it would be well to defer our comments until the full text of the judgment is before the public. The proceedings in the case have been published from time to time, and those who have been reading the evidence in the case and the speeches on behalf of the prosecution and of the defence will, we think, be reminded of an observation which Lord Morley made on a trial for sedition in Ireland, viz., 'when you hear such evidence as that, do you not think you are listening to the proceedings of a Court in a comic opera?'"

THE INDIAN PATRIOT, *Madras*, Sept. 15th, 1908.

The *Indian Patriot*, of the 15th September, writes:—" . . . . The conviction is probably correct; but the case does not help one to know the nature of evidence which may suffice to effectively contradict Police reports. We have never been able to believe in the accuracy of Police reports of speeches, not because we think that the Police would always misreport them, but because we know that it is impossible for Policemen, unless they are experts in shorthand, to accurately take down a speech; and where a speech is made in Tamil, and reported in English, much less can we believe in the accuracy of the report. Possibly the lad Krishnaswami Sarma expressed all the ideas and sentiments attributed to him. But if the Policemen accurately reproduced all that he said, they have indeed attained a proficiency in reporting, which must make them easily conspicuous among our best reporters.

"As regards the sentence, the only observation that we can make, after the precedent established by Mr. Justice Miller, is that it is not quite obvious to us the principle upon which it proceeds. There is, indeed, the fact that the offence is punishable with transportation for life, and therefore anything less than that may in one sense be regarded as moderate. But, then, there are provided other penalties which may either be imprisonment for a maximum period of three years or a mere fine. And our difficulty is to determine what is a reasonable punishment in a given case between the two extremes of transportation for life on the one hand and a simple fine on the other. We were under the impression that transportation was intended by the Legislature for those cases in which the presence of the accused in the country would not be desirable either for a definite period or for life, and that in all other cases a fine was the lowest and imprisonment for three years the highest penalty. But in the case of the Karúr lad, it is difficult to see any circumstance warranting any severe penalty, much less transportation. His remaining in the country will not surely cause a commotion anywhere; nor is he likely, after his conviction, to be seized again with the ambition of becoming a platform orator. We confess that we fail to appreciate the judicial sense which determined the punishment of five years' transportation for a boy who had attempted, by words spoken, to excite feelings of disaffection in the minds of a couple of hundreds of people. If that is a proper penalty in this case, we can easily conceive of cases in which transportation for life would never be an adequate retribution; and we are bound to say that the public sense is shocked by such disproportionate sentences which merely aim at severity without establishing any intelligible standard of relation between crime and punishment."

(*k*) *General:*

THE HINDU, *Madras*, Sept. 14th, 1908.

The Madras Industrial Conference.

4. The *Hindu*, of the 14th September, writes:—"The Industrial Conference convened by the Madras Government for considering the questions connected with the furtherance of the industrial development of this Presidency and the improvement and extension of technical education met at Ootacamund to-day. His Excellency the Governor, in

opening the Conference, delivered an address, the full text of which we publish elsewhere, drawing attention to the main objects for which the Conference has been summoned and the programme of work that is to be placed before them, and dwelling at the same time incidentally with the various problems that would arise out of the discussions and deliberations of the Conference. It is hardly possible in the time at our disposal to refer to the various points so ably and clearly dealt with by His Excellency in his eloquent speech, more especially as they deal with the various items in the programme of work before the Conference which have been placed before the Members of the Conference, but which have not been placed at the disposal of the public.

“ * * * *

“ Of the dawning and growth of *Swadeshi* among us, little doubt exists in the minds of the people or the Government, though the manner in which and the extent to which the latter will come forward to push it, has been a somewhat varying factor. We are glad, however, to accept the assurance of His Excellency that the summoning of this Conference is a recognition on the Government's part of its obligations in this respect and a desire that these should be fulfilled.

“ * * * * *

“ Trade has, no doubt, increased, but that has only facilitated exchange of commodities and payment of Home Charges and the value of the aggregate increase of production is the only test by which our poverty or prosperity has to be measured. As to prices, it is now admitted that the rise is general and no general rise in prices in such a short period could occur except by an increase in the volume of the currency. This seems to us to be one of the reasons why the weaker party in exchanges, the wage-earners, have not been able to raise the price of their labour, which if the rise had been gradual as before 1893 would have enabled them to participate in the general rise of prices. However, our contention only strengthens the plea which His Excellency has so eloquently put forward for the ‘ Betterment of India,’ to improve the economic condition of the people, their material well-being and prosperity, and we sincerely hope that the Conference would be able to promote practical and effective steps being taken in this direction.”

The Madras Standard,
Madras,
Sept. 15th, 1908.

The *Madras Standard*, of the 15th September, remarks :—

“ * * * *

“ What we are at a loss to know, however, is why some of the papers connected with the Conference, and its deliberations should be treated as confidential. Why should there be this air of partial mystery thrown over the Conference ? The Conference is not deliberating on high political matters or State diplomacy. It is discussing matters which not only do not contain any sensational elements but which most people unfortunately regard as prosaic and dull. What indiscretion there is in making public discussions on industrial matters we entirely fail to see. Handlooms, carpets, aluminium ware and even the subject of technical education can be discussed openly without any harm resulting from the publicity. The value of the Report of the Conference will suffer in usefulness if the process through which the Conference arrived at its conclusions, and the evidence placed before its members are not given in full to the public. We hope, however, that the Conference marks a new epoch in the industrial history of the country. The conclusions of the Conference will no doubt be fully discussed in the public press and elsewhere. As the outcome of all this effort, we hope that a definite policy with regard to industrial development will be adopted by the Government and definite lines laid down on which that policy may be most successfully pursued. If this result accrues, with all the shortcomings in its composition and its procedure, the Conference will have justified its existence by doing some definite and tangible service to the cause of industrial regeneration in the Presidency.”

THE WEDNESDAY REVIEW,
Trichinopoly,
Sept. 16th, 1908.

The following appears in the editorial notes column of the *Wednesday Review*, of the 16th September :—"The admirable and exhaustive address, which Sir Arthur Lawley delivered in opening the Industrial Conference at Ootacamund, must disabuse the notion prevailing in certain quarters that the Government are at heart anti-*swadeshists*. Unless it is seriously contended that Governors and other high officials in the country habitually employ language to conceal thought, there is nothing to show that the *Swadeshi* spirit is looked upon by them with suspicion and they would not be sorry to suppress it. Far from that being the case, we have no hesitation in saying that the Government have proved themselves more alive to their obligations in the matter than the pseudo patriots who orate by the hour on the glorious possibilities of *Swadeshism*, without parting with a single penny for the cause. There is little use in all their full-throated orations, if they will not bottle up their eloquence for a while and point the way. The silent worker who sets up a handloom and sweats at it, is a nobler asset and a more valuable help to the industrial development of the country than the stump orator who draws alluring pictures of Japan and America, and thinks that his work is done when his audience bursts into applause. Talk may be an essential aid for our political salvation, but work, steady and self-sacrificing work is the first requisite for our industrial regeneration. When that is not forthcoming, there will not be any justification for us to blame others, if we are condemned to the bottom-most rung in the ladder of national prosperity. If we are serious about it the present is the most opportune time to raise ourselves when the *Swadeshi* spirit can be said to be really abroad, and as His Excellency said, it is the dawning of a great idea. Fortunately for us the Government are exhibiting true practical solicitude in the matter and if we care to, it lies with us to turn the opportunity to our best advantage. If we wake up betimes and catch the helping hand which the Government have sketched towards us, it will be possible, in the words of Sir Arthur Lawley, 'for the Government and the people to advance hand in hand towards the attainment of that ideal which, as I already said, we have all at heart, and that is the betterment of India.'"

THE MADRAS STANDARD,
Madras,
Sept. 17th, 1908.

Industrial condition and prospects in India.

5. The *Madras Standard*, of the 17th September, writes :—"As we remarked in our article on the Industrial Conference that is now being held at Ootacamund, the birth of the *Swadeshi* spirit and the increased interest the Government is showing as regards indigenous industries mark a distinct stage in the history of industrial development in the country. An essential preliminary to the successful development of industries is an exact knowledge of their present condition. This is being ascertained by specially deputed officers in Bengal, Madras and elsewhere. But while by means of these special enquiries the condition and prospects of various special industries in the country are being ascertained, a broad view of their general condition can be obtained from the statistics relating to them periodically published by the Government of India. For the sake of convenience, the statistics have now been issued in nine separate parts, the first of which relating to factories, mills and mines contains a mass of information of very great interest. A study of these statistics banishes any lingering pessimism that our minds may harbour as regards the industrial prospects of the country. Though undoubtedly the country has made but the veriest beginnings in the passage from the purely agricultural to the industrial condition, yet, the progress made so far is encouraging and no despair need be entertained as regards the future . . . ."

THE HINDU,
Madras,
Sept. 17th, 1908

The separation of functions.

6. In a leader on the expression of opinion on this subject forwarded to the Government of Bengal by the Anglo-Indian Association of Calcutta, the *Hindu*, of the 17th September, remarks :—" . . . . After quietly ignoring the potent proofs which have been collected and published from time to time of the evils of the existing system, the Anglo-Indian Association urges a most curious

argument against the scheme, viz., that the separation of functions will tend to a weakening of the efficiency of the Civil Service, from which both the Executive and Judicial branches are recruited as it leads to a too early choice of either branch by the members thereof and varied experience is thus lost. The argument in effect amounts to this. In order to afford the members of the Civil Service every prospect in the services of promotion and emolument, the people must be made to suffer a combination of functions. In order that they should have varied experience and make a later choice, the people should submit to have the Police and Magisterial powers combined in one person. It may, of course, be quite satisfactory to the Services but the real question is, do the Services exist for the people or the people for the Services? In any case, there is no reason why the recruitment for the Judicial and Executive services should not be so changed so as to allow of both functions being efficiently performed and why we should assume that the present system of Civil Service recruitment should remain immutable, if, as the Anglo-Indian Association says, it would lead to less efficiency when the functions are separated. The most amazing thing, however, that an 'Anglo-Indian', in writing to the *Statesman* to support his Association's absurd pleas, says is that the real question is whether 'this great country, placed by Providence under the care of the British nation, shall be governed by Indian or British moral ideals.' It is worthy of note that in dealing with reforms in the system of Government and administration at the present day, Indian ideals, real or fancied of byegone ages, have a strange fascination in preference to British ideals to certain Anglo-Indian minds. 'The true magnitude of the calamity', he says, 'will, perhaps, be realised when Indian Judges are found upsetting, on technical grounds, all convictions for political crimes given by British Magistrates.' This unworthy insinuation only reflects the spirit of the Anglo-Indian writer who is afraid to see that justice is done between man and man, apart from politics, and that the ruling race or the State's officers should claim no exemption from conforming strictly to the law of the land. The Anglo-Indian has enough special protection already under the law, and if the present system has enabled him to be a law unto himself and the Magistrates to have their own way in dealing with crime irrespective of law, then there is perhaps the strongest argument made out for the separation of Executive and Judicial functions, and we have no doubt that the Government will not be deterred by the cry of, 'do not yield to interested agitation,' which is persistently raised against a reform so obvious and necessary as the one on which it has already embarked."

IV.—NATIVE STATES.

THE MADRAS STANDARD,
Madras,
Sept. 13th, 1908.

The Mysore Press Law.

7. "The Mysore Press Law has received the blessings of the Anglo-Indian press and now of the London *Standard*, a paper which, if we remember correct, paid some attention not long ago to certain of the opinions of the present Diwan of Mysore. We do not know if the London *Standard* is aware that the Mysore law has practically destroyed the indigenous press in Mysore and deprived the people of the State perhaps of the only medium through which they could make themselves heard.

* * * * *"

THE INDIAN PATRIOT,
Madras,
Sept. 14th, 1908.

The Bangalore murders.

8. The *Indian Patriot*, of the 14th September, writes:—"Some time ago the public were treated to a series of sensational revelations at the Bangalore Sessions Court where three prisoners were on their trial on a charge of having murdered a number of people in cold blood and thus carrying on their trade in the very heart of the city. Naturally the police came in for a good deal of criticism, and people were not wanting who hinted strongly at the police and the murderers worked hand in hand. It was revolting to the people to know that a series of the most cruel deeds were done among them, and that for a long period of time, while their policemen had not done anything to book the

culprits. Bangalore would not be worth living in if any day a dead body could be dug up out of a hole or dragged out of a tank, and the Government realising the public feeling ordered a departmental enquiry into the conduct of the police, which has ended in the finding that 'the police officers have deserved well of the trust reposed in them by Government". That is very creditable to any police; and it is particularly creditable to the Bangalore police who were till now suspected. No one could believe, of course, that an efficient police could quietly put so many murders all on the 'undetected list;' especially when finally arrested, the gang told terrible tales of bloodshed and horror. The police departmental enquiry gives a detailed report of the steps taken by the Bangalore police on receipt of the first news of a murdered man or a missing person, and there has been no fault to find with the police so far as routine work is concerned. Only we fail to find any detective skill whatsoever in the Bangalore police; and the Inspector-General of Police himself has to acknowledge that with the advancement of the times, the work thrown upon the existing staff of the police in the city is ever increasing and thereby rendering them unable to cope with the ever-changing methods of criminal gangs, and that time has matured for the early organization of an entirely independent Intelligence Department, with full complement of officers and men for special detective work.

"* * * *"

THE HINDU,
Madras,
Sept. 14th, 1908.

The Banganapalle State.

9. In a leader on the administration report of the Banganapalle State, the *Hindu*, of the 14th September, has the following:—". . . . Considering that past encumbrances, for which the present Nawab was apparently in no way responsible, have been fairly settled, there is no reason why he should not be recognised the head of the State's administration, retaining, if necessary, the guiding hand in the Assistant Political Agent for some time longer. As it is, a perusal of the report leaves only one impression, that the Nawab, whatever his devotion and earnestness of purpose, is no more responsible for the administration than the Tahsildar, the District Munsif, or the Police Inspector employed in the State's service. The necessity for a modification of this arrangement is obvious, and we trust the Government of Madras will early recognise the same. The Assistant Political Agent draws pay according to his position in the Indian Civil Service, plus an allowance of Rs. 150 per mensem. He now accounts for Rs. 19,000 nearly a year, and it is anticipated that in the forthcoming year he will draw pay as Acting Sub-Collector for a few months. The heavy charges incurred on account of the Assistant Political Agent are also to be taken into consideration in modifying the present arrangement for the administration of the State. But in fairness to Mr. Molony, it must be said that his interesting report bears ample evidence of his zealous and successful work in carrying on the administration on proper and efficient lines. But good Government, even by an able Civilian, can be no substitute for self-government by the Nawab, whose heritage is as old as the East India Company, and whose position in Southern India as a Muhammadan ruling chief is unique."

VI.—MISCELLANEOUS.

THE MADRAS
STANDARD,
Madras,
Sept. 19th, 1908.

The Mahajana Sabha and the King-Emperor's birthday.

10. The *Madras Standard*, of the 19th September, contains the following:—"At a meeting of the Executive Committee of the Madras Mahajana Sabha held on Wednesday last it was resolved to hold a social gathering of the members of the Sabha on the 9th November, the Birthday of His Majesty the King-Emperor. We are sure that the public will cordially approve of the decision arrived at by the Sabha, which is in keeping with the spirit of loyalty which has always animated it. The official celebration of His Majesty the King-Emperor's Birthday does not fall on the 9th November. But that which appeals to Indian imagination is the real birthday which falls on the 9th of November, and we are glad that the

Mahajana Sabha has chosen the 9th November for its celebration. We doubt not that the celebration will be worthy of the importance of the occasion, and that the Sabha will spare no efforts in this direction. At the social gathering there will, of course, be speeches in which the spokesmen of the Sabha will dwell on the significance of the occasion. But we are anticipating the future. What is important is that the Sabha has now taken decided action in the matter; so that we shall have a number of occasions within the coming months during which the correct position of the Indian people and the extent of their loyalty will be fully explained and their abhorrence of anarchical crimes and sedition most emphatically expressed. It will be remembered that the Mahajana Sabha of Madras was one of the first to condemn the bomb conspiracy in Bengal. But it does not appear that even the local Anglo-Indian papers took note of the fact. The forthcoming celebrations and the Congress that is to reassemble in Madras in December next will show to the world what Madras is and how deeply loyal its people are."

VERNACULAR PAPERS.

II.—HOME ADMINISTRATION.

(a) Police.

NYAYABHIMANI, *Karikal*, Sept. 10th, 1908.

The vagaries of the Police in India.

11. The *Nyayabhimani*, of the 10th September *, observes:—Recent events clearly show that the Police organisation in the English territory is in a shameful condition. We stated in a previous issue that robbers can freely ply their trade in India now and the very thing has happened recently. If the Police forces, instituted to guard the towns and protect the inhabitants thereof, have begun to cause confusion in every town, what other fortune should India have? Considering the disparity in numbers between the Police and the people, it will be better if the British Government increase the number of the former and strengthen it by the addition of European soldiers sent for direct from England. The British Government will not scruple to do all this, and Lord Minto, Lord Curzon and other people will speak about it in such a way as will be pleasing to the minds of the people.

Of late we have been hearing much of the activity of the Police in arresting innocent bigwigs, searching many houses and manufacturing witnesses against the popular leaders. What better benefit can be expected of the Indian Police than this? All those vain persons who used to applaud the British Government are now being trodden down and everywhere in the country it is the cry of murders, thefts and cruelties.

If whitemen and others are sentenced to transportation, it would not affect their family in any way, for their wives can seek other men to protect them. But if an Indian is convicted, it is a punishment inflicted upon his whole family. It is a wonder the British Government has not taken this into consideration in enacting laws for India.

(b) Courts.

SWADESAMITRAN, *Madras*, Sept. 16th, 1908.

The conviction of Sri Krishnaswami Sarma.

12. With reference to the sentence of five years' transportation passed on Sri Krishnaswami Sarma, the *Swadesamitran*, of the 16th September, remarks:—None could have expected such a sentence in this case. Even granting that Sri Krishnaswami Sarma did create a seditious feeling and delivered such lectures as would make that feeling take effect, this must be attributed only to ignorance and not to a sincere motive of creating a seditious feeling in the minds of the public by reviling the Government. The lad is not more than 18 or 19 years old, and we do not think that he could have expected the public to regard him as a leader and act upon his words. His idea must, naturally, have been to preach as so many other *Swadeshi* preachers do, and this is the view the public take of the matter. But the Police who took notes of his speeches and the Judge who tried him thought otherwise, as the uppermost idea in their mind was that the lad was guilty of sedition. It was again because of this idea that the evidence adduced by the defence was not taken and a greater weight was attached to the superficial notes of the Police. Besides, our opinion is that the Judge ought not to have sentenced the accused to transportation in this case, and our reasons for this conclusion are as follow: The accused was only 18 or 19 years old—an age at which Indian youngsters usually jump about without any sense of responsibility and so the motive of

---

* Received in the current week.

Krishna Sarma in lecturing at Karur could only have been to try if he could lecture at all. This point was not at all considered by the Judge who tried the case. Secondly, the lad apologised to the Government the moment the case was launched against him. Even this was not taken notice of. Thirdly, even the recommendation of the assessors for mercy being shown to the accused was not taken into consideration. If these things had been noted, he need not have been sentenced to transportation. Though the section empowers the infliction of this punishment, we cannot make out why it was inflicted in the case of this lad. Apparently, no harm could have resulted, if he had been sentenced to simple imprisonment for some time and kept in India. It is only because mistakes occur in inflicting adequate punishments for offences like this, that the good name of the Government is marred at times. It has to be said that in cases like this, courts of justice, at times, inflict vindictive punishments.

SATYADEEPIKA,
Sept. 11th, 1908.

The village punchayat system.

13. A correspondent of the *Satyadeepika*, of the 11th September, observes that the village punchayat courts, as at present constituted, are full of defects and shortcomings and consequently do little good to the public. The writer suggests the following methods of improving them :—

(1) If it is really desired that petty disputes among the villagers should be settled by themselves, each village or group of villages should have five punchayats, who should be persons of sufficient educational qualifications and of great respectability and good moral character. These punchayats should be nominated by the Government itself and selected from different communities.

(2) All persons residing within the jurisdiction of a punchayat court should, in the first instance, present their complaints before that court. If the complaint be one which that court has no jurisdiction to try, it should be taken to the next higher court with the written permission of the punchayat court.

(3) When the majority of the punchayats differ from the decision of the chief punchayat, the aggrieved party may be allowed to apply to the District Munsif for revision of the punchayat's judgment, or appeal against the same.

(4) No suit or complaint may be filed in a court of higher jurisdiction without the written permission of the punchayat court.

(5) The rule requiring both parties in a suit to produce a (joint) agreement before the case can be taken up by a punchayat court should be repealed; and these courts should have power to admit cases and proceed with their trial in the same manner as a District Munsif's Court.

(6) The village patel may be allowed only to arrange for the service of notice or summons in cases before the punchayat courts, but he should have no place or authority in the court itself, except when he is elected by any community; but in no case may he be appointed a chief punchayat.

(7) Punchayat courts should be held on every Saturday at a place fixed by the Collector.

(8) When the chief punchayat differs from the majority of the other punchayats, he may give his own judgment recording his reasons for the decision; or he may refer the case for judgment to the next higher court.

(9) The punchayat courts should be so constituted as to make them as far as possible independent courts with complete local jurisdiction so that the villagers may understand that the ends of justice are not allowed to fail, owing to suits being barred by limitation.

(10) The villagers seem to fear that justice is not likely to be obtained always at the hands of the village munsif who is generally all-powerful in his village. This is also probably the reason for the villagers' indifference to the Collectors' exhortations to attach greater importance to the village punchayat system. If the patel who is regarded by the people as a representative of Government be made ineligible for membership in the punchayat court, the punchayat system will be more acceptable to those who cry for *Swaraj* and *Swadeshi*.

(11) Besides, the minor offences hitherto tried by the village munsifs should be left to the punchayats. There will then be no room for leniency in small cases of theft. These village punchayats should be invested with the powers of a third-class magistrate.

(12) With these regulations, and with five panchayats from different communities, it will hardly be possible that any great injustice should be done. Able and qualified persons, anxious to serve their mother-country gratuitously, will not be wanting. But as it will be possible to abolish many District Munsifs' Courts (when this system is seen to work well), even if the panchayats should desire any remuneration, the necessary funds to remunerate them may be conveniently supplied partly by Government and partly by the parties benefited by the system. Such a system, it is hoped, will greatly promote the ends of public justice.

(e) *Local and Municipal.*

SATYADEEPIKA,
Sept. 18th, 1908.

The condition of roads in South Canara.

14. A correspondent to the *Satyadeepika*, of the 18th September, signing himself "a Traveller," complains that the men employed by the Local Fund Boards in repairing the roads are simply throwing on to the road the sand mixed with filth and pieces of broken glass from the drains on the roadside. This, in their opinion, constitutes repairing of the roads, thus endangering the health of the people and the safety of those who walk bare-footed.

Another correspondent to the same paper complains that a broken bridge within the limits of the Mangalore Municipality has been in that broken condition for a long time, and that as no lamp is lighted near it to indicate danger to passengers and carts serious accidents are likely to happen at nights.

(f) *Land Revenue and Settlement.*

SWADESHABHIMANI,
Mangalore,
Sept. 16th, 1908.

The survey and settlement of South Canara district.

15. The *Swadeshabhimani*, of the 16th September, publishes a letter from one Bola Madhava Rau who brings to the notice of Government the difficulties experienced by the ryot population on account of the Survey and Settlement operations in the district, and wishes to present the same one by one. First, he says: most of the officers of the Survey department were strangers to the district, consequently they classified the fields of the same sort differently in different parts as they were called by different names in those parts.

The ignorant poor ryots not knowing anything included, within their holdings, hills and other sterile places not belonging to them, while, on the other hand, the Survey department not only included according to their will and pleasure lands belonging to one individual into those of others but also sub-divided the holdings excluding therefrom the ryots' lands that lay by the side of road and river and noting the same as poramboke in their accounts. They have also included in some sub-divisions waste lands that were unfit for cultivation as well as tanks and channels and rocks. Their mistakes do not end here. In wet lands having a regular supply of running water, *majal* land which has to be watered by picottah has been included and in *majal* land, *bettu* (dry) land, and in good *bettu* land, worse *bettu* land which has to depend entirely upon rain water only. And in garden land having one or two fruit-bearing trees, punja land has been included.

These are not the only mistakes noticeable in the accounts of the Survey department. The actual measurements of the fields do not tally with those noted by them in their accounts. These mistakes do not appear to have been rectified, though a circular was issued to the department so far back as 1899.

All these difficulties are experienced by the poor ryots that have been made to bear the cost of this Survey department while their work is full of mistakes and there is no end to the troubles of the ryots.

(*k*) *General.*

YADARTAVACHANI,
Kumbakónam,
Sept. 12th, 1908.

What should we do now?

16. The *Yadartavachani*, of the 12th September, writes:—The whites have been insulting our people, inflicting various punishments upon them, killing them and torturing them in several ways so that the latter have not only lost all affection for the former, but have also begun to fear them. So we Hindus have nothing to gain from their love hereafter and we have to protect ourselves. *Swadeshi* articles must be made everywhere. Our native languages must be improved and punchayats must be established in every village. Let them rule the country as they like. Let them bring over a still greater number of their countrymen to this country and employ them in different posts. The various restrictions imposed by village punchayats are better to us than waiting at the doors of courts and paying fines for having quarrelled. In the time of the ancient kings, drunkenness and brawls were not so common as they are under the present British rule. These British originally worked upon the ignorance of the Hindus and got them over to their side and then began to obstruct their progress and union by enacting laws as they like with an evil motive. They have flooded India with a number of their useless articles at exorbitant prices and thus made a good deal of profit from this, thereby converting England into a very rich city while India has become a beggarly country. If any Hindu objects to this, he is at once deported. From the time, these set their foot in our country, the income of many temples has been plundered and many zamindars and jaghirdars have been reduced to a beggarly condition. So it is foolish on our part to make them our enemies. If we are unanimous, there is a God above to protect us. We have said all this only to show what is actually obtaining in practice and not in a spiteful spirit against the Government.

SWADESĀMITRAN,
Madras,
Sept. 15th, 1908.

Sir Arthur Lawley at the Industrial Conference.

17. While commenting on the words of Sir Arthur Lawley on his opening the Industrial Conference at Ootacamund, the *Swadesamitran*, of the 15th September, says:—He observed that not only has the population of India increased twofold and the income of the people threefold, but the condition of the country has also improved a great deal. It may be that the first two items are true. But we are not in a position to agree with him in his last statement. On the other hand, our idea has been that the condition of India has not been improved in any way within the last few years.

NYAYABHIMANI,
Karikal,
Aug. 31st, 1908.

Are we in a fit condition to rule ourselves?

18. The *Nyayabhimani*, of the 31st August, * writes:—The chief objection raised by the Englishmen to grant some administrative rights to the Indians is that the latter are not capable of exercising them. They argue this from the want of union and mutual jealousy among the Indians. If the eldest child in a family has got many evil traits in its character, its parents will not be pointing out its faults ever and anon and thus perpetuate its defects, but will try to eradicate those bad qualities by instilling better ideas into the mind of the child and thus enable it to take over the management of the family. When they find it impossible to change the character of this child, they will teach union, fraternal affection and good behaviour to the other children and leave the management of the family in the hands of the eldest child itself. But the Englishmen are only keeping the Indians in subjection and ever pointing out that the latter are not capable of managing their own affairs, and they have taken no trouble to instil better qualities and a capability to govern in them. Evidently they do not like the idea of the Indians attaining the capability of governing themselves. So the latter must try to remove the defects pointed out by them. Once this is done and every Indian takes to *Swadeshi* and boycott of foreign goods, even the Englishmen will soon have to admit that the Indians are in a position to govern themselves.

---

* Received in the current week.

NYAYABHIMANI,
Karikal,
Sept. 10th, 1908.

The murder of Gossain.

19. With reference to the murder of Gossain, the approver in the Calcutta bomb case, the *Nyayabhimani*, of the 10th September,* remarks:—We cannot believe the story that the revolvers, with which Gossain was shot, was introduced from outside, through the female visitors to the jail; because every visitor is thoroughly examined before he is allowed to enter the jail. Moreover, our ladies are not so bold as to take a revolver with them. So those who supplied Kanai Lal Dutt with a revolver and instigated him to shoot Gossain must have been the officers of the jail itself. When an invalid was able to shoot a man with a small revolver, would a strong man like Hatindranath Bose have been caught with a horse pistol in his hand unable to shoot with it? There is evidently some treachery in all this. Whatever may be the cause of the murder of Gossain, the Government will not feel sorry for it. These regarded Gossain only as an instrument through whom they could unravel the bomb conspiracy and even if he had not been shot like this, it was almost certain that he would be killed in some way or other after his evidence was over. So it is only his people that now bemoan his loss and not the Government The latter would be glad if some one else would take his place; but it is doubtful if any one would hereafter come forward for this purpose.

SWADESAMITRAN,
Madras,
Sept. 17th, 1908.

The Midnapur affair.

20. With reference to the visit of Mr. Duke, Chief Secretary to the Government of Bengal, to Midnapur, the *Swadesamitran*, of the 17th September, writes:—The subsequent conduct of this gentleman does not show that his visit to Midnapur was actuated by an anxiety to verify the truth of the statements in the petition submitted by the people. His reply to the communication sent by Mr. Dutt and others about the vagaries of the police clearly shows that he approves of the conduct of the police and would not believe even a tittle of what is said against them. How could this man who so strongly sides the police be expected to enquire the people directly while he was at Midnapur? So the inhabitants of Midnapur have now to depend only on the decision of the court.

ANDHRAPATRIKA,
Bombay,
Sept. 9th, 1908.

"Ourselves."

21. In a leading article the *Andhrapatrika*, of the 9th September, writes in English:—"It is but one of the special features of journalism to say something about the policy of a newly started journal in its first issue, under the heading 'Ourselves.' This special feature has become one of necessity under the present state of affairs in India, more especially so in case of vernacular journals, the tone and tenor of whose articles is judged from the interpretations made by others than the authors. We therefore feel it our duty to explain ourselves fully well so that there might not be any misunderstanding between us and those to whom we may be held responsible. It cannot be denied that of late the chords of relationship between the rulers and the ruled in this country are voilently shaken partly by irresponsible agitators and partly by the sever repressive measures adopted by the Government. We hold it as our sincere opinion that it is the primary duty of every responsible citizen and every journalist to pull those chords tighter and thus bring the Government and the people close together. We shall not hesitate to criticise either the Government or the people when there appears to be an error of judgment on either side, but we refrain from indulging in unfair criticisms. We make it our first duty to educate the masses and help them in their intellectual and moral development, and always show them the two best guides—loyalty and patriotism—to lead them to material advancement. It shall not be forgotten that loyalty and patriotism are so connected that one without the other would often lead to disastrous disadvantages. As far as our relations with the people are concerned we shall make sincere efforts in the direction of infusing these two noble sentiments in their minds. As for the Government, we shall be unflinching in our criticism, of course fair and constitutional, whenever duty calls us to mark out the defects in the administration. In short we stand midway between the Government and the people, and earnestly hope

---

* Received in the current week.

that neither of them would misunderstand us. One word more as to the present tenets of Nationalism. Our view of *Swaraj* is self-Government on Colonial lines. We uphold *Swadeshi* in so far as it tends to promote our industrial and commercial advancement. We shall advocate national education on such lines as would not come in conflict with the principles of education laid down by the Government. In fact, we desire to adopt the above tenets on strictly constitutional lines. Now the question might naturally arise why we preferred Bombay—a non-Telugu centre—for the publication of this paper. The reasons are two-fold: first, we have been carrying on our general business here long since and wish to bring up the venture under our direct supervision; secondly, Bombay is the foremost commercial and industrial centre in India, and, as such, a suitable place to furnish us with fresh news and ideas on trade, commerce and industries in which we intend chiefly educating our readers. Further, being the first place where foreign mails arrive and be delivered, we can have better facilities to supply our readers with first hand information on foreign topics. These are our present aspirations in brief and we leave their fruition to time, to justice and to God."

Mukhbir-i-Dakhan,
Madras,
Sept. 16th, 1908.

The meetings of the loyalists.

22. The *Mukhbir-i-Dakhan*, of the 16th September, writes a lengthy article under the heading of "The meetings of the loyalists" of which the following is the gist:—The Bengali Hindus at first tried to win over the Muhammadans to their side in order to make a public agitation against the partition of Bengal, but they never succeeded in their attempts. They then showed signs of disloyalty and disaffection by means of inflammatory speeches, seditious writings and bombs. The Hindu agitators were afterwards divided into two sections, the Moderates and the Extremists, and the leaders of the latter section were Babu Bepin Chandra Pal and the Assistant Editor of the *Amrita Bazaar Patrika*. The movements of the agitators had a pernicious effect on the people of India. The young, inconsiderate and inexperienced students also took part in the political movements. In short the Hindus did their best to stir up a commotion in India, which was afterwards put down by the powerful hands of the British Government. The Muhammadans from the very beginning of the unrest in India expressed great indignation at the movements of their Hindu brethren. The Mussalmans, on the other hand, are ever ready to sacrifice their lives for the British Crown. Similarly there are crores of people in India who are always ready to co-operate with the British in any undertaking. The Hindus of Madras also held loyal social gatherings in which speeches were made touching upon the benefits and blessings conferred upon the Indians by the British Raj. It is proper on the part of the Mussalmans to take a lesson from certain thoughtless and inconsiderate Muhammadans who had been misguided by the Hindus and had joined them. Muhammadans should in no case swerve from their loyalty to the British throne.

VI.—MISCELLANEOUS.

Jananukulan,
Tanjore,
Sept 12th, 1908.

"We should not blame the Government."

23. The *Jananukulan*, of the 12th September, writes:—Many of our countrymen are blaming the Government as being the cause of all our grievances. This is not charitable. Our rulers being foreigners, they will not work without caring for self-interest. Will the Englishmen, who came all the way from England and conquered this country, now deliver all their powers and riches into our hands and keep quiet? Are they not men? Are we also justified in expecting them to relinquish all their rights in our favour? They too must enjoy these rights and at the same time protect us. Both of us being the subjects of the same Sovereign, we must not have any wrangling over our respective rights.

Swadesamitran,
Madras,
Sept. 15th, 1908.

England and the events in Turkey.

24. With reference to the establishment of a Parliament in, and the grant of the liberty of the Press to, Turkey, the *Swadesamitran*, of the 15th September, observes:—The Europeans used to say that this liberty of the Press is suitable only to the Christian nations and not to the

non-Christian Easterns. Lord Minto also has concurred in this view in one of his speeches at Simla. Contrary to this view, there have been papers in Japan for some time past with full liberty of speech, and these have begun in Turkey too. Parliamentary institutions and liberty of the Press are two indispensable accessories for the progress of nations and so it is no wonder that the people of Turkey made themselves sure of these two things at the outset. All these changes in Turkey may naturally make England very anxious; for, Egypt, a Muhammadan country subject to England, has already been demanding *Swaraj* and she may now take the cue from Turkey and become more importunate in her demands. The British statesmen have also to be anxious as to what effect the events in Turkey will have on the minds of the five crores of Muhammadans in India too.

SATYAVARTAMANI,
Pasumalai,
Sept. 15th, 1908.

An expression of loyalty to the Government.

25. The *Satyavartamani*, of the 15th September, writes in English as follows:—" We are interested in the effort which a certain Indian gentleman is now putting forth in Madura to secure an expression of loyalty to Government on the part of the leading citizens of the town. He feels, as many others feel, that the time now demands from those who are friendly to the State an organised and united expression of their loyalty and sympathy. The enemies of the Government are not only loud in the expression of their enmity; they also are organised, and do all they can to sow disloyalty and sedition among the people. It seems natural that those who are genuinely appreciative of the good work of British rule in India should say so publicly and should in some way or other try to allay the mind of the ignorant which is disquieted by seditious and disloyal rumours and stories.

" But this gentleman has found scant sympathy or following among the *elite* of Madura. He has found not even a " baker's dozen " among the many men of intelligence and influence to take up this cause. They claim that it is enough that they *be* loyal, without *saying* so or *acting* so in public.

" We differ with them strongly in this matter, and think that if they are really in sympathy with the Government, they are now losing the best opportunity of their life to show their loyalty and to spread this noble sentiment among the people. If they were genuinely disloyal, they could find few ways more effective than their present ominous silence to reveal that sentiment.

" We shall be very glad indeed to see our Madura friends take a definite and a public stand in behalf of a Government which has done more for them than any other Government could have done.

* * * *"

On the same subject, the *Swadesamitran*, of the 16th September, observes:—Various suggestions are being made to make a display of our loyalty to the Government. Among these the only proposal that meets with our approval is that of Sir S. Subramania Aiyar, Diwan Bahadur Krishnaswami Rao and the Editor of the *Hindu* that all the people should enjoy the 1st November next, the fiftieth anniversary of the Queen's Proclamation of 1858, as a festive day. The Queen's Proclamation of 1858 is the foundation for the position of the Indians in the British Empire, their privileges and their right to aspire for managing the affairs of their country like all other nations in the world. So we hope that the suggestion of Sir S. Subramania Aiyar and others will be approved by all and carried out successfully.

ANDHRAKESARI,
Rajahmundry,
Sept. 11th, 1908.

"The Indians residing in foreign countries."

26. Referring to the condition of the Indian coolies in Mauritius, and other Settlements, the *Andhrakesari*, of the 11th September, observes:—The French mercantile companies there carry on sugar-cane cultivation, and it appears that our coolies there have to carry, from morning till evening, baskets of night-soil for purposes of manuring their plantations. Alas! How horrible is it! The cooly is not told beforehand that he will have to do such a piece of work. When once he is taken over there, he is made to do it. If he fails, he is beaten so as to make him bleed very profusely. Those who go

there never return to their country. We need not blame anybody for their condition. It is only our "black agents" that are the cause of this misfortune. They decoy the coolies with sweet words, promise "lumps of gold" and "hurl them into the pits of hell." All our people who are acquainted with this matter should check those agents, reveal the real state of affairs to the coolies emigrating to such Settlements and advise them that it is better to die at home than to go to distant places and undergo such great hardship. This unprecedented trade in human beings, which is carried on in this much advanced twentieth century, cannot be put an end to unless we all co-operate together.

KERALA PATRIKA,
Calicut,
Sept. 12th, 1908.

Loyalty of the Indians.

27. A leader in the *Kerala Patrika*, of the 12th September, adverting to the various attempts that are being made by the people in certain quarters, to proclaim their loyalty to Government, says, that in a vast empire consisting of people of different shades of opinion, it is only natural that some of them will have faith and trust in the administration, while a few will entertain contrary sentiments towards it. No Indian with common sense—not excepting those convicted of sedition—will seriously think of establishing *Swaraj* or anything else immediately, by driving the British out of India. All Indians except a few of the anarchists are to be thought loyal to Government and this will be the generally accepted opinion of all but a few of the Europeans in England and India. Too much of reviling and flattering are in no way beneficial. It is the duty of every well-affected subject to prevent any harm, if there is any, threatening Government; but mere flattery of Government and Government officials, cannot be construed as anything else than a bid for official favours. The loyalty of Indians was clearly shown on the occasion of the visit of His Royal Highness the Prince of Wales. Now, because some of the Anglo-Indian papers impugn our loyalty, it does not follow that we should shout out our loyalty. Those who are of opinion that we should, are welcome to do so, but those who do not join them should not be construed as disloyal. There may be many who are not inclined to indulge in pranks and flattery. Really loyal persons need not proclaim their loyalty aloud. Sir Subramania Aiyar, whose opinion is in every way entitled to great respect, has opined that we should inform the Britishers that we are loyal to Government. But in deciding on a course of action for the purpose, it is necessary that the arguments on both sides should be carefully considered. Anyhow some means ought to be devised to promote cordiality between Europeans and Indians.

[Issued, 22nd September 1908.]

them never return to their country. We need not blame anybody for their condition. It is only our "black agents" that are the cause of this misfortune. They decoy the coolies with sweet words, promise "lumps of gold" and "hurl them into the pits of hell." All our people who are acquainted with this matter should check these agents, reveal the real state of affairs to the coolies emigrating to such Settlements and advise them that it is better to die at home than to go to distant places and undergo such great hardship. This unprecedented trade in human beings, which is carried on in this much advanced twentieth century, cannot be put an end to unless we all co-operate together.

Loyalty of the Indians.

27. A leader in the *Kerala Patrika*, of the 16th September, adverting to the various attempts that are being made by the people in certain quarters to proclaim their loyalty to Government, says that in a vast empire consisting of people of different shades of opinion, it is only natural that some of them will have faith and trust in the administration, while a few will entertain contrary sentiments towards it. No Indian with common sense—not excepting those convicted of sedition—will seriously think of establishing Swaraj or anything else immediately by driving the British out of India. All Indians except a few of the anarchists are to be thought loyal to Government and this will be the generally accepted opinion of all but a few of the Europeans in England and India. Too much of servility and flattering are in no way beneficial. It is the duty of every well-informed subject to prevent any harm, if there is any, threatening Government; but mere flattery of Government and Government officials cannot be construed as anything else than a bid for official favours. The loyalty of Indians was clearly shown on the occasion of the visit of His Royal Highness the Prince of Wales. Now, because some of the Anglo-Indian papers impugn our loyalty, it does not follow that we should shout out our loyalty. Those who are so minded that we should, are welcome to do so, but those who do not join them should not be construed as disloyal. There may be some who are not inclined to indulge in servility and flattery. Really loyal persons need not proclaim their loyalty aloud. Sir Subramania Aiyar, whose opinion is in every way entitled to great respect, has opined that we should inform the Britishers that we are loyal to Government. But in deciding on a course of action for the purpose, it is necessary that the arguments on both sides should be carefully considered. And some means ought to be devised to promote cordiality between Europeans and Indians.

CONFIDENTIAL. **No. 39 of 1908.**

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 26th September 1908.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

I.—Foreign Politics.

PAGE

A strange irony 644
Wise after all 645

II.—Home Administration.

(*k*) *General—*

The Industrial Conference at Ootacamund .. .. *ib.*

II.—Home Administration—*cont.*

PAGE

(*k*) *General—* cont.

Our military burden enhanced 646
The reform proposals 647
The writing on the wall .. .. *ib.*
The increase of military charges in India 648
Undesirable trade features 649

VERNACULAR PAPERS.

I.—Foreign Politics.

PAGE

"Indians in the Transvaal" 651

II.—Home Administration.

(*b*) *Courts—*

The conviction of Sri Krishnaswami Sarma .. .. *ib.*
Panchayat courts and their utility 652

(*d*) *Education—*

The Calcutta University and the schools under it .. *ib.*

(*k*) *General—*

The situation in Midnapur .. .. *ib.*
The reduction of the sentence passed on Sri Tilak .. 653

II.—Home Administration—*cont.*

PAGE

(*k*) *General*—cont.

The Indian students and the Government 653
The Indian military expenditure 654
Public service and the Mussalmans 655

IV.—Native States.

Dearth of food-grains in Mysore .. .. *ib.*

VI.—Miscellaneous.

The sufferings of the Indians in the Transvaal 656
The Maharaja of Benares on National unity .. .. *ib.*
The situation in India 657
The employment of foreign capital in the exploitation of Indian resources 658

ENGLISH PAPERS OWNED BY NATIVES.

I.—Foreign Politics.

The Indian Patriot,
Madras,
Sept. 25th, 1908.

A strange irony.

1. The *Indian Patriot*, of the 25th September, writes as follows:—"Those who have been following Reuter's telegrams from South Africa would have been struck with the uncertain oscillations of our countrymen's fate in the Transvaal. At one time we hear that the Government of the Transvaal have resumed negotiations, at another time that the Imperial Government has studied the question and is studying it with unabated interest, following the course of events with unceasing care. Yesterday's telegram said that with reference to 'the situation regarding Indians in Transvaal the policy of the Imperial Government is unchanged.' And what has been the policy of the Imperial Government? Reuter never informed us of that, and all that we know is that the Imperial Government has a capital way of 'assuming the God and affecting to nod' over the whole affair. We were told the Imperial Government cannot oppose 'the settled determination of all parties in the Transvaal to prevent further immigration.' But nobody need be told of such a well-known thing. The Imperial Government need not oppose what the Transvaal is resolved to do, but it would be very good if it would see that the Transvaal is not resolved to do an unjust thing, and also that Indians, who are British subjects, are treated at least 'something better than a dog, a little dearer than a horse.' We were assured in all solemnity that both the Imperial and the Transvaal Governments were most anxious 'to make the details of administration as palatable as possible;' and indeed when Mr. Gandhi's son was let off and a desire to open negotiations was expressed, it seemed as if things would calm down. But surprises never cease; and the same wire that told us that 'telegrams addressed to Morley are receiving careful consideration and have been duly communicated to the Colonial office' told us also that 'the Natal Legislative Assembly has passed a Taxation Bill imposing a quadruple ordinary tax on owners of land let to Indians.' There is a strange irony of fate in it, and if the furious telegrams that we send, protesting against the inhuman treatment of our countrymen, are only 'considered' and 'communicated' to the Colonial office, we fear there is no use in sending them at all. What we want is that responsible statesmen will read them, will understand them and take them to heart, picture the wrongs that we suffer and the hardships we undergo, and make a vigorous move. But from what Reuter says, we fear that everything is done in a 'redtape' way, putting the office seal and number on the telegram perhaps placing it on the officer's table, getting his signature, taking a press copy or two, and then communicating it to the Colonial office. No wonder then that we hear to-day from Reuter that negotiations for an understanding, which were announced day before yesterday, have fallen through. That leaves us exactly in the same place we were before. The Indians will have to 'hawk' and go to jail; the Government will have to arrest and deport, and go over the whole ground, till a great man is made a victim. Then there would be passing of telegrams, a 'halt' in the usual run of events, some negotiations and a falling off. Those who know Mr. Smuts know what Transvaal 'negotiations for an understanding' means. It means either nothing or, worse than that, another wrong or unfulfilled promise. With the Imperial Government 'carefully considering' the question, we had expected much. We learn now, however, that there is nothing to hope for in that quarter also. Our countrymen there have to make the best of the position themselves, aided by nothing except their indomitable courage and preseverance."

THE INDIAN PATRIOT, *Madras*, Sept. 26th, 1908.

Wise after all.

2. The *Indian Patriot*, of the 26th September, writes :—"The Shah's reply to the Anglo-Russian note, which Reuter wires to-day, gives us a better opinion of that monarch than we have hitherto had. That by a persistent adherence to a mistaken policy, he was allowing lawlessness to reign supreme in his land was enough to lower him in the estimation of many, although the very fact that he overthrew a constitution established by his father was in itself sufficient to discourage a very high opinion of the Shah to begin with. And the leisurely manner in which he seemed to be conducting himself, when life and property were unsafe in his country, was by no means re-assuring. His people had no confidence in him; and the several requests that were made to him to summon the parliament were answered in a half-hearted way, till at last Persians turned to other Powers. We were informed that the reply he sent to the Anglo-Russian note was not satisfactory, and now that we know it, it is by no means satisfactory. What the Shah replied to the 'note' is the same that he has been doing to every one who has approached him; only his answer to the 'note' is a little more explicit, because he said to them that he will take 'his own time,' whereas to the others he simply said that he would 'do.' 'This is considered due to the desire,' says Reuter, 'not to appear to yield to foreign dictation.' The Shah is evidently bracing up and caring for his dignity. Persians would be glad of that no doubt; for they always like their king to be a man who would stand to his views. And if the Shah would only care equally for the duty and responsibility he owes his subjects, there would be nothing to complain about him at all. Of late he has shown some activity. He has sent an ultimatum to Tabriz to yield or to be prepared for an attack, and he has shown the best spirit in his reply to the 'note.' If he would follow this up, set to work promptly, and be merciful in his punishments, he can close the whole drama which has been played in his land for so many months to the confusion and consternation of his people."

II.—HOME ADMINISTRATION.

(*k*) *General.*

THE MADRAS STANDARD, *Madras*, Sept. 22nd, 1908.

The Industrial Conference at Ootacamund.

3. The *Madras Standard*, of the 22nd September, writes :—"The final sitting of the Industrial Conference at Ootacamund was held on Saturday when in an open meeting at the Masonic Hall, at which His Excellency the Governor presided, the resolutions passed at the meetings of the sub-committees during the course of the week were formally put to the vote and carried. We understand that there were some dissentient votes as regards some of the resolutions. The public are not in a position to know what the discussion at the meetings of the sub-committees was. We are compelled to repeat our protest at the unnecessary secrecy observed as regards the meetings of the sub-committees without any reason that is comprehensible to us. In winding up the proceedings, His Excellency said that 'any definite announcement of policy on the part of the Government was impossible at present, but they had no intention of embarking on any scheme of a wild-cat nature and the trend of the policy would be encouragement and not competition.' His Excellency is reported to have animadverted on the Hon'ble Mr. Yorke's sending for publication his minute of dissent. We are not in a position to understand why this was done when the proceedings were understood to be private. It will be some time before the report of the Conference is issued. Till then the public have perforce to be content and wait. Anyhow we hope something definite will be done to further industrial development in the Presidency, and that it will be on a scale commensurate with the needs of the Presidency and of the times. The people have their duty in the matter too, and we look upon the leading men in the Presidency to co-operate heartily and energetically with the Government in the promotion of an object of paramount importance to the well-being of the people."

The Hindu,
Madras,
Sept. 22nd, 1908.

Our military burden enhanced.

4. The *Hindu*, of the 22nd September, has the following leader:—"The telegram received from our Simla correspondent to-day regarding the net annual addition of 45 lakhs, which has been made to our permanent military burden, will come as a great surprise even to those who are prepared to uphold whatever Lord Morley does. The injustice of the thing is patent. The Commission which met in London last cold weather for the apportionment of military expenditure between India and England was expected by Lord Morley himself to recommend a reduction of the heavy charges which are saddled on this country. India has never had a voice either in the imposition or in the apportionment of the charge and whatever the Ministry in power in England could manage to shift from the tax-payer in England, on whose votes their power depends, on to the tax-payer in India, whose votes do not exist and whose protests are unheard, has been systematically thrown upon her in defiance of justice or of fairness. The worst of the matter is, Lord Morley himself is perfectly aware of such injustice perpetrated from time to time; and while he was prepared to condemn such action in no uncertain terms when it was done by the present Opposition when in power, he has now quietly allowed this country to bear the additional charge. When Lord Morley was repeatedly questioned in the House of Commons by Sir Charles Dilke in regard to this very question of payment by India for the training of the men sent out, Lord Morley specifically said that 'the Secretary for War will find me a dragon in his path towards the Indian gold-mine.' This obviously shows that he well knows that the War Office always looks to the 'Indian gold-mine' for increased income with a speculation as to prospective yield, and that he is also aware that the War Office has all along contrived to saddle India with as much of Army expenditure as can be managed. Apparently, the dragon in this case had either gone to sleep or had been over-powered by the War Office when this 45 lakhs per annum was contrived to be withdrawn from the mine.

"* * * * *"

The Indian Patriot,
Madras,
Sept. 23rd, 1908.

The *Indian Patriot*, of the 23rd September, contains the following leader:—"Lord Morley has sprung another surprise on India in the shape of an extra military charge of £300,000 per annum. We have had enough of surprises of a political nature from the present Secretary of State; but we were not prepared for a surprise in the form of an additional financial burden. The apportionment of charges between England and India is a pretty old problem; and it is in regard to military expenditure that the utmost watchfulness has not averted gross injustice to India. Every opportunity has been taken advantage of by the British Treasury to relieve itself at the cost of the Indian tax-payer. Protests in Parliament, enquiries by Commissions, steady resistance by the Government of India, none of these have availed us in resisting the inroads of the British Treasury. The conclusions of the Welby Commission, unsatisfactory as they were in several respects, were indeed more satisfactory than the subsequent policy of His Majesty's Government. After every question connected with the apportionment of charges between England and India had been once considered and settled, the Home Government endeavoured to saddle the charges of the South African Garrison on this country; and before that the charge of entertaining Indian guests on the occasion of the Coronation had been thrown on India the then Secretary of State, Lord George Hamilton, without any suspicion about its underlying meanness. And now, under the regimé of Lord Morley again, a permanent addition of 45 lakhs a year has been made to the already heavy military burdens of India. . . . . There will be no end to this kind of encroachment on Indian revenues; and Lord Morley's present act is by no means the last. Every department of the Home Government is anxious to limit its expenditure, and no department is averse from finding money on the direction of least resistance. India naturally offers the least resistance. It does not appear that the Secretary of State consulted even the Government of India before he sanctioned the addition £300,000 to the permanent military expenditure of the country. We hope the question will be raised when Parliament re-assembles, not that there is much chance of the decision being reversed, but that the possibility of a discussion may not altogether be absent from the mind of the deciding authority even when Indian interests are concerned."

The reform proposals.

THE INDIAN PATRIOT,
Madras,
Sept. 24th, 1908.

5. The *Indian Patriot*, of the 24th September, remarks:—"We are glad to learn from Simla that the reform proposals will be finally considered by the Viceroy's Council to-morrow and then submitted to the Secretary of State. The delay that has occurred has led to an unfortunate impression that the Government of India are not particularly anxious to enable early action by His Majesty's Government. This is quite inconsistent with the declarations made by Lord Minto and by Lord Morley as regards their complete agreement in the matter. Yet there is a feeling that there has been a longer delay than is necessary on the part of the Simla authorities justifying, in the opinion of some, the suspicion that the delay is intentional . . . . . But the news from Simla which we publish to-day is re-assuring. It shows at least that there will be no more delay and that the despatch will be in the hands of the Secretary of State in about three weeks from this date. Possibly it might have been submitted earlier; but we hope, even as it is, there will be time enough to introduce the measure in Parliament before the end of the autumn session. Indeed, the passage of the measure through both Houses will take us well into the coming year; and owing to the uncertainties of political conditions in England there is a well-grounded fear that a sudden change may upset the whole scheme in a day. We, however, wish for the best; and in view of the assurances from Simla we cherish the hope that there will be no untoward slip between the cup and the lip. The whole hope of the present generation of Indians rests upon the promise made both by the Indian and the Home Governments; and nothing can be more unfortunate, nay more disastrous, than the frustation of that hope."

The writing on the wall.

THE INDIAN PATRIOT,
Madras,
Sept. 24th, 1908.

6. The *Indian Patriot*, of the 24th September, publishes the following:—"We do not know what the writer in the *Blackwood* means when he speaks of the 'writing on the wall' in Indian affairs. The whole thing is very clear to all who have followed the march of events, and there is no necessity to invite any sage to come and read the riddle. The whole truth is that the intellectual ferment created by western education and example has stimulated the political sense of the people; and the wave of an oriental awakening which began in Japan and is to-day manifest in Turkey has spread into India, and the people are making up their minds that they would live to the standard of citizens, in the right sense of the word. Once that is understood, there is no 'writing on the wall' anywhere, but then that has to be understood, and that is what many of us refuse to understand and with all the proofs daily accumulating before us. We see a campaign of 'sedition' waged from one end of the country to the other; we see people making it a regular part of their duty to know what is going on around them; we see them studiously following the thread of administration and protesting against any partiality or indifference on the part of those who ought not to be partial or indifferent. With all this before us it would be impossible to say that the people of India are the same as they used to be. They are not; and several intelligent men have found it out. Lord Morley found it out too, and expressed it openly the other day. When the *Blackwood* writer calls it 'the writing on the wall' he is making the mistake that many of his countrymen make in India with regard to the political movement among the people. He thinks that all this is due only to the activity of 'a microscopic minority', and really the people have nothing to do with it. It is true that out of the three hundred and odd millions that make up the people of India only a small number know what administration is and how that administration is carried on in India, but this small number is increasing every day, and they go about telling the millions

of men what they know of. There is poverty in the land, and poverty, as everywhere in the world, breeds discontent. India is having a famine now, and it will take a long time before it will recover from its effects. With the repeated failure of crops the discontent increases. Nobody can make the crops grow, they would say, and that brings our economic questions into discussion.

Thus beginning at the bottom, with poverty, the ignorant masses are asking what all their misery means and get a ready answer from the 'agitator' who is always at hand; and the result is the Indian people are not so ignorant of the happenings of their country as there were. As the *Indian Daily News* observed rightly the other day, 'you cannot tax a people 50 per cent. of their whole assets without discontent, and it was probably lucky that there then existed so much ignorance on the subject of silver. Now-a-days when the number of those who can read is multiplying so rapidly, the masses listed to ideas which they would never have done before. The handful of agitators has a large backing in a sense and always will have so long as crops have failed and the prices of things go up and prosperity is absent.' But poverty is not the only thing in the way; there is the aspiration of the people to be made way for and that has to be done with a large heart. Unless that is done the discontent will grow. If to-morrow the country should all at once jump into prosperity the half-starved masses would not go to their 'holes' and eat away their lives in silent satisfaction. They would husband their resources, educate themselves, and then they will come out, too, and demand that they might be given their due. Once there is a real awakening, it pervades from one end to the other, and every unit in the community feels it. The man who cries for bread to-day will, if he gets the bread, cry for position. The world is progressing rapidly, and the spirit of progress is visible in India to a large extent. What is wanted is that the statesmen who welcome the Turkish constitution with so much enthusiasm should realise that India is also an Eastern country and that she is asking something like what Turkey has attained. Egypt is asking the same thing, and England has to resolve what she has to do. As Mr. Ratcliff, whose letter we publish elsewhere, observes, 'we shall be worse than crazy if we try to persuade ourselves that a movement which we greet as inevitable and infinitely promising in Turkey or Persia must be condemned as futile, or factitious, or wicked when it is manifested among a people habituated for a hundred years to our institutions, and for fifty years encouraged to share our intellectual heritage.' If that is realised, everything else is plain. There is no 'writing on the wall' anywhere. A large heart and a great head can make matters smooth in a very easy manner."

THE MADRAS STANDARD,
Madras,
Sept. 24th, 1908.

The increase of military charges in India.

7. In an article on the "Increased Military charges in India," the *Madras Standard*, of the 24th September, has the following:—" . . . . . Lord Morley in his first budget speech criticised the late Government and said that they granted additional pay to the non-commissioned officers and men in the British army in India. 'Those were circumstances,' he said, 'for which neither the Government nor the governed in India had a shadow of responsibility. They were not responsible for the social circumstances which made it necessary to add to the pay of the British soldier, but an increase of pay in the British contingent of the Indian military force was saddled on India, to the tune of nearly a million.' But now he gives his sanction to an addition to the military burden on India. Nobody contends that India should not meet her own necessary and legitimate expenses. It is not proposed that another country should bear her just burdens. But she should not be made to bear more expenditure than is necessary for her defence or pay more than her just share for the defence of the Empire as a whole. The question turns on what amount is necessary for these purposes. Previous to the Anglo-Russian Convention the advocates of a reduction in the military expenditure in India were told that the possibility of a Russian invasion of India could not be ignored and that a reduction in military expenditure

could not be thought of as the military forces in India were none too much to repel a Russian invasion. On the other hand, it was contended, and the argument has a great deal of force in it, that while the military forces in India were far stronger than is necessary for meeting internal disturbances, they were inadequate to meet the vast conscript armies which a power like Russia could bring into the field. It is impossible for an army on the voluntary system to be maintained adequate to fight a first-class military Power on land. No financier could meet the expenses of a voluntary regular army needed for such a purpose. With the Anglo-Japanese treaty and finally with the Anglo-Russian Convention the danger of a foreign invasion of India has been enormously diminished. But there was no reduction in the military expenditure whatever. On the other hand, we are in for an increase now. Of course, we are told that military expenditure is insurance money paid for the safety of India and that it would be foolish to weaken India's safety for the sake of a few millions, when the risk of doing so would be appalling. All this is beside the point. The contention of the advocates of the reduction of military expenditure in India is that the military expenditure which has been incurred by her for so many years is not needed for her purposes. They point out that she maintains troops far in excess of her needs which have been utilised for Imperial purposes in no way directly affecting her, in China and South Africa, for instance. True, the Imperial Government bore all the charges while these troops were out of India. Lord Curzon dwelt much upon this point and dilated in his own way on the relief thus afforded to the Indian finances. But the position is that of a father asking his son who pays his own way to maintain an establishment of servants far in excess of his needs so that the father may indent on his son for servants when there is a big dinner coming off or a party of friends are staying for a week at his house. The father may pay the charges on account of the servants for the day or for the week. But the arrangement can hardly be regarded as fair. A good portion of the military expenditure of India can be taken off, the country still paying for all the needs of her own defence and contributing her share to the defence of the Empire. This excess, which ought never to have been imposed, could be profitably utilised for her many and pressing needs in the direction of sanitation, education, etc."

THE HINDU,
Madras,
Sept. 26th, 1908.

Undesirable trade features.

8. The ***Hindu***, of the 26th September, publishes the following:—"In the realm of commerce and industry, as in the general scheme of the universe, self-preservation is always the first law of nature and, bearing this inexorable law in view, the Indian people must be forgiven if they refuse to share the jubilation of their Government and of a certain school of economists at the steady growth of the statistics relating to the export trade of India. Last year, rice represented no less than 61·5 per cent. of the total value of food-grains exported from this country, and this expansion synchronised with an advance of 15 per cent. in the average price of the grain both in Rangoon and Calcutta, it being superfluous to add that a corresponding rise ensued almost all over the Peninsula, driving millions of the people to the verge of starvation and doubtless intensifying the suffering felt in the famine-striken belt. Wheat exports last year represented 32·9 per cent. of the exports of all food-grains, and here again we find that the main result of an increase of our wheat-raising area is to increase the aggregate of the exports of this staple. If a country like Afghanistan has recognised that the interests of its own people demand the imposition of severe restrictions on the exports of the food-stuffs produced, how much more are such restrictions needed in India, where the growth of trade and commerce so far from being associated with a rise in the comfort and prosperity of the masses is actually responsible for a general lowering of the material standard, intensified at intervals by economic conditions for which no parallel may be found even in countries like Russia and China. It may be, as we have just been told, that the tendency to abandon the cultivation of food-stuffs in preference to that of such staples as cotton and jute is largely accountable for an economic position which

threatens to become intolerable, but if this is really the case, it is surely strange that the authorities themselves are most assiduous in encouraging this tendency. For our part, however, we are by no means satisfied that an economic problem of vital importance has yet been solved, and we do not think that the matter deserves the trivial treatment accorded to it in the latest review of the trade of India, wherein we are merely told that 'the rise in the price of all the principal food-grains, and particularly of rice, continues, and is not entirely attributable to seasonal adversity, though no complete solution of this interesting economic problem has yet been propounded.' We hold that the problem ought to be tackled and solved if the Department of Commercial Intelligence and the other departments concerned with Indian economics are to justify their existence.

" * * * * * "

VERNACULAR PAPERS.

I.—FOREIGN POLITICS.

ANDHRAPATRIKA,
Bombay,
Sept. 23rd, 1908.

"Indians in the Transvaal."

9. In a leading article, the *Andhrapatrika*, of the 23rd September, writes as follows in English:—"Affairs in the Transvaal are taking more serious turn day by day. Educated Indians are being molested, oppressed and treated most inhumanly by the Government. Their frequent appeals to the Imperial Government, their several deputations, protests and even the intervention of eminent statesmen like Lord Ampthill proved futile. In their despair the Indian ex-sepoys memorialised the Imperial Government either to intervene on their behalf and save them from the oppression or order them to be shot on the very battlefield on which they fought for the British against the Transvaalers. Would there be anything more heartrending than this pitiful cry of oppressed British subjects? Yet the Imperial Government has done nothing practically in this direction. It is to be deeply regretted that the benevolent British Government has been neglecting one of its onerous duties. Providence entrusted the Indians to the British and if the British expose them to the barbarity of another Government, they shall be held answerable to man and to God. We hope our leading countrymen would send a largely signed memorial to the Imperial Government demanding justice and protection for our distressed brethren in the Transvaal."

Referring to the policy of the Colonial Government towards Asiatic immigrants, the *Mysore Star*, of the 21st September, writes at some length upon the hardships caused by the new Ordinance, the protests and appeals of the Indian sepoys in the Transvaal to the Imperial Government and of Sir P. M. Mehta representing Indian feeling at the treatment and the resolution of the Transvaal Indians under the leadership of Mr. Gandhi to submit to any punishment and to defy the law till it is modified, and concludes with a prayer that His Majesty's Government would interfere and remove the hardships to which the Indians are subjected in their struggle to maintain their self-respect and to get the unjust law modified.

II.—HOME ADMINISTRATION.

(b) Courts.

NYAYABHIMANI,
Karikal,
Sept. 17th, 1908.

The conviction of Sri Krishnaswami Sarma.

10. While commenting on the sentence of transportation for five years passed upon Sri Krishnaswami Sarma by Mr. Broadfoot, the District Judge of Coimbatore, the *Nyayabhimani*, of the 17th September,* says:—In the course of his judgment, the kind Judge expatiates upon his own benevolence and sympathy in having passed a sentence of transportation for only five years instead of for life, and says that some may regard this to be an act of misplaced leniency. We do not know what trouble this Judge took to deliver this judgment! A Judge of ordinary capabilities would have scrupled to deliver such a just judgment and lecture on it. But Mr. Broadfoot is a specially gifted man and, as he is also an incarnation of kindness, a receptable of justice and a mass of flesh imbued with extraordinary intelligence, he not only gave such a judgment but also shamelessly expatiated upon his own generosity! When this prince of fools had not even proper evidence before him, we cannot see where he found an authority for his decision!

It will be better if cases of sedition are tried hereafter by courts-martial, because the Judges in these courts will not attach any weight to human suffering, public justice or true evidence and will inflict the most cruel punishments upon the accused without the least compunction. By the Magistrate Courts, District Courts and High Courts accustoming themselves to deal out justice in this way, the whole country is spoiled and injustice reigns supreme.

---

* Received in the current week.

LAWYER,
Madras,
August, 1908.

Panchayat courts and their utility.

11. The *Lawyer*, of August,* observes:—In the report published by the Government about the work turned out by the village courts during the year 1907, it is stated that while the number of suits disposed of by these courts in 1906 was only 96,622, the number of those disposed of in 1907 was 100,661. Of the latter, 49,095 cases have been settled by panchayat courts. The very fact that this is nearly three times the number of cases decided by these courts in 1906 clearly shows that the village people have begun to place greater confidence in the panchayat courts. So we pray that the Government will amend the Village Courts Act of 1889 and enforce its provisions. According to this Act, it is left to the option of the villagers to file their suits before panchayat courts or not. So this Act must be so amended as to prevent the villagers filing before the District Munsiff's Courts such suits as can be decided by the panchayat courts.

(*d*) *Education.*

SWADESAMITRAN,
Madras,
Sept. 18th, 1908.

The Calcutta University and the schools under it.

12. The *Swadesamitran*, of the 18th September,* writes:—Sir B. Fuller, the Lieutenant-Governor of East Bengal, resigned his appointment because the Calcutta University would not act according to his mandates and even the Viceroy sided the University. This very University, which was a tower of strength on the side of the colleges affiliated to it during the régime of Sir B. Fuller, has now begun to demand a written declaration from the authorities of every school or college that their students would not have anything to do with politics and threaten to disaffiliate any school or college which may refuse to do so. This threatening has already been given effect to in some cases, which means that the students of these schools cannot appear for any University examination. The result of this will be that the managers or proprietors of such schools cannot hope to continue to maintain their schools. To avoid all these consequences, these people have to give the declaration asked for. But all managers or proprietors will not do like this and will rather close their institutions altogether than give such a declaration. This is what the committee of the Bhola school recently did. They politely said that they could not take such a step at this juncture. It is simply ignorant on the part of the authorities of the Calcutta University to force the schools not to take part in politics. Is it enough if the manager of a school gives a written declaration? What surety is there that the students of this school will keep quiet like him? It is not possible for them not to understand the significance of events and the opinion of the popular leaders, and knowing this, they may at times defy the authority of the manager and commit mischief. This view has been corroborated also by the Secretary of the Aligarh College, the Principal of the Central Hindu College, Benares, and the Principal of the Poona Deccan College. Thus it is vain to try to prevent the occurrence of an event which cannot but happen.

(*k*) *General.*

NYAYABHIMANI,
Karikal,
Sept. 17th, 1908.

The situation in Midnapur.

13. With reference to the promiscuous arrests and house-searches said to have been made by the Police in Midnapur, the *Nyayabhimani*, of the 17th September,* says:—It seems the Collector of Midnapur, when interviewed by a representative of the *Amrita Bazaur Patrika*, stated that the causes of the Government having strong suspicions against the inhabitants of Midnapur are that Kudiram

---

* Received in the current week.

Bose, Hemachander Das and Sathindranath Bose were all natives of Midnapur, that Aravinda Ghosh had relatives in Midnapur, and that many other persons now under trial in connection with the bomb conspiracy had some connection or other with Midnapur. All these things have created a suspicion in the minds of the British Government against the people of Midnapur and it has now begun to arrest all bigwigs of the place. Another suspicion is created in our mind and that is that the officials of the place could not have continued there so long without having a knowledge of these things. Though these might not have made bombs along with the conspirators, they should have allowed the latter to ply their trade and connived at it. So these must also be arrested and imprisoned and then alone will this bomb conspiracy be completely unravelled. These must be treated in a different way from the ordinary prisoners. The latter are handcuffed and tied with a rope and drawn to the prison. But these officials must be drawn by a noose round their necks. They must be made to roll over a saltish ground strewn with powdered chilly, whipped as much as possible, starved and treated in all the cruel ways obtaining in the civilised world. If all this is done, they will surely confess that they not only made bombs themselves, but also instigated others to do it with a view to kill their own countrymen who are above them or compete with them in service. This confession is enough for the Magistrates to commit them to the sessions, where they are sure to be transported for life, and if the High Court also dismisses the appeal, they will be sent out of the country very soon. Till the Government adopts this course, it cannot get rid of the fear and anxiety which it has now. Even as a doctor tries his best to prolong the illness of his patient as long as he is paid by him, the English Government cannot get rid of the bomb scare as long as it continues to pay Mr. Norton. So, if this scare is to cease, Mr. Norton must be deported for some time and the officials of all the suspicious districts imprisoned and transported for life. If this is done peace is sure to be restored in India.

SWADESAMITRAN,
Madras,
Sept. 21st, 1908.

The reduction of the sentence passed on Sri Tilak.

14. With reference to the commutation of the punishment of transportation for six years inflicted on Sri Tilak by Justice Davar into one of simple imprisonment for the same period, the *Swadesamitran*, of the 21st September, observes:—We are sincerely grateful to the Bombay Government for its having shown this kindness to Sri Tilak. We do not know how far this was a spontaneous act of clemency on the part of the Government of Bombay. But whoever may be the ultimate cause of this, the fame and credit of having reduced the punishment inflicted on Sri Tilak will rest only with the Bombay Government. Sir George Clarke, the Governor of Bombay, has shown, by various acts, his farsightedness and affection for the people, and this act of his is sure to restore peace among the people of Bombay, especially the Mahrattas. The Government having taken this step at a juncture when all the Indians were centering their slender hopes only on the interference of the Privy Council for reducing the sentence of Sri Tilak, will doubtless make the whole Indian community feel grateful to this Government and will also add to the loyalty of the Indian public.

SWADESAMITRAN,
Madras,
Sept. 22nd, 1908.

The Indian students and the Government.

15. The *Swadesamitran*, of the 22nd September, writes:—A committee has been appointed among the members of the India Office to formulate certain rules to regulate the conduct of the Indian students in England, and the reason for their having taken this step is stated to be their anxiety at these students misconducting themselves morally and also taking part in the disturbances with reference to the Government in India. It is no wonder that this anxiety has been created in the minds of the members of the India Office, because, within the last three years, many restrictions have been placed on the students in India with a view to prevent their taking part in political disturbances and the Risley Circular published last year is an example of these. The result of this circular is that neither the Indian students nor their teachers can attend any public meeting which discusses

politics and the opinion of the Government and many of our people is that it is only such restrictions as these that are conducive to the progress of education in India. But the decision of the committee of the India Office shows that this opinion is not shared by the people in England. The members of this committee say, "No one proposes that the Indian students in England should have no idea of the affairs of State, nor is it desirable that they must be under the direct supervision of the officials. It is not by restricting their freedom by official interference, but by providing means for generally improving their education and well-being and keeping them amidst good company, that they should be reformed." Moreover, the students in England are not subject to the same restrictions to which those in India are. The former freely take part in politics, have their societies and parties and discuss all the measures passed by the Parliament. They actively work on either side during a Parliamentary election. While the English students have all these rights, it is not desirable that certain restrictions should be placed upon the Indian students reading with them. Our youngsters go to England not so much to read books as to be impressed with the avocations and character of the people there, the way in which their institutions are worked and their habits, customs and aims. Such being the case, how can this object be gained if some restrictions are placed upon their conduct while in England?

Swadesamitran,
Madras,
Sept. 24th, 1908.

The Indian military expenditure.

16. The *Swadesamitran*, of the 24th September, writes:—The news that the Secretary of State for India has consented to increase the Indian military expenditure by 45 lakhs of rupees will be received with surprise and sorrow. Within the last fifty years, *i.e.*, after Queen-Victoria took over the Government of India, the military expenditure has increased threefold, so that the expenditure in 1907 was more than 28 crores and the addition of 45 lakhs now makes it nearly 28½ crores. Many statesmen have contested that it is quite unjustifiable to increase this expenditure thus; many resolutions have been passed about it by the Congress and our representatives in the Legislative Council have criticised this on many an occasion. There was a discussion about it even in the Parliament and as a result of this a Royal Commission was appointed in 1895 to enquire into this matter. There have been any number of Commissions and enquiries and reports like this; but not a pie has been reduced from the military expenditure as a result of it. Strange as it may seem, not one report has been acted upon. Thus, though the Welby Commissioners recommended a decrease of 2½ lakhs in the military expenditure in 1901, the very next year, instead of decreasing the expenditure by 2½ lakhs, an additional burden of 3 lakhs was imposed upon India. Besides annually increasing this expenditure in this way, more than 70 crores of rupees have been spent as special military expenditure within the last thirty years. How can India bear so much burden? From the Anglo-Russian Convention and the statements of Lord Morley in 1906, we expected that there would be a reduction in this expenditure; but, on the other hand, we now see it has been increased. If we protest against this, perhaps Lord Morley will say that there is no use of discussing about "a settled fact." We do not know if Lord Morley feels that this settled fact is entirely against the deliberate promises of the Crown and is also very unjust. He has decided this without bringing it before the Parliament. The Indians have neither any franchise nor any powers and they do not seem to have any chance of getting justice even if they complain about anything. We have nothing else to do now than criticise this measure in public meetings and impress upon the minds of the British public that it is unjust and see if we can gain anything from this.

The *Sasilekha*, of the 25th September, asks, "What has India gained under the present Liberal Government?" and answers that Acts have been passed imposing restrictions on the subjects and the newspapers, and adds that a telegram has been received from Simla stating that military expenditure has been increased by 45 lakhs. It is, indeed, fair that India should bear the cost of maintaining an army sufficient to guard India. But the Indian army is now and then taken to other countries, such as China and South Africa to serve in wars and help the English army. So, the Indians plead that a moiety of the military expenditure should be borne by England. Notwithstanding their pleadings the military expenditure has been allowed to increase instead of its being reduced.

JARIDAH-E-ROZGAR,
Madras,
Sept. 19th, 1908.

Public service and the Mussalmans.

17. The *Jaridah-e-Rozgar*, of the 19th September, writes a lenthy article under the heading "Public service and the Mussalmans," of which the following is an excerpt: "The Mussalmans have shaken off their lethargy and have given up their sedentary habits and conservative ideas so far as English education is concerned." The kind and benevolent British Government, in order to give an impetus to the English education of the Mussalmans, and to ameliorate their condition, have awarded scholarships and have conferred upon some of the Mussalmans higher appointments. The result of the endeavours of the sympathetic and benign Government to improve the educational status of the Muslim community is that the number of school-going youths is rapidly increasing. Even in technical schools, one or two Muhammadans are receiving technical education. The greatest obstacle in the path of the Mussalmans, to educating their children, is the limited means of their parents and guardians. The highest salary enjoyed by Mussalmans is only Rs. 60 or Rs 70 per month, which is quite inadequate to meet the necessary expenses of their large families much less to give a sound education to their children. All the Government offices are filled by Muhammadan peons wearing badges and toiling for their bread. The native head clerks and managers of the offices do not give these poor and helpless Mussalman servants any opportunity to represent matters direct to Sahibs (British officers). The Government out of their wonted compassion and sympathy have passed orders for the encouragement of the Mussalmans, but these orders are shelved and lodged by the said managers and head clerks. The proportion of Muhammadans in such offices as these, *i.e.*, High Court of Judicature, Madras, Madras Collector office, Government Secretariats, Board of Revenue, Offices of the Director of Public Instruction, Inspectors-General of Registration and Police, Stamp and Stationery, etc., is not more than 1 or 2 per cent., whereas almost all officials are Hindu brethren. It is only the Office of the Accountant-General and Post offices that have complied with the Government order which delegates to the heads of departments, the power to appoint such Mussalmans as clerks as have studied as far as the Matriculation or the Upper Secondary class. But no action has been taken in the other public offices. We request our popular, kind, and benevolent Government to be pleased to pass an order to the effect that a public notice be given of any vacancies which may occur in any public offices and that the officer himself must make appointments without consulting his assistants. The loyalty of the Mussalmans to the British Crown has been universally acknowledged by British administrators.

IV.—NATIVE STATES.

MYSORE STAR,
Mysore,
Sept. 21st, 1908.

Dearth of food-grains in Mysore.

18. The *Mysore Star*, of the 21st September, in a leading article complains about the extreme scarcity and dearth of food-grains in all parts of the province. The paper observes that owing to the failure of monsoons, in some parts even the sowing could not be done, while in others the standing crops are fast withering up. The ravages of plague have also commenced. Rice is sold at 5 to 5½ seers per rupee and ragi at 12 to 13 seers. While even under normal conditions nearly three-fourths of the people live from hand to mouth, it is easy to imagine their distress at the present time. It is heartrending to hear during nights the disguised voice of many respectable persons driven to begging. If the present-day rulers were to follow the ancient custom of travelling through their kingdom in disguise, they would

certainly be moved by these piteous sights. It is regrettable that Government is callous to the distress of even its own low-paid servants. If Government were to levy a small excise duty of a rupee or half a rupee on every bag of food-grains carried out of the province, there would have been a considerable fall in the prices; or, if Government, with the money so realised, were to open a small granary to supply grain to the poor at cheaper than market rates or entrust this work to the various Local Boards, it would have given considerable relief to the suffering masses. It is hoped that Government will not fail to take up the above suggestion. The paper next exhorts the more affluent among the public to come to the rescue of the poor and hunger-stricken masses.

VI.—MISCELLANEOUS.

SWADESAMITRAN,
Madras,
Sept. 19th, 1908.

The sufferings of the Indians in the Transvaal.

19. The *Swadesamitran*, of the 19th September, observes:—A telegram received from London yesterday states that the British Minister is in correspondence with the Transvaal Government about the treatment of the Indians in the Transvaal, and that he believes that the Transvaal Government will soon come to a just and amicable settlement. How far this belief will be borne out by facts is to be seen only hereafter. One cannot be too sure of the Transvaal Government sticking to a conclusion once arrived at. Some time back, when the Indians, in a body, refused to register themselves according to the procedure laid down by the Transvaal Government, the whole affair was settled by a sort of compromise and it was Mr. Smutts, the Secretary to that Government, who settled the terms of this compromise. This happy settlement was received with joy, not only by us, Indians, but also by the British Ministers. But soon afterwards Mr. Gandhi and others complained that the settlement come to by Mr. Smutts was not acted upon and the Indians there resolved once again to refuse to take out licenses for trade or even to go out of the Transvaal and to stand by their rights as before, braving all hardships that may be caused thereby. As a consequence of this decision, many respectable people are being imprisoned every day. Even in Natal the Indians are being forced to leave the colony and are being imprisoned for refusing to do so. The same is the state even in Durban and the people of this town recently wired to the Sheriff of Bombay to convene meetings throughout India and represent their grievances to the Imperial Government. Accordingly a public meeting was held in Bombay under the presidentship of Sir Pherozeshah Mehta and a telegram was sent to the Secretary of State for India, and the Madras Mahajana Sabha also adopted the same course. It has been pointed out in these telegrams that the sufferings of the Indians in the colonies not only affect the Indians there, but also account, in a way for the unrest in India. How is it possible for us to be unruffled when our countrymen suffer in foreign countries by the hardships caused by the foreigners? Will the Englishmen in England be unmoved, if their countrymen settled in China are teased by the Chinese Government? Will not the Indians also feel like this? In the Queen's Proclamation, which we published yesterday, she promised, calling the Almighty God to witness, that she would treat her Indian subjects on an equal level with her other subjects and that her successors also would stick to this promise. The Indians rely only on this Proclamation for their rights and future well-being. When we are now asked to make an open expression of our loyalty to the British Government, is it not desirable that this Government should also remove the causes of our affliction? So we pray, with the whole country, that the British Government, who hold freedom and justice as their motto, will soon remove this great calamity which has happened to the Indians.

SWADESAMITRAN,
Madras,
Sept. 23rd, 1908.

The Maharaja of Benares on National unity.

20. The *Swadesamitran*, of the 23rd September, writes:—In the course of a speech recently delivered by the Maharaja of Benares on the Indian National unity, he observed as follows:—"The British Government has provided every facility for our national unity and if we do not

avail ourselves of the same it is our own fault. In every country progress is possible only if the rulers and the ruled co-operate in their work. Thus the progress of the people has been impeded in Russia and Poland because the people revolted against the Government, while Austria and Germany are in a prosperous condition because there the people and the Government acted in unison. See the difference in the treatment accorded to the people by the British Government and that of the people in other countries. During the riots in Bombay, firing was ordered only after every other means was tried to restore order among the people and found useless and even then the number of those shot down was only twelve or thirteen. But in a riot that occurred in Paris at the same time firing was resorted to at the very outset and hundreds of people were shot down. Thus many are the advantages we have under the British Government and we are bound to feel grateful to the Almighty God for having placed us under their sway." We entirely agree with all that he has said. We have stated many a time in the *Mitran* that, if it is settled that we are ever to be subject to a foreign nation, it is not possible for us to have a better Government than that of the British. But we do not think that even in a State having *Swaraj*, the loyalists are allowed to speak only of the benefits derived from the Government and ought not to point out its defects. The Government itself has oftentimes expressed that there was nothing hostile to the Government in pointing out its defects and intimating to the rulers the wishes of the people. That Lord Minto and Lord Morley are also of the same view has been made clear by their recent statement that they would not fall back from introducing the necessary reforms in the country simply because of the cruel deeds of some mischievous persons. How can the foreign statesmen who administer our country know our wishes and grievances unless they are pointed out often? Had it not been for the demands of the Congress for the last twenty-five years for certain rights to us, how could Lord Minto and Lord Morley, whatever high ideals they might have had, understood what reforms would be really beneficial to us? So, as the Maharaja of Benares said, the Government and the people must understand each other and when this is true of a *Swaraj*, much more therefore is it true of a country like ours in which the rulers and the ruled differ in race.

BHARATA BHANDHU,
Sept. 12th, 1908.

The situation in India.

21. A correspondent in the *Bharata Bandhu*, of the 12th September, gives a translation of Mr. W. T. Stead's remarks regarding India in the *Review of Reviews* for the month of August as follows:—For some months past the situation in India has been fearful. It has become still more so by the sentence of six years' transportation passed by the Bombay High Court on Mr. Tilak. The punishment was immediately followed by riots in Bombay and increased tension between the rulers and the ruled throughout India. In view of the sudden upheaval in Turkey, nobody can deny the possibility that Lord Morley may have to face an equally irresistible state of affairs in India. The success of the Japanese has been most opportune. As it has demonstrated the ability of Asiatics to defeat the Europeans in fair fight, the Chinese, Persians and Turks have all stirred themselves from their sleep and are working out popular liberties. Is it not a mistake, then, to expect that this earthquake (the social convulsion) which has shaken the vast region extending from Tokio to the far distant Monstair on the opposite hemisphere will leave India alone unshaken? With what grace is Lord Morley refusing to grant constitution of some kind or other to India when even the Caliph at Constantinople has granted a constitution to his subjects for fear of his deposition. The traditions of the Sultan are autocratic. Since the remote period of Mohamet, Muhammadans never developed representative institutions. But the traditions of the Englishmen are quite different. How could the British, who are alive to the liberties of the subjects, resist the popular unrest when even the Mikado of Japan, the Emperor of China, the Shah of Persia, the Tsar of Russia and the Sultan of Turkey have not been able to resist it? No, they will not be able to resist it and the British Government are considering to grant us their subjects certain privileges soon.

BHARATA BANDHU,
Sept. 12th, 1908.

The employment of foreign capital in the exploitation of Indian resources.

22. A leader in the *Bharata Bandhu*, of the 12th September, referring to the employment of foreign capital in the exploitation of Indian resources, says that the opinion expressed by some Europeans that huge treasures secreted in India should be employed for the purpose, is the outcome of a serious misconception regarding the treasures in question. There is no capital worth the name available in India and poor India cannot afford to dispense with foreign capital to develop her industries. Foreign capital to prove beneficial should be placed under certain restrictions and should not be allowed to drain the material wealth of India for ever. The foreign capital should be allowed to earn only moderate profit. All big industries like gold mines in Mysore, kerosine mines in Burma, coal mines in Bengal, etc., are now entirely engrossed by capital of the foreigners and all that the Indians get is the cooly hire out of them. Government now, as a rule, favour foreign capital more than *Swadeshi* capital and so the opinion of Sir V. Thackersy, that both kinds of capital should be impartially treated by Government, is not wide the mark. India is not a self-governing country like Japan and she cannot therefore confine at present the flow of foreign capital to particular parts. Government should therefore place certain restrictions on foreign capital, otherwise India may derive no benefit from its employment.

[Issued, 19th September 1908.]

CONFIDENTIAL. **No. 40 of 1908.**

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 3rd October 1908.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

I.—FOREIGN POLITICS. PAGE

A nation's upheaval 660

(*b*) *Courts—*

The *Mahratta* contempt case .. .. *ib.*

II.—HOME ADMINISTRATION.

(*k*) *General—*

A monstrous injustice 661
Reform proposals 662

II.—HOME ADMINISTRATION—*cont.* PAGE

(*k*) *General*—cont.

Artificial fertilisers 663
Reduction of Mr. Tilak's sentence 664
Archæological Survey .. .. *ib.*
Indian Military expenditure 665

VI.—MISCELLANEOUS.

The Congress in Madras 666

VERNACULAR PAPERS.

II.—HOME ADMINISTRATION. PAGE

(*b*) *Courts—*

The conviction of the editor of the *Mahratta* 668
Mr. Tilak's life .. .. *ib.*
Administration of justice .. .. *ib.*
Village Munsifs' Courts 669

(*k*) *General—*

Certain undesirable features of the Indian trade .. *ib.*
Morley mixture 670
"Our duty" .. .. *ib.*

IV.—NATIVE STATES. PAGE

Mismanagement of the Public Works Department in Travancore 671

VI.—MISCELLANEOUS.

The Indians and the Italians 672
The coming Congress .. .. *ib.*
The Viceroy's message of sympathy to the Nizam of Hyderabad 673
"Our misfortune" .. .. *ib.*
"Ourselves" .. .. *ib.*
Police evidence in sedition cases .. .. *ib.*

ENGLISH PAPERS OWNED BY NATIVES.

I.—FOREIGN POLITICS.

THE INDIAN PATRIOT,
Madras,
Oct. 1st, 1908.

1. In an article on the Turkish revolution and political advancement among Muhammadans, the *Indian Patriot*, of the 1st October, has the following:—

“* * * * *

A nation's upheaval.

“Even in India, where perhaps despotism has left his stamp in a higher degree, a general awakening is visible. Opinions of the Koran's teachings, as Mr. Morrison said, are changing remarkably. Every day we have more and more educated and enlightened Muhammadans taking their ranks in the army of public life. To say that they are incapable of any political reform is to be unfair to them. They are intelligently entering into the movements around them and contributing their share towards their success. That the Muhammadans have to bestir themselves up, take their head from the Koran and use it now and then at any rate, for public matters, is generally acknowledged; and the best illustration is to be found in the fact that many worm-eaten Moulvis issued out of their fastnesses during the recent anarchist manifestations in Bengal and cried out hoarsely that they abhorred them. If that means anything at all it means that the Muhammadans are not content with taking to their Koran and their Mosque, but are interesting themselves with what is going round them. The opening of the Hedjaz Railway, we are sure, will be the most educative influence among Moslems as a whole; with the particulars of the Railway they will get particulars of the new Government in Turkey, and the most orthodox Moulvi will hesitate before he dares lift his voice against the Sultan. Muhammadans outside Turkey will naturally imbibe the enthusiasm from the Young Turks, and they will strive to be proud of their relations with Turkey. So far as India is concerned Muhammadan political activity is an established fact. Only the current has not steadied itself into a regular stream. There is still division in the camp as to which lines to take. Some of them would cleverly take advantage of the favour shown to them by the Government; others would throw in their lot with the Hindus and demand for reforms. Whatever it is, the desire is there, the desire for political recognition, and it is bound to come into the proper channel sooner or later. The Governor of Bombay has rudely shaken any hope of laying much store by the ‘considerations’ which the Government may have for the Muhammadans as a whole. The Government care more for efficiency of administration and they would not care to sacrifice it for the sake of any particular sect. The Muhammadans will have to sincerely betake themselves to education, and education is sure to bring with it a large heart and a wider vision. Once a large heart and a wider vision come into play narrow prejudices would cease, an inelastic religion will perforce become elastic, and moved by a common force, actuated by a common impulse, and aspiring to a common goal, the power of Islam in India will make itself felt; and in the great upheaval Islam is going to have in the future, India would take her due share of responsibility.”

II.—HOME ADMINISTRATION.

(*b*) *Courts.*

THE INDIAN PATRIOT,
Madras,
Oct. 1st, 1908.

The *Mahratta* contempt case.

2. The *Indian Patriot*, of the 1st October, remarks:—“ . . . . It seems to us that the High Court has, in this case, far overstepped the limits of moderation, and has regrettably failed to take into account a contingency which, if it

arises, will not redound to its glory. Whatever may be the powers of the High Court in this regard, a sentence such as it has passed, involving indefinite imprisonment as an alternative to forced submission and apology, is unknown to criminal law. There is no class of crime in respect of which a person may be required to make submission and apology as an alternative to indefinite, if not lifelong, imprisonment. Mr. Kelkar might have escaped punishment by making an apology in the beginning. But he preferred to stand on his rights and take the consequence. That consequence has been not merely a punishment for his offence, but a further punishment for his contumacy in not pleading guilty and seeking the mercy of the court. No prisoner is bound to do either, and no criminal law provides a penalty for failing to do so. It seems extraordinary that a High Court should force a man to act against his conscience, and that it should seem to revive a practice of the middle ages of persecuting people for their conscientious scruples. Mr. Kelkar rightly or wrongly feels that he has done nothing wrong to which he should plead guilty, and for which he should express repentance; and he takes the risk. But the High Court in effect says: 'No, we will not let you off with a punishment; we will force you to make submission and apology.' If Mr. Kelkar, like some valiant English fighters for liberty, refuse to submit, if he prefer jail to freedom with humiliation, what is the High Court to do? Is he to be made to pine and die in jail? Or is the High Court itself to repent of its haste, and order his release? In England at one time men were tortured and put in the pillory for the obstinacy of their religious opinions; but the sense of the English people has revolted against such tyranny, and human conscience and liberty are now held more sacred. The High Court, indeed without meaning it, has committed itself to a course which will fail to receive justification from any example in modern history, or from the sense of any modern community."

(*k*) *General.*

THE WEST COAST SPECTATOR, *Calicut*, Sept. 26th, 1908.

3. The *West Coast Spectator*, of the 26th September, writes as follows:—

A monstrous injustice.

". . . . Lord Morley has decided to saddle India with a further increase of military expenditure to the tone of Rs. 45 lakhs per annum as additional charge for recruitment and training of British soldiers for service in this country. This announcement will come as a surprise on the public. The monstrous injustice of the new arrangement is too patent to be described here. The military expenditure has been one of the darkest spots in the British administration; and Indian leaders have persistently been dinning into the ears of their rulers the injustice of systematically increasing the expenditure. With the advent of the Liberal Government who were pledged to the reduction of army and navy expenditure, it was hoped that India's burden would be lightened. The hope became stronger when Lord Morley recently said in the House of Commons that he would stubbornly resist the attempts of his colleagues to make inroads on the 'Indian gold mine.' The injustice of the whole affair becomes stronger and more glaring when we note the fact that the British Exchequer pays the substantial part of the military and naval expenditure of those useless appendages to the Empire—the Colonies. As the *Hindu* very rightly puts it, what is perhaps most reprehensible in the business is that 'Honest John' should have consented to carry out the decisions of the committee without giving an opportunity for a discussion of the matter in Parliament. Lord Morley has been most profuse in expressions of his desire to take Parliament into his confidence before launching out any new schemes, and the step he has now taken, we fear, reflects little credit on his integrity. The proposal has been hurried through, and we are informed that the Indian Finance Minister is already arranging to provide for the additional charge as the recommendations will be given effect to from the 1st May last. The matter has therefore become a 'settled fact' and a public opinion and agitation cannot force Lord Morley to reconsider his decision. But, at any rate, this 'settled fact' hurried through without respecting in the least Indian public opinion on the question of military charges, and considering the monstrosity of the injustice, may become, we are afraid, another arrow in the quiver of the militant Indian Swarajist."

THE MADRAS STANDARD,
Madras,
Sept. 29th, 1908.

Reform proposals.

4. The *Madras Standard*, of the 29th September, writes:—"The Government of India will in a few days forward to the Secretary of State their views on the reforms that have been occupying their attention for such a long time. In all probability Lord Morley will make an announcement on the reform proposals in Parliament during the autumn session. We doubt not that following the announcement a great body of criticism and suggestion on the proposals will be forthcoming from many quarters both in England and in India. The Congress will doubtless discuss the subject and its opinions will be entitled to the respect which a body so representative of the best thought of India deserves. What are the particular subjects with regard to the reform proposals which the Congress should discuss? The Congress should and doubtless will lay stress on the necessity for some appreciable advance in self-government in India. The Legislative Councils will have to be enlarged. There should be an increase in the proportion of elected members to these Councils and a widening of the functions of the Councils should be advocated. It is hardly necessary to repeat that the scheme promulgated from Simla last year does not involve any real advance in self-government. On the other hand, as we have pointed out on not a few occasions in our columns, some portions of the scheme are distinctly reactionary in their tendency. In the next place the Congress should strongly advocate the admission of competent Indian gentlemen to the Council of the Secretary of State. The selections should be made so that independent Indian opinion may be represented on it. Indian officialdom, so far as it is merely officialdom, does not differ much from European officialdom. Not much is gained from the point of view of India if Indians who are merely representing official views find a place in the Secretary of State's Council. Then, again, it is not only desirable but very essential that Indians should be appointed to the Executive Councils of the Viceroy and the Governors of Bombay and Madras. The necessity for this reform has been admitted in some Anglo-Indian quarters. The reason for such admission is plain. In order that the executive Government may do its work with the greatest amount of benefit to the people it is necessary that it should look at various projects and actions from the point of view of the people also. It is only one who is of the people, born and bred among them, who can readily understand the view taken of Governmental measures and actions by those whom they affect. In order that the Government may not commit mistakes whose effects may be far-reaching it is essential that the point of view of the people should be represented on the executive bodies by Indians. Then again, there is necessity for a large substitution of the economic and equally efficient Indian agency for the costly foreign agency in the public service, especially the judicial branch of the Indian Civil Service, and in the higher branches of the Educational, Medical, Police, Excise, Opium, Customs, Post-office, Telegraph, Forest, Survey, Engineering, and other departments. Lord Morley has, on more than one occasion, indicated his view as to the desirability of employing a larger number of Indians in the higher posts comprised within these various departments. As the London correspondent of a Bombay paper observes it is in this section of the reform proposals that we come up against the most strongly entrenched vested interests and the changes which are necessary can only be brought about by a gradual and even tedious process. Let us hope that Lord Morley will give that process a good start before he leaves office. There ought to be a cautious but steady improvement of the position of Indians in the army. But surely it is not desirable that good enough proposals against which nothing conceivable can with reason be urged should be rendered nugatory, like the scheme of granting commissions in the Indian army to scions of aristocratic houses in India. On these lines no progress is possible. Another subject which the Congress should consider is the Decentralisation of district administration and

extension of municipal self-government. Something has been attempted, in this direction, so far by the appointment of the Decentralisation Committee. There is a well-founded hope, strengthened by several ministerial utterances upon the subject, that the Commission will recommend and the Government will carry out some valuable reforms in this connection. Effect has already been given in the Bombay Presidency to municipal reforms in the shape of an extension of the principle of direct election. These are doubtless the precursors of similar changes in the different provinces in the rest of India. Then, again, there are other administrative reforms such as the separation of the judicial and executive functions. Already the trial of the scheme in certain selected districts in Bengal has been made the occasion of virulent, partisan criticism by a section of the Anglo-Indian press in order to bring discredit on the whole scheme. There is no doubt, however, that a large portion of British India is ripe for such a scheme which is long overdue and if only a little sympathy and patience are exercised in the beginning by the higher authorities the scheme is sure to prove a decided success. There are some other important topics in connection with the reform proposals which the Congress might deal with which we shall refer to in a subsequent issue."

THE MADRAS STANDARD,
Madras,
Sept. 29th, 1908.

Artificial fertilisers.

5. The *Madras Standard*, of the 29th September, writes:—"The Madras Government have decided to supply to selected ryots in the Kistna district artificial fertilisers about which the Agricultural Chemist gives detailed information. In the first place enquiries were made into the use of 'pati-mannu' with a view of suggesting some cheap substitute. The official who visited the Kistna district says that throughout the whole of the district visited, the supply was found to be very limited and would soon be exhausted and in the Masulipatam taluk the sources of supply were practically closed to the cultivator. At Kankata, houses which were constructed of bricks made from this earth are now being demolished and the bricks sold for manurial purposes. Farm-yard manure is also scarce and the little which is available appears to be used only in the preparation of seed beds. The use of pati-mannu is almost entirely confined to wet lands but at Uppaluru applications are given to lands intended for tobacco cultivation. In some districts it is also used on salt lands. The usual practice in this case is to apply straw to the salt lands and this is allowed to soak and rot in water for some time. The water is drained off and an application of 100 cart-loads of pati-mannu to the acre is given, after which paddy is sown. Pati-mannu is applied to the land at intervals depending upon the amount available. At Chattaparru and Dendalur applications are given every six years, but at Jinnur where the supply is very limited only one application in ten years is given. Taking the district as a whole, the general practice is to give an application every six years at about the rate of 75 cart-loads to the acre. The latter figure is no doubt greatly influenced by the distance over which the earth has to be carted and the wealth of the particular ryot. At Chattaparru, the price paid for this earth—which is obtained from the fort at Ellore—varies from As. 14 to Rs. 1-8-0 per cart-load, but this includes the cost of carting the earth a distance of 2 miles. If the figures obtained at Chattaparru are ignored, then the average price paid in the district would appear to be about Rs. 32 per 100 cart-loads. The cost of carting the earth is subject to great variations, the price varying from Rs. 6 to Rs. 50 per 100 cart-loads and it is difficult to strike a mean value. It is probable, however, that the average price paid is about Rs. 20 per 100 cart-loads. Assuming an application of 75 cart-loads to the acre every six years, the annual cost of this earth to the ryot is approximately Rs. 6¼ per acre. With regard to the effect of this earth on the crops, it is generally conceded by the ryots that the highest yields are obtained in the second and third years following the application and that after the fourth year, the yield is decidedly low. Lands which yield 5 or 6 bags of paddy when untreated with the pati-mannu, give yields varying from 10 to 15 bags after the application. (A bag of paddy weighs 166 lb. and was selling at Rs. 5-2-0 at the time this enquiry was made.) A complete analysis was made of this

manure. Then comes an account of the suggested substitutes. The cheapest sources of P2 O5 and K2 O in India are undoubtedly bone meal and sulphate of potash, respectively, the former containing about 22 per cent. P2 O5 and 4 per cent. N and the latter 43 per cent. K2 O (Staincs sulphate of potash). In order to apply to the land an amount of P2 O5 and K2 O equal to that contained in the pati-mannu, it would be necessary to apply 439 lb. of bone meal costing Rs. 11¾ and 452 lb. sulphate of potash costing Rs. 24½, a total cost of Rs. 36 per acre per annum. This cost is much in advance of the Rs. 18—20. The basis is the application of 50 cart-loads of pati-mannu per acre per six years containing ·53 per cent. K2 O, ·51 per cent. P2 O5 and ·0545 per cent. N, these values being the minimum obtained in the course of the enquiry. An application of 50 cart-loads per six years is equal to an average of about 4⅙ tons per annum and this latter amount, on the above basis, would contain 49½ lb. K2 O, 47½ lb. P2 O5 and 51 lb. N."

THE MADRAS STANDARD,
Madras,
Sept. 29th, 1908.

Reduction of Mr. Tilak's sentence.

6. The *Madras Standard*, of the 29th September, writes:—"Elsewhere we publish a telegram from our Allahabad correspondent giving the substance of the views of a correspondent of the *Pioneer* and of the *Pioneer* itself with respect to the reduction of the sentence on Mr. Tilak. The Bombay Government in the exercise of their prerogative of mercy have, in consideration of Mr. Tilak's age and ill-health, thought it necessary to convert the sentence of six years' transportation to one of simple imprisonment and have reduced the fine. This has been done in accordance with the best traditions of British justice and in the noblest spirit of British statesmanship. Vindictiveness has never formed part of British character, and it was only recently that a great English writer, Mr. Frederic Harrison, dealt with the question of punishment for political offences not only in a spirit of humanity but as laid down in English jurisprudence. His Excellency Sir George Clarke, who is alike a typical Englishman and a highminded and far-seeing British statesman, has acted as other British statesmen before him have acted. But now the *Pioneer* and its correspondent tell us that a large majority of Englishmen in India disapprove of this action. We know enough of responsible Englishmen in India so as to enable us to say that they would never disapprove of an action inspired by feelings of considerate humanity. Of course in all countries and in all communities there are individuals who are narrow-minded enough to imagine that they are the only favoured beings of Providence and that vindictiveness ought to be a matter of State policy. But the *Pioneer* does not stop with this. It leaves Sir George Clarke alone and is furious against Lord Morley whose 'Philosophical Radicalism' it ventures to ridicule. Lord Morley knows how to treat such inane vapourings of intolerant political fanatics. The arrows of the *Pioneer* cannot reach the exalted sphere in which Lord Morley moves. But Lord Morley's eyes will be opened to certain realities to which the Indian public have been constantly directing his attention. He has of course dealt with the point in reply to Lord Curzon. He will see that the representatives of the Curzonian creed are still at their favourite game in India. What has this *Pioneer* said about the Delhi punkah coolie case and similar cases? It has had nothing to say. But now that the Bombay Government have reduced the sentence on Mr. Tilak to one of simple imprisonment it breathes brimstone and fire and falls foul of the illustrious statesman who presides over the destinies of India in England. What, we ask, has the *Pioneer* to do with the exercise of their prerogative of mercy by the Government? What right has it to dictate to a responsible Government in regard to a prerogative which exists irrespective of what the law enjoins? Perhaps responsible Englishmen in India from the Viceroy downwards and the Secretary of State know nothing at all of the bad feeling which writings of this kind excite. It is but right that they should come forward and condemn them in unambiguous and unmeasured terms."

THE INDIAN PATRIOT,
Madras,
Sept. 29th 1908.

Archæological Survey.

7. The *Indian Patriot*, of the 29th September, writes as follows:—"In recent year's great activities have been shown in the preservation and conservation of ancient monuments, and naturally the work in this department has aroused

much interest and thrown a good deal of light on the otherwise dark corners in the pages of South Indian History. Some of the finds discovered in the districts of Tinnevelly and Madura, and in the ancient capitals of the Chola and Pandian lines of Kings have, to a great extent, helped to remove the veil of mystery and haziness that has hitherto enveloped the history of the origin, growth and glory of these two Royal dynasties which once held sway over a greater part of our presidency. It is hoped that the work in the Archæological department will continue with greater vigour; and stringent rules will be enforced against attempts to destroy or to spoil in any way the monuments of archæological value. Mr. Rea's report of the progress of the Archæological Survey Department for the year 1907-1908 bears evidence of the excellent work which he and his staff have been doing. The branch of Archæology which has to do with the conservation of monuments received, as usual, the chief attention of the department. The Superintendent in the course of the year visited as many as fifteen districts, and monuments have been examined at several places. A summary of the reports from Public Works officers is appended to the present report, and the work done in five circles is enormous. These reports give short accounts of the description of the monuments and the popular and superstitious tales which have grown around each. Over a hundred monuments have thus received the attention of the officers, and all have more or less a historical value attached to them.

"* * * * *"

THE WEDNESDAY REVIEW,
Trichinopoly,
Sept. 30th, 1908.

Indian Military expenditure.

8. The *Wednesday Review*, of the 30th September, has the following:—"The most disquieting news of the week is the reported addition of 45 lakhs to our military burdens. It is the result of the deliberations of the committee appointed sometime ago by Lord Morley. The committee were asked to apportion the Military charges between England and India and their idea of justice has led them to call upon India to find another £300,000 for the upkeep of an army which we do not require either for the maintenance of internal order or to protect us from foreign aggression. It has been pointed out ever so many times by Military experts that the army which we are saddled with is far too large for our purposes and considering not only the law-abiding nature and the loyalty of the people, but what is more important, the general poverty of the land the strength of our army might be appreciably reduced without any danger whatsoever. Unless the Military advisers of the Home Government are callous enough to dump upon India a disproportionately large army and to think that India must be utilised merely as the training ground of the British soldier and must pay for the privilege of maintaining him because his services may be required for the outlying skirts of the Empire, there is hardly any justification for piling up our military expenditure in this heartless fashion. It was proved beyond the shadow of a doubt during the late Boer war that a large part of the army which we pay for could be withdrawn with perfect safety for service in a distant country, and of course the very fact that Indians gave no sort of trouble to the Government when they knew that a good part of the army had been withdrawn, but on the contrary offered prayers in their temples and mosques and churches for the success of British arms, must furnish abundant proof of the contention that the country does not require at any time such a vast and costly army. With a peace-loving people to deal with and the bogey of a foreign invasion effectively laid at rest there can be no conceivable ground for advocating the maintenance of an army at its present strength and much less to add to it."

THE MADRAS STANDARD,
Madras,
Oct. 2nd, 1908.

The *Madras Standard*, of the 2nd October, writes:—"It is stated that the committee appointed to consider the apportionment of Military charges between India and England has decided to cast upon this country an additional military expenditure of 45 lakhs a year. In the decision thus come to India had no voice. She knew nothing of what was coming and knows even now nothing of the process by which the conclusion has been arrived at. In India reforms of a most urgent kind are postponed for want of funds, and even the expenditure on education is utterly inadequate to meet the demand. But the Military expenditure, in spite of repeated protests, has been steadily rising. It comes now to over one fourth of the total revenues of India. We need hardly point out that so far as India is concerned there is no necessity for a large standing army. At no time after the Sepoy Mutiny has any need been felt for an army as large as the one which is now maintained at the cost of the Indian tax-payer. We are at intervals troubled with frontier wars. But these wars could be prosecuted to a successful termination by means of a fraction of the force now maintained in the country, and we know that the preservation of internal order and peace and tranquillity does not require a military force of the present dimensions. In most cases where there has been any outbreak of lawlessness the ordinary police have been able to grapple effectively with the situation, and under extraordinary circumstances a small band of the Military could overawe and subdue even the most fanatical and disorderly of lawbreakers. After all, as the late Sir Henry Campbell Bannerman said, the loyalty of the Indian people is the strongest bulwark and the best defence of India. Under these circumstances we are utterly unable to see the justice and propriety of the decision now arrived at in England under the auspices of the present liberal Government. The liberals came to power pledged to reduce expenditure on the Army and the Navy. But it would seem that their pledge does not affect India—which has no votes. In England the present Government have found it impossible to reduce expenditure without exposing themselves to the opposition of the electorate. Besides to add to their inability, they have embarked on costly schemes such as old age pensions. Where is the money for all this to come from? How is any reduction in Military expenditure to be effected? Mr. Haldane, the War Secretary, has been at his wit's end. The Apportionment Committee has now come to his rescue and has imposed upon India a fresh burden out of all proportion to its needs. We cannot understand how Lord Morley could have become a party to this arrangement. He knows in what state India is and how sorely pressed for funds this poor and famine-stricken country is. In our judgment the matter should not be dropped here. Protests must go forth and the members of both the great English parties must be appealed to. We have a good case. If the Anglo-Russian Agreement could give us no relief and if the fact that Indian troops were employed in South Africa during the Boer War and in China during the Pekin incident is no argument in favour of a reduction of our Military burdens, what else can be. If for purely Imperial purposes, India is to maintain an army, how can it be defended on grounds of justice? Points such as these must be pressed home to the mind of the British Parliament and the British electorate."

VI.—MISCELLANEOUS.

THE HINDU,
Madras,
Sept. 29th, 1908.

The Congress in Madras.

9. The *Hindu*, of the 29th September, contains the following:—"We publish below the representation and protest made to the Provincial Congress Committee in regard to the proposal to hold the Indian National Congress in Madras, by Indian gentlemen residing in Madras and by some from the Mofussil, whose opinions it cannot be disputed, are entitled to respectful consideration on the matter upon which they have addressed the Committee. That they have felt bound to take this course would be clear from the peculiar circumstances which we have already adverted to in these columns in the matter of the formation of the Congress Committee and its precipitate resolution inviting the Congress to Madras next December. We are gratified to find that our remarks on the matter have been so quickly, and, as far as we are concerned, so unexpectedly, confirmed by so large a body of patriotic and cultured Indian opinion, as the subscribed names unmistakably show. We may also

draw attention to the various letters which are appearing in our correspondence columns on the subject. If notwithstanding this remarkable and timely expression of adverse opinion, the members of the Provincial Congress Committee persist in carrying out their proposal, it is entirely their own affair, but the words, 'Indian National Congress,' will then acquire a new signification. We are reluctantly obliged to add that the spirit which has dominated some of the prominent members of the Congress Committee in their proceedings hitherto, seems still to stand in the way of a reasonable solution of the difficulty. We learn that previously to the following protest being despatched to the Congress Committee, a proposal was made on behalf of the signatories for a private meeting to be held in which a few of the signatories and a few of the members of the Committee may talk matters over in order to arrive, if possible, at a settlement of existing differences of opinion. This proposal was made to the Hon'ble Nawab Syed Mahomed, President of the Committee, who communicated it to the Hon'ble Mr. V. Krishnaswamy Aiyar, but the latter gave a negative reply to the proposal, and there the matter dropped.—Ed. *H.*

"* * * * *"

VERNACULAR PAPERS.

II.—Home Administration.

(b) *Courts.*

SWADESAMITRAN,
Madras,
Oct. 1st, 1908.

The conviction of the editor of the *Mahratta.*

10. The *Swadesamitran*, of the 1st October, writes as follows on the sentence passed on Mr. Kelkar, the editor of the *Mahratta*, who has been convicted of contempt of court:—Mr. Kelkar has been sentenced to pay a fine of Rs. 1,000 and a further sum of Rs. 200 for costs and to be imprisoned in the common jail for 14 days and for such further time as may elapse until the fine and costs have been paid and until he has made a suitable submission and apology to the court. This seems indeed a curious sentence, especially the latter part of it, the like of which has never been pronounced before. Suppose Mr. Kelkar does not at all apologize, does it follow then that he has to remain in the jail for ever? We are of opinion that the sentence is not at all legal inasmuch as it lays down that the convicted has to remain in jail indefinitely till such time as may elapse till he offers his apology. It will be legal only when it defines the period for which he has to undergo imprisonment if he fails to offer his apology within the fourteen days' period of imprisonment.

HINDU KESARI,
Madras,
Sept. 21st, 1908.

Mr. Tilak's life.

11. Referring to the life and trials of Mr. Tilak, the *Hindu Kesari*, of the 21st September (received on the 29th September) observes:—Our father was sentenced to six years' transportation and a fine of Rs. 1,000, tried by a jury consisting of seven white men and two Indians and a Judge, who had no sense of self-respect, for alleged seditious articles published in the *Kesari.*

HINDU KESARI,
Madras,
Sept. 21st, 1908.

Administration of justice.

12. The *Hindu Kesari*, of the 21st September (received on the 29th September) contains the following dialogue:—

Ramanna Sastry.—It seems that hereafter they are going to administer justice according to Manu's Code of Laws.

Karakata Reddi.—Who—is it the Government?

R.—Courts.

K.—What! They are introducing all unnecessary things.

R.—I swear by you, would I speak a falsehood to you?

K.—What else is it but falsehood? How long is it since Manu's Code of Laws was burnt (fell out of use). Hitherto, it was followed to some extent. They have now got vexed with it. Finally laws have come into being which our forefathers neither heard nor saw. In this crisis, what! You speak of Manu's Code of Laws?

R.—Alas! You have not indeed understood the secret.

K.—Kindly explain it to me.

R.—According to Manu's Code of Laws, Brahmins are acquitted whatever may be the offence committed by them.

K.—In ancient days, as the Brahmins were well versed in Vedic learning, they committed no offence. Even if they perchance committed a great offence, they were let off on some plea or other. Would it suit the present times?

R.—Whether it suits the present times or not, it is going to be done so.

K.—Then you are happy.

R.—We are not happy at all.

K.—Who else then are happy?

R.—Doras (Europeans).

K.—Your wit never fails you. How can Europeans become Brahmins?

R.—Is this all your intelligence? In ancient days, all the non-Brahmins were saluting the Brahmins. But now nobody salutes them. If a topi (hat) and a white face were seen, even Brahmins would not fail to salute him. If it were not done so, it would be considered a seditious offence. Therefore Europeans alone are to be regarded as the Brahmins of the present day.

K.—But—

R.—No use of "but". Whatever is done by these white gentlemen is right. Even if they should shoot Indians, or outrage women, it has become the practice to let off white offenders.

K.—Your views are peculiar. If there were one or two such stray cases, how could it be a practice?

R.—What, are you sleeping? It is not one or two only. During these four or five years, in every murder or rape case that was brought against the whitemen, the accused were acquitted as a rule.

K.—How then! Even under this Government, do such atrocities happen?

R.—Is the real state of affairs in India known to the King?

K.—Then what is our fate?

R.—We have to pray to Sri Rama who removes all calamities and grants every kind of happiness.

Village Munsifs' Courts.

BHAVANI,
Nellore,
Sept. 25th, 1908.

13. Referring to the conduct of the village munsifs, the *Bhavani*, of the 25th September (received on the 1st October), observes:—A fee is collected at the rate of one or two annas per rupee on the value of the suits filed before village munsifs. No body knows on what authority this penalty is exacted. An influential man may perhaps escape the penalty but the parties, as a rule, have to bear this imposition. Monthly, rupees ten are collected by this means It is surprising that this "highway robbery" by day should prevail in the name of justice undetected in Nellore, the capital of a district and the Head-quarters of the District Collector, Head-quarter Deputy Collector, District Judge, and District Munsif. If it should be so in a place where there are so many high officials, who could question the conduct of the village munsifs in out-of-the way corners. The plaintiffs in all suits can aver that money is collected in the above manner. Moreover it can be gathered even from account books. If the authorities do not carefully enquire into these unjust penalties exacted before their very eyes, there would be a "famine of justice" to the public. Authority would become powerless, penalties would increase and the discontent of the people would grow more. We believe that our District Collector and Head-quarter Deputy Collector, who regard "justice as the sole course of conduct," will not fail to investigate the matter soon.

(*k*) *General.*

Certain undesirable features of the Indian trade.

SWADESAMITRAN,
Madras,
Sept. 29th, 1908.

14. The *Swadesamitran*, of the 29th September, writes:—It is a known fact that some portion or other of India is affected by famine throughout the year, and yet the export of the staple food grains of our country to foreign countries is increasing every year. Of the estimated value of the articles exported from here, that of rice alone comes to nearly 64½ per cent. If all this quantity of rice remained here, would it not have fed so many poor people who were distressed on account of famine? It is not rice alone that is thus exported; every other food grain is likewise taken away. While trade helps the people of other countries, both materially and physically, the increase in the trade of India has had a contrary effect on its people. This is not the only feature of the Indian trade that is undesirable in the interests of the Indians. The cultivation of grains other than the staple food crops of the land to satisfy the requirements of foreigners is another undesirable feature of the Indian trade. If the cultivation of these

crops continue, we do not know what the people will do ultimately for their food. Then again with regard to the materials that will strengthen and fertilise the soil, these are also taken away to foreign countries. Thus bone powder and saltpetre, which will form very good manure for the soil, are largely exported from India. With all this, the Government is urging the agriculturists to use materials which will strengthen and fertilise the land. It is an anomaly that it should on one side urge the people to use good manure for their lands and on the other hesitate to prevent the export of the very articles that serve as manure.

HINDU KESARI,
Madras,
Sept. 21st, 1908.

Morley mixture.

15. Referring to the policy of Lord Morley, the *Hindu Kesari*, of the 21st September (received on the 29th September) publishes the following humorous letter in Telugu:—It would appear that Sriyuta Boyamkel Chakravarti was first appointed as Judge in the High Court of Madras. But when he refused the appointment, it was offered to Sriyuta Binoda Chunder Mitter. After he also declined it, it was offered to Mr. Maulvi Abdul Rahim, and was accepted by him. It is rumoured that Mr. Chakravarti was appointed Chief Justice of the Allahabad High Court. These are all the tactics of reconciliation policy. Recent Bombay and Calcutta press prosecutions are the tactics of repression policy. Lord Morley mixed them both well and corked the mixture in a nice bottle, and made it a wonderful medicine. This medicine has been prepared to suppress the present unrest in India, at great cost and trouble. Testimonials regarding the efficacy of this medicine, given by Messrs. Dutt and Gokhale, are wrapped round every bottle. May all patriotic people be greatly pleased at heart at this medicine and buy it and encourage me to import similar medicines from London.

Your obedient servant,
Your well-wisher,
Vikata Dāsu (a jester)
of Akatavikata (awkward) city.

HINDU KESARI,
Madras,
Sept. 21st, 1908.

"Our duty."

16. The *Hindu Kesari*, of the 21st September (received on the 29th September) observes:—Now the whole country is in agitation. Turn anywhere you like, you find too many press prosecutions and gagging Acts. The Government are engaged in considering whom they might send warrants against. The people also are getting themselves ready as if warrants had been issued against them. Some of them are taking a step forward and some others backward. Some are sacrificed in the flames of the Government, and some others are keeping off afraid of those flames. That anybody in India enjoys peace of mind is only a dream. India whose people are naturally good has been involved in such an agitation. Under these circumstances everybody has to consider what we have to do.

Our first business is to encourage and embolden our brethren. We are noting the results of repressive measures. They cannot at all crush the new spirit that has dawned on our country. But owing to these measures, this new spirit may not openly manifest itself but will work secretly. Therefore secret societies might be formed and horrible deeds perpetrated. When a disease is not allowed to be perceptible outside, the body will get rotten inside, until at last the disease suddenly manifests itself and developes beyond the control of man.

Our second business is the boycott movement. National education is the third business. There is another important work we have to do, namely, the settlement of our disputes by panchayats. We do not enjoy even the slightest advantage from the judicial Courts established by Government. As time advances, perjury becomes common. By settlement of cases in Courts, the successful party is not much better than the losing party, who is reduced to a living corpse.

We have been able to sow the seeds of these views during these three years. They have sprouted to some extent. Weeds have grown here and there and some moths also are blighting the plants. Therefore we have to nurse them removing the weeds and the insects. This is our duty. This is the decree of God. There may be many obstacles to the performance of this duty. But no obstacles or difficulties can withstand the will of God.

IV.—NATIVE STATES.

MALAYALA MANORAMA,
Sept. 23rd, 1908.

Mismanagement of the Public Works Department in Travancore.

17. A leader in the *Malayala Manorama*, of the 23rd September, writes about the Public Works Department of Travancore as follows:—The Department of Public Works in Travancore has often been nicknamed the Department of Public Waste. If one closely studies the inner workings of the department, there is sufficient justification for the belief generally entertained that the services rendered by this department are entirely incommensurate with the expenses involved. Mr. Haldane, the present Secretary of State for War in England, spoke of his department as a brainless department which is an asylum for mediocrities and incompetent men of all sorts and which therefore provided an excellent field for the manipulations of greedy, and unscrupulous subordinates and contractors. How just this description was of the department over which he now presides may be gathered from the reports of the Royal Commissions which enquired into the scandals connected with the South African War. On a smaller—very much smaller—scale the same remarks may be applied to our own Public Works Department. The heads of the Departments have, on the whole, been honest but thoroughly incompetent persons. But among the subordinates of all ranks, from the grade of Executive Engineers downwards, whether Europeans or Indians, there have been a number of people who have carried out their duties with an eye solely to their own personal gain. In working for this end, they have of course to shut their eyes to the far greater misdeeds of their subordinates and the contractors with whom they have to deal. Some of these while trying to make their own fortune out of public works under their charge, have insisted upon the best materials and the best kind of workmanship being employed. But instances are not wanting where even these have been deliberately disregarded without any thought of the incalculable waste and other serious consequences arising from the disregard of these elementary but essential precautions. The history of the Kodayar project and in a lesser degree of the Periyár bridge, which was dealt with at great length in our last issue and to which we invite the close attention of Government, bristles with incidents corroborating the above statements. Another complaint about the department is that works are projected and carried out by it, not in the light of the essential merits of each proposal nor according to the magnitude of the interests concerned, nor the returns Government can expect for its outlay. The fact is that the major portion of the resources of the State has been lavished upon the planting districts and upon the smallest divisions in the State whereas the two largest divisions, which contribute the greater portion of the State revenues and which stand sadly in need of the helping hand of Government are sadly neglected. Moreover if money is spent in these divisions, there is a sure prospect, in most cases, of a handsome rate of interest accruing to Government—so unlike the results of the huge Kodayar project or of the Periyár bridge. After Government had irrevocably committed itself to the latter scheme, Diwan Madhava Row had to admit before the Popular Assembly that the cost of a bridge across the Periyár was enormous and that the ferry maintained at the crossing was sufficient to "fully meet the traffic which is inconsiderable." Is it possible to conceive a stronger condemnation of the scheme? Another complaint about the Public Works Department is that the system of check and the whole routine of the administrative machinery lead directly and inevitably to delay, waste and misappropriation and that the department as a whole is out of touch with the needs of the people and the conditions of the country. The question has often been asked what is the

remedy for such a state of things. The one remedy is to break through the absurd custom that a European should be the head of the department and to select a really competent and honest individual to reorganise the department. With the prospects obtainable in this country it is surely impossible to attract capable and honest Europeans having the necessary professional qualifications. If a tried and trusted native of the country is chosen for the post, we may expect great good to arise therefrom. For fear that it may appear that we are writing in this strain to plead for any particular person, we shall not mention any names. But we firmly believe that, though men of such calibre are not very plentiful, it is not impossible to find one or two individuals of this stamp in the service. If it is thought to be too drastic to put such an individual at the head of affairs, why not appoint him as a Secretary to Government having charge of the Public Works section? With the support of Government, he can do much to put the department on a satisfactory basis. Whether this particular suggestion is adopted or not, it is surely high time to apply some heroic remedy. Otherwise the Travancore Public Works Department will continue to be in future what it has been in the past—a Department for the Waste of Public money.

VI.—MISCELLANEOUS.

SWADESAMITRAN,
Madras,
Sept. 28th, 1908.

The Indians and the Italians.

18. The *Swadesamitran*, of the 28th September, says:—An English journal called *Stadit* compares the present position of the Indians with that of the Italians many years back and remarks:—"When there was once a great famine in Italy, impeding all trade and manufacture, the people emigrated in large numbers to foreign countries, earned money there, sent it to their motherland and raised it again to an opulent condition. Why not the Indians also do the same thing now?" But to which country are the Indians to migrate? Wherever the whites have settled, they have placed restrictions on the entry of the Indians into that tract! When the Indians are thus prevented from entering any other country, how is it possible for them to earn money elsewhere and help their motherland?

SWADESAMITRAN,
Madras,
Sept. 30th, 1908.

The coming Congress.

19. With reference to the strong protest made by a number of gentlemen in Madras and the mofussal against holding the Congress this year in Madras, the *Swadesamitran*, of the 30th September, observes:—Due weight must be attached to this protest, not only because of the position of the persons making it, but also because of its being based on the present condition of India; for who can deny that the condition of India now is not what it used to be? The mental state of the Government is such that the least thing creates a suspicion therein. They regard as enemies even those who have an unchangeable love for the British rule and who believe that India can have salvation only from the British. Though we know that it is only a few that commit vicious deeds against the British Government, some Englishmen in India and in England think that the number of these mischievous persons is far greater and terrify the Government. These insist that we should make an open declaration of our loyalty and also properly criticise those that are disloyal. While this is the state of mind of the authorities, the popular mind too is in a disturbed state. The people are afraid that any statement about any subject will engender the suspicion of the Government. On the whole, there is not mutual confidence between the rulers and the ruled, and, as Mr. Ananthacharlu and others say, more harm than good can result from convening the Congress at this juncture. There is no reason to think that this state of affairs will continue for ever. If the proposed reforms of Lord Morley are carried out, the mutual confidence between the rulers and the ruled will be restored and the authorities will begin to listen to the words of the people with sympathy and affection. This time is sure to come soon and everything good will come out of the Congress then. So the people are anxiously awaiting the decision of the Provincial Congress Committee.

The Viceroy's message of sympathy to the Nizam of Hyderabad.

SWADESAMITRAN, *Madras*, Oct. 1st, 1908.

20. Commenting on the message sent to the Nizam by the Viceroy, expressing his sympathy with the sufferings and losses caused to the people by the recent floods in the Hyderabad State, the *Swadesamitran*, of the 1st October, remarks that while this act of the Viceroy indicates his largeheartedness, he could have shown the same to better advantage if he had rendered some pecuniary aid to relieve the people in their present distress.

"Our misfortune."

HINDU KESARI, *Madras*, Sept. 21st, 1908.

21. Referring to the many drawbacks in agriculture in India, the *Hindu Kesari*, of the 21st September (received on the 29th September) observes:—Had our ancients clearly understood the modern science of agriculture, the Indian wheat would not only have gained reputation for itself and procured large profits, but would have already removed the sad misfortune of India being subject to foreigners, improved its condition and contributed to the prosperity and happiness of the people. Therefore, O patriots! as India is our country, work for its improvement with intense love for it and make efforts to develop her agriculture and trade. Our life is short. Do not waste your time in hankering after material happiness. Why not spend your time in elevating your own country? Banish your fear of foreigners and make yourselves bold like the Bengalees. Owing to the cowardice of our countrymen, the utter want of enthusiastic adventures, the lack of enthusiasm on the part of the educated persons not to speak of their indifference to the improvement of the country, and the absence of union among us, the foreigners have appropriated even our trade, reduced our country to a miserable condition and worked for the prosperity of their own countries. Instead of elevating our India, we are caught in their meshes and are like living corpses. It may be asserted that it is not manly of us to be like slaves. It is because there had been no union and patriotism among us that foreigners were able to step into our country.

"Ourselves."

HINDU KESARI, *Madras*, Sept. 21st, 1908.

22. The *Hindu Kesari*, of the 21st September (received on the 29th September) writes under "Ourselves":—We shall publish in this paper all matters tending to the progress of the country. As the desire for the service of the country alone has prompted us to establish (publish) this paper, we request you, O, countrymen! to help us in our undertaking by all means and make it a complete success.

Police evidence in sedition cases.

KERALA SANCHARI, Sept. 23rd, 1908.

23. A leader in the *Kerala Sunchari*, of the 23rd September, referring to the Karúr sedition case, says that the police evidence in such cases is being regarded as unsatisfactory, owing to the perfunctory and imperfect way in which such speeches are reported by them at present, and a suggestion is made that some of the Sub-Inspectors of Police in each district should be trained in shorthand to enable them to report the speeches in toto. The attention of the Inspector-General of Police is invited to the matter.

[Issued, 6th October 1908.]

20. [illegible] the Viceroy [illegible] with the [illegible] to the people [illegible] of the [illegible] mission of the Viceroy [illegible] the same to better advantage if he [illegible] the people in their present distress.

21. [illegible] Our [illegible] would not only have gained [illegible] but would have [illegible] improved the condition [illegible] happiness of the people. [illegible] India [illegible] work for its improvement [illegible] her agriculture and trade. [illegible] hankering after material happiness. Why not spend your time in [illegible] your own country? [illegible] Owing to the [illegible] the [illegible] persons [illegible] the country, and the [illegible] our [illegible] has been [illegible] into the country.

22. The [illegible] of the [illegible] September [illegible] the progress of the country. [illegible] proposed [illegible] complete success.

23. A [illegible] September [illegible] of the [illegible] of [illegible] of India [illegible]

CONFIDENTIAL. **No. 41 of 1908.**

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 10th October 1908.

CONTENTS.

LIST OF NEWSPAPERS.

ENGLISH PAPERS OWNED BY NATIVES.

I.—FOREIGN POLITICS.

PAGE

The Racial Question—Australia 680
Will they ever act at all? .. .. ib.

II.—HOME ADMINISTRATION.

(*b*) *Courts*—

Bail at last 681
The case against the *Mahratta* for contempt of court .. 682

(*d*) *Education*—

Free primary education .. .. ib.

(*k*) *General*—

The Indian Constitution 683

II.—HOME ADMINISTRATION—*cont.*

PAGE

(*k*) *General*—cont.

The spirit of Lord Morley's reforms 684

IV.—NATIVE STATES.

The Mysore Representative Assembly 686
Mysore Diwan's idea of nationalism 687
The Travancore Popular Assembly 688

VI.—MISCELLANEOUS.

The Congress 689
The decline of British trade 690
Loyalist celebration .. .. ib.
Loyal Corporation .. .. ib.
The Madras Congress 691

VERNACULAR PAPERS.

I.—FOREIGN POLITICS.

PAGE

Relations between Germany and England 692

II.—HOME ADMINISTRATION.

(*b*) *Courts*—

The conviction of Mr. Kelkar .. .. ib.

(*e*) *Local and Municipal*—

Madras Corporation .. .. ib.

(*g*) *Forests*—

Government firewood depots .. .. ib.

(*h*) *Railways*—

Accidents and delay in the conveyance of goods by railways 693

(*k*) *General*—

The British Government and the Indians .. .. ib.
The release of Mr. G Subramania Aiyar .. .. ib.
What is the cause of our dissatisfaction with the British Government? 694
India and the duty of England .. .. ib.

II.—HOME ADMINISTRATION—*cont.*

PAGE

(*k*) *General*—cont.

The proposed reforms of Lord Morley 695
Unrest in India .. .. ib.
Military expenditure in India .. .. ib.

III.—LEGISLATION.

Arms Act .. .. ib.

IV.—NATIVE STATES.

The Press Law in Mysore 696

VI.—MISCELLANEOUS.

The Indians in the Transvaal .. .. ib.
The Anglo-Indians and the Indian University degrees .. 697
Our brethren in the Transvaal .. .. ib.
Reforms in the administration 698
Self-sacrifice .. .. ib.
Our misfortune 699
The coming Congress .. .. ib.
The Proclamation Day 700
The Empire Day Celebration .. .. ib.
The causes of poverty of India .. .. ib.

LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Number of copies ordinarily issued.	Dates of papers received and examined during the third quarter of 1908.
	ENGLISH.			
	Monthly.			
1	"Indian Review"	Madras	2,500	July and Aug. 1908.
	Bi-monthly.			
2	"Carlylean"	Rajahmundry	300	First and third weeks of June 1908.
3	"Patriot"	Vellore	100	15th and 31st July; 15th and 31st Aug.; and 15th and 30th Sept. 1908.
	Weekly.			
4	"Bharata"	Rajahmundry	1,000	10th, 17th, 24th and 31st July; 7th, 21st and 28th Aug.; and 11th, 18th and 25th Sept. 1908.
5	"South Indian Mail"	Madura	450	6th, 13th and 27th July; 3rd, 10th, 17th, 24th and 31st Aug.; and 7th, 14th, 21st and 28th Sept. 1908.
6	"East Coast News and Advertiser"	Waltair	400	2nd, 9th, 16th, 23rd and 30th July; 6th, 13th, 20th and 27th Aug.; and 3rd, 10th, 17th and 24th Sept. 1908.
7	"Wednesday Review"	Trichinopoly	450	1st, 8th, 15th, 22nd and 29th July; 5th, 12th, 19th and 26th Aug.; and 2nd, 9th, 16th, 23rd and 30th Sept. 1908.
8	"United India and Native States"	Madras	315	4th, 11th, 18th and 25th July; 1st, 8th, 15th, 22nd and 29th Aug.; and 5th, 12th, 19th and 26th Sept. 1908.
9	"Cochin Argus"	British Cochin	250	4th, 11th, 18th and 25th July; 1st, 8th, 15th, and 22nd Aug.; and 19th and 26th Sept. 1908.
10	"Malabar Herald"	Do.	712	4th, 11th, 18th and 25th July; 1st, 8th, 15th, 22nd and 29th Aug.; and 19th and 26th Sept. 1908.
11	"Liberal"	Madras	1,250	5th, 12th, 19th and 26th July 1908.
12	"Travancore Times"	Nagercoil	150	7th, 14th, 21st and 28th July; 4th and 11th Aug.; and 1st, 8th, 15th and 22nd Sept. 1908.
	Bi-weekly.			
13	"West Coast Spectator"	Calicut	630	1st, 4th, 8th, 11th, 15th, 18th, 22nd, 25th and 29th July; 1st, 5th, 8th, 12th, 15th, 19th, 22nd, 26th and 29th Aug.; and 2nd, 5th, 12th, 16th, 19th, 23rd and 30th Sept. 1908.
14	"Muhammadan"	Madras	460	2nd, 6th, 9th, 13th, 16th, 20th, 23rd, 27th and 30th July; 3rd, 6th, 10th, 13th, 20th, 24th, 27th and 31st Aug.: and 3rd, 7th, 10th, 14th, 17th, 21st, 24th and 28th Sept. 1908.
	Tri-weekly.			
15	"Western Star"	Trivandrum	560	4th, 7th, 9th, 11th, 14th, 16th, 21st, 23rd, 25th, 28th and 30th July; 1st, 4th, 6th, 8th, 11th, 13th, 18th, 20th, 22nd, 25th, 27th and 29th Aug.: and 1st, 3rd, 5th, 10th, 12th, 15th, 17th, 19th, 22nd, 24th, 26th and 29th Sept. 1908.
16	"Malabar Daily News and Trivandrum Telegraph."	Calicut	425	2nd, 4th, 7th, 9th, 11th, 14th, 16th, 18th, 21st, 23rd, 25th, 28th and 30th July; 1st, 4th, 6th, 8th, 11th, 13th, 15th, 18th, 20th, 22nd, 25th, 27th and 29th Aug.; and 1st, 3rd, 5th, 10th, 12th, 15th, 17th, 19th, 22nd, 24th, 26th and 29th Sept. 1908.
	Daily.			
17	"Hindu"	Madras	3,470 (Daily, Tri-weekly and Weekly included.)	Issues of all the dates of July, Aug. and Sept. 1908, excepting Sundays and holidays.
18	"Madras Standard"	Do.	2,700 (Students' edition included.)	
19	"Indian Patriot"	Do.	1,150 (Daily and Tri-weekly included.)	
20	"Daily Post"	Bangalore	500	

No.	Names of newspapers.	Place of publication.	Number of copies ordinarily issued.	Dates of papers received and examined during the third quarter of 1908.
	VERNACULAR.			
	TAMIL.			
	Monthly.			
21	"Viveka Chintamani"	Madras	Not known.	July 1908.
22	"Chakravartini"	Do.	200	March and April 1908.
23	"Indian Law Gazette"	Do.	400	May, June and July 1908.
24	"Chandrodayam"	Do.	700	July and Aug. 1908.
25	"Lawyer"	Do.	375	May, June, July and Aug. 1908.
26	"Bhuloka Vyasan"	Do.	300	March, April and May 1908.
27	"Shanmuka Vilasa Sankaran"	Do.	500	May, Aug. and Sept. 1908.
	Bi-monthly.			
28	"Satyavartamani" †	Pasumalai	380	1st and 15th July; 1st and 15th Aug.; and 1st and 15th Sept. 1908.
29	"Coimbatore Kalanidhi"	Coimbatore	200	15th June; 1st and 15th July; and 1st and 15th Aug. 1908.
	Weekly.			
30	"Dravida Dipam"	Madras	300	29th June; 8th, 15th, 22nd and 29th July; 8th, 15th, 22nd and 29th Aug.; and 8th, 15th, 22nd and 29th Sept. 1908.
31	"Vikata Dutan"	Do.	575	4th, 11th, 18th, and 25th July; 8th, 15th, 22nd and 29th Aug.; and 5th, 12th and 19th Sept. 1908.
32	"India"	Do.	600	4th, 11th, 18th and 25th July; 1st, 8th, 15th, 22nd and 29th Aug.; and 5th Sept. 1908.
33	"Swadesabhanu"	Do.	250	12th and 19th July 1908.
34	"Lokopakari"	Do.	550	3rd, 10th, 17th, 24th and 31st July; 7th, 14th, 21st and 28th Aug.; and 4th, 11th, and 18th Sept. 1908.
35	Agnikuladittan	Do.	350	27th June; 4th, 11th, 18th and 25th July; 1st, 8th, 15th and 22nd Aug.; and 5th, 12th and 19th Sept. 1908.
36	One Pice Tamilian *	Do.	500	1st, 8th, 15th, 22nd and 29th July; 5th, 12th, 19th and 26th Aug.; and 2nd, 9th, 16th, 23rd and 30th Sept. 1908.
37	"Kesari"	Do.	200	1st, 8th, 15th, 22nd and 29th July; and 5th, 12th, 19th and 26th Aug. 1908.
38	"Desabhimani"	Cuddalore	400	1st, 8th, 15th, 22nd and 29th July; 5th, 12th, 19th and 26th Aug; and 2nd, 9th, 16th and 23rd Sept. 1908
39	"Jananukulan" †	Tanjore	1,000	4th, 11th, 18th and 25th July; 3rd 8th, 15th and 22nd Aug.; and 5th, 12th, 19th and 26th Sept. 1908.
40	"Nagai Nilalochani" †	Negapatam	250	6th and 27th July; 3rd and 10th Aug.; and 14th and 28th Sept. 1908.
41	"Travancore Abhimani"	Nagercoil	150	19th June; 10th July; 14th and 28th Aug.; and 11th Sept. 1908.
42	"Yathartha Vachani" †	Kumbakónam	1,000	4th, 11th, 18th and 25th July; 1st, 8th, 15th, 22nd and 29th Aug.; and 5th, 12th, 19th and 26th Sept. 1908.
43	"Suryodayam" †	Pondicherry	300	21st and 28th June; and 5th July 1908.
44	"Dakshana Dipam"	Salem	500	14th, 21st and 28th July; 4th, 11th, 18th and 25th Aug.; and 1st, 8th, 15th and 22nd Sept. 1908.
	Bi-weekly.			
45	"Nyayabhimani" †	Karikal	300	27th and 30th July; 6th, 10th, 13th, 17th, 20th, 24th, 27th and 31st Aug.; and 10th, 17th, 21st, 24th and 28th Sept. 1908.
46	"Hindu Nesan"	Madras	600	2nd, 6th, 9th, 13th, 16th, 23rd, 27th, and 30th July; 3rd, 6th, 10th, 13th, 17th, 20th, 24th, 27th and 31st Aug.; and 3rd, 7th, 10th, 14th, 17th, 21st, 24th and 28th Sept. 1908.
47	"Vijaya Vikatan"	Do.	700	25th July; and 1st, 5th, 8th, 12th, 15th and 22nd Aug. 1908.
	Daily.			
48	"Swadesamitran"	Madras	Daily, 1,200; Tri-weekly. 2,000.	All the days of July, Aug. and Sept. 1908, excepting Sundays and holidays.

---

* Name changed into "Tamilian" from the 24th August 1908.

† With reference to these papers the number of copies issued has been given from the figures furnished in the returns of the second quarter, those for the present quarter not having been received yet.

No.	Names of newspapers.	Place of publication.	Number of copies ordinarily issued.	Dates of papers received and examined during the third quarter of 1908.
	TELUGU.			
	Monthly.			
49	"Aryanathabodhini"	Cocanada	600	June, July and Aug. 1908.
50	"Kalavati"	Rajahmundry	200	April, May, June and July 1908.
51	"Manorama"	Do.	600	April, May and June 1908
52	"Messenger of Truth"	Madras	5,750	Feb., Mar., Apl , May, June, July, Aug. and Sept. 1908.
53	"Millennial Light"	Mysore	Not known.	June, July. Aug. and Sept. 1908.
54	"Samrajyapradayini"	Vellatur	250	June, July, Aug. and Sept. 1908.
	Bi-monthly.			
55	"Andhradesaranjani"	Madras	70	10th and 25th July ; 10th and 25th Aug. ; and 10th and 25th Sept. 1908.
56	"Bharatamata"	Vizianagram	Not known.	1st June ; 1st and 15th July ; 1st and 15th Aug. ; and 1st Sept. 1908.
57	"Industry"	Ellore	3,500	1st and 15th July 1908 ; 1st Nov. 1907 ; and 1st Sept. 1908.
58	"Vysia"	Guntúr	2,000	15th June ; 1st and 15th July : 1st and 15th Aug. ; and 1st and 15th Sept. 1908.
	Weekly.			
59	"Akasavani"	Rajahmundry	Not known.	30th July ; 6th, 13th. 20th and 27th Aug. ; and 3rd, 10th, 17th and 24th Sept. 1908.
60	"Andhra"	Tenali	400	30th June 1908.
61	"Andhrabharati"	Rangoon	Not known.	16th and 23rd Sept. 1908.
62	"Andhrakesari"	Rajahmundry	1,650	3rd, 10th, 17th, 24th and 31st July ; 7th, 14th, 21st and 28th Aug. ; and 4th and 11th Sept. 1908.
63	"Andhrapatrika"	Bombay	Not known.	9th, 16th and 23rd Sept. 1908.
64	"Bharatamata"	Vizianagaram	Do.	15th and 22nd Sept. 1908.
65	"Bhavani"	Nellore	400	3rd, 10th, 17th, 24th and 31st July ; 7th, 14th, 21st and 28th Aug. ; and 4th, 11th and 18th Sept. 1908.
66	"Desabhimani"	Guntúr	150	29th June ; 6th and 20th July ; 3rd, 10th, 17th, 24th and 31st Aug. ; and 7th, 14th and 21st Sept. 1908.
67	"Kistnapatrika"	Masulipatam	1,850	5th, 12th, 19th and 26th July : 2nd, 9th, 16th, and 30th Aug. ; and 6th, 13th and 20th Sept. 1908.
68	"Navayuga"	Do.	Not known.	2nd, 9th and 16th July 1908.
69	"Ravi"	Cocanada	850	2nd, 9th, 16th, 23rd and 30th July ; 6th, 13th, 20th, and 27th Aug. ; and 3rd, 10th, 17th, and 24th Sept. 1908.
70	"Sasi"	Do.	Not known.	18th and 25th July ; 1st, 8th, 15th, 22nd and 29th Aug. ; and 5th and 12th Sept. 1908.
71	"Suseela"	Anakapalli	120	2nd and 9th July 1908.
72	"Swaraj"	Bezwada	300	1st July 1908.
73	"Voice of Truth"	Cocanada	450	24th June ; and 1st, 8th, and 15th July 1908.
	Bi-weekly.			
74	"Andhraprakasika"	Madras	600	1st, 4th, 8th, 11th, 15th, 18th, 22nd, 25th and 29th July ; 1st, 5th, 8th, 12th, 15th, 19th, 22nd, 26th and 29th Aug. ; and 2nd, 5th, 9th, 12th, 16th, 19th, 23rd and 26th Sept. 1908.
75	"Sasilekha"	Do.	500	30th June ; 3rd, 7th, 10th, 14th, 17th, 21st, 24th, 28th and 31st July ; 4th, 7th, 11th, 14th, 18th, 21st, 25th and 28th Aug. ; and 1st, 4th, 8th, 11th, 15th, 18th, 22nd, 25th and 29th Sept. 1908.
	CANARESE.			
	Daily.			
76	"Bharathi" *	Bangalore City	..	14th, 15th, 20th, 21st, 22nd, 23rd, 24th, 25th, 27th, 28th, 29th, 30th and 31st July ; and 1st, 3rd, 4th, 5th, 6th, 7th, 8th, 10th, 11th, 13th, 14th, 15th, 17th, 18th, 19th, 20th, 21st, 22nd, 24th, 25th and 26th Aug. 1908.
	Bi-weekly.			
77	"Vrittanta Chintamony" †	Mysore	235 Weekly, 930	1st, 4th, 8th, 11th, 15th, 18th, 22nd, 25th and 29th July ; and 1st, 5th, 8th, 12th, 15th, 22nd and 26th Aug. 1908.

* Return not received. Stopped from the 26th August. † Stopped from the 26th August.

No.	Names of newspapers.	Place of publication.	Number of copies ordinarily issued.	Dates of papers received and examined during the third quarter of 1908.
	CANARESE—*cont.*			
	Weekly.			
78	"Mysore Star"	Mysore	2,000	6th, 13th, 20th and 27th July; 3rd, 10th, 17th, 24th and 31st Aug.; and ~~14th,~~ 21st and 28th Sept. 1908.
79	"Nadegannadi" *	Bangalore	900	4th, 11th, 18th and 25th July; and 1st, 8th, 15th, 22nd and 29th Aug. 1908.
80	"Satyadeepika"	Mangalore	925	3rd, 10th, 17th, 24th and 31st July; 7th, 14th, 21st and 28th Aug.; and 4th, 11th, 18th and 25th Sept. 1908.
81	"Vrittanta Patrika"	Mysore	4,948	2nd, 9th, 16th, 23rd and 30th July; 6th, 13th, 20th and 27th Aug.; and 3rd, 10th, 17th and 24th Sept. 1908.
	Periodicals.			
	Bi-monthly.			
82	"Swadeshabhimani"	Mangalore	1,050	1st and 16th July; 1st and 16th Aug.; and 1st and 16th Sept. 1908.
83	"Veerakesari" †	Madras	900	31st July; 15th Aug.; and 15th Sept. 1908.
	Monthly.			
84	"Sri Krishna Sukthi"	Udipi	750	June, July and Aug. 1908.
85	"Vikatapratapa" ‡	Bangalore	3,000	July, Aug. and Sept. 1908.
	MALAYALAM.			
	Monthly.			
86	"Jenmi"	Palghat	..	July, Aug. and Sept. 1908.
	Tri-monthly.			
87	"Kerala Chintamoni"	Trichur	550	3rd and 25th July; 4th, 14th and 25th Aug.; and 11th and 14th Sept. 1908.
88	"Kerala Mitram"	Cochin	100	1st, 11th and 21st July; 1st, 11th and 21st Aug.; and 1st, 11th and 21st Sept. 1908.
89	"Vignana Mangeri"	Mararikulam	1,250	15th and 25th July; 5th, 15th and 26th Aug.; and 5th, 15th and 26th Sept. 1908.
	Weekly.			
90	"Kerala Patrika"	Calicut	650	4th, 11th, 18th and 25th July; 1st, 8th, 15th, 22nd and 29th Aug.; and 12th, 19th and 26th Sept. 1908.
91	"Kerala Sanchari"	Do.	640	1st, 8th, 15th and 29th July; 5th, 12th, 19th and 26th Aug.; and 2nd, 16th, 23rd and 30th Sept. 1908.
92	"Manorama"	Do.	600	3rd, 10th, 17th, 24th and 31st July; 7th, 14th, 21st and 28th Aug.; 4th, 18th and 25th Sept. 1908.
93	"Malayali"	Tangasséri	1,075	4th, 11th, 18th and 25th July; 1st, 8th, 15th and 29th Aug.; and 5th, 19th and 26th Sept. 1908
94	"Nazrani Dipika"	Mannanam	500	7th, 14th, 21st and 28th July; 4th, 11th, 18th and 25th Aug; and 1st, 8th, 15th, 22nd and 29th Sept. 1908.
95	"Bharata Bandhu"	Palghat	300	4th and 11th July; 1st, 8th, 15th, 22nd and 29th Aug.; and 12th and 19th Sept. 1908.
96	"Mitavadi"	Tellicherry	1,275	5th, 12th, 19th and 26th July; 2nd, 9th, 16th, 23rd and 30th Aug.; and 13th, 20th and 27th Sept. 1908.
97	"Kerala Shobhini"	Ottappalam	400	8th July; and 5th, 12th and 19th Aug. 1908.
98	"Bharata Shobhini"	Alappuzha	1,500	1st, 8th, 15th, 22nd and 29th July; 5th, 12th, 19th and 26th Aug.; and 2nd, 16th and 23rd Sept. 1908.
99	"Kerala Tharaka"	Thiruvalla	1,200	18th and 25th Aug.; and 1st, 8th, 15th and 23rd Sept. 1908.
	Bi-weekly.			
100	"Swadeshabhimani"	Vakkam	795	1st, 4th, 8th, 11th, 15th, 18th, 22nd, 25th and 29th July; 1st, 5th, 8th, 12th, 15th, 19th, 22nd, 26th and 29th Aug.; and 11th, 16th, 19th, 23rd and 26th Sept. 1908.
101	"Malayala Manorama"	Kóttayam	1,403	1st, 4th, 8th, 11th, 15th, 18th, 22nd, 25th and 29th July; 1st, 5th, 8th, 12th, 15th, 19th, 22nd, 26th and 29th Aug.; and 2nd, 5th, 12th, 16th, 19th, 23rd and 26th Sept. 1908.

* Stopped from the 29th August. † Published at irregular intervals. ‡ Stopped.

ENGLISH PAPERS OWNED BY NATIVES.

I.—Foreign Politics.

The Hindu,
Madras,
Oct. 2nd, 1908.

The Racial Question—Australia.

1. The *Hindu*, of the 2nd October, writes:—"We remember having once heard a remark that while the Australian exclusion of colored people is due to reasons of policy, that of South Africa is due to inveterate race-hatred and prejudice. Practical-minded people will not be inclined to see much in this distinction without difference. Perhaps after all, to say to the colored man 'the honour of your presence would at present cause inconvenience' instead of 'get out, you, d—— d nigger' might be a lesson in politeness and indicate good-breeding, but in so far as the ejected party is concerned, we do not suppose there would be much material difference, seeing that he stays out all the same in either case. This policy of the closed door has been having a good deal of discussion in the London papers received by the last mail. The London *Times* has an article from its special correspondent entitled 'A white Australia and its defence', which, though we do not agree with its conclusions, we must say is temperately and reasonably argued. One feature of the whole situation is the peculiar attitude that has been taken up by England. That attitude would seem to be one of 'let well alone.' Such a policy is no doubt excellent in the abstract. Sitting on the hedge, though a delicate and difficult feat, may present attractions to a certain type of mind. The unfortunate thing, in such a position is that it is apt to be misunderstood by both parties. When we say this, we must not be taken as remiss in appreciating England's delicate position. The delicacy of the position is not likely to diminish but rather to increase in course of time; when the new and various activities which are at work in the East have succeeded in galvanising the East into life, we do not suppose the Eastern people will put up patiently with the exclusive selfishness of the whites in Australia and elsewhere. The cool selfishness of a population of five millions of people appropriating a territory of three million square miles and proposing to exclude all whose skin is not white, would be amusing if it were not for the very grave issues involved in the question. That the thing has been successfully done hitherto at all, is no doubt due to a consciousness of British protection in case of complications with the nationalities excluded. But this consciousness has not made Australia in the least careful to avoid these complications. Indeed Australia reminds one of a child grown up enough to have desires of its own and stick to them with perverse pertinacity, but not yet enough to take the responsibility for its actions. The bigger brother is always in the background and the child is conscious of it. But in this perpetual countenancing of Australian action, the British Government is evidently not able to recognise an injustice to others, an invidious difference in treatment which has not been without its effect in accentuating racial differences.

"* * * * *".

The Indian Patriot,
Madras,
Oct. 8th, 1908.

Will they ever act at all?

2. The *Indian Patriot*, of the 8th October, writes:—"The latest news from the Transvaal is that seventy-six Indians have been sentenced to pay a fine of twenty-five pounds or in default two months' imprisonment; of course they have gone to prison, for that is the way they fight out in South Africa, and every time that a man goes to gaol there is a sensation, and more men come forward to go to gaol and always manage to go. For the credit of the Boer Government it has to be said that they do not mean to give way, and so far as their gaols are concerned, they are resolved to fill them up with Indians, and if necessary, liberate criminals of other classes to find room. The Indians

and the Boers are a very clever match and they are fighting it out, and we may depend upon it, will fight to the bitter end. If the Indians resort to passive resistance the Boers aim at the extermination of Indians as a whole, so that, as far as possible, there may not be many Indians to war against. Reuter wiring day before yesterday, for instance, told us that fifty-eight Indians who returned to Transvaal after a visit to India have been sentenced to two months' imprisonment in addition to deportation. They could have deported them and saved two months' prison rations for fifty-eight prisoners, but the deported people always come back again and get themselves arrested and hauled up; and, therefore, the Government would show them what their gaols are like, and a particularly harsh treatment may intimidate some of the Indians into giving up the warfare. 'This has infuriated the Indian community,' says Reuter, 'old residents and their children being treated as prohibited immigrants.' It is good they are infuriated from an agitator's point of view, for it will serve to keep up the spirit; but how long is this sort of thing to go on? Has not the Imperial Government any responsibility whatsoever? Some time ago we heard that some correspondence was going on and that the question was having 'careful consideration'. But if the arrest of domiciled Indians returning from their country, or the imprisonment of seventy-six Indians, is the result of such correspondence or consideration, we have to give up hope. But if the Imperial Government refrain from taking any definite action promptly they will rue it not long after. Signs are not wanting to show that the Boer has fully understood the faltering mood of the Imperial Government, and is not slow to ascribe it to fear of displeasing them; and if the English are not going to tell them that the Boer is still to be kept under control he will manage to get out of hand. Unfortunately, too, Mr. Chamberlain is out of office and Parliament. The Boer would certainly respect him better. Reuter wiring yesterday said that at a meeting of Het Volg at Johannesburg Mr. Smuts urged that the convention at Durban which meets on the 12th instant would afford an opportunity for a most conclusive settlement between British and Dutch. It should mean equal rights and a new start, with neither race handicapped. South Africa, he declared, must become one united country. We suppose Mr. Smuts has been plain enough this time, and he would settle the English question as he would settle the Indian question if he can help it. It remains to be seen what steps the British Government will take in the matter. Just as we go to press we hear that Mr. Ghandhi has been arrested; surely the Indians in Transvaal question is going to assume awful proportions."

II.—HOME ADMINISTRATION.

(b) *Courts.*

THE INDIAN PATRIOT,
Madras,
Oct. 2nd, 1908.

Bail at last.

3. The *Indian Patriot*, of the 2nd October, writes:—"The news that bail has been granted to the accused in the Midnapore bomb case, which our Calcutta correspondent wires to-day, will be received throughout the country with the greatest satisfaction. The two whose confessions, true or false, were responsible for this terrible tale which kept up Midnapore in the public mind for so long a time, have not been released on bail, and that is perhaps as it should be. Mr. Justice Mitter has once more proved to the world, as he did in company with Justice Fletcher in the Bloomsfield murder case which created so much sensation in India and England, that the Calcutta High Court is the palladium of justice. That so many respectable men, without any evidence whatsover, should have been shut up in gaol since July last, was unbearable to the public; and the repeated applications for adjournment on the one hand and persistent refusal of bail on the other shook public confidence in the impartiality of justice administered in Midnapore. Meanwhile the lot of the under-trial prisoners in gaol was made public, and that was a state of things which was enough to melt a stone. It made a very deep impression on the public mind that respectable men, without any case

made out against them, should be thrown into solitary cells and kept on insufficient food, and subjected to a treatment which they never deserved. If bail should have been refused even now by the Calcutta High Court we do not know what would have been the fate of the accused. Without facilities to have legal aid, and interviews with pleaders being impossible under the circumstances, they would have had nothing but to take fate as it came. Perhaps, as in the case of Arabinda Ghosh, the court might have allowed any of the accused, after a 'careful' search, to interview his counsel in the court room; but a hasty consultation like that would not have served any useful purpose; and delays and calls for adjournment would have been indispensible. By granting them bail Mr. Justice Mitter has done them nothing but the barest justice; and if the Magistrate at Midnapore could proceed with the case promptly, and not make it another Alipore trial, we may look forward to a speedy close of the Midnapore drama."

THE SOUTH INDIAN MAIL,
Madura,
Oct. 5th, 1908.

The case against the *Mahratta* for contempt of court.

4. Criticising the case against the *Mahratta* for contempt of court, the *South Indian Mail*, of the 5th October, remarks:—" . . . . The order of the Bombay High Court is unique in point of severity and indefiniteness. The attempt of the said High Court to bring pressure upon conscience is the mediæval practice of cowing down a person into submission. That Mr. Kelkar does not see his way to apologise is a matter of conscientious scruple. Any attempt to make him false to his conscience reminds us only of the method adopted in the middle ages to bind down conscience. What the end of the matter will be if Mr. Kelkar does not become convinced of that court's order, we cannot forecast. His Majesty, the Secretary of State for India, and the Anglo-Indian bureaucracy give out expressions of genuine sympathy. There is yet what is called the Darjeeling mail case assault. Even some Anglo-Indian papers characterised the said case as one in which there was a failure of justice. In the intensity of its excitement, the present Midnapore sensations out-Herod the Herod of Jamalpore raids. Instances unfortunately are not a few in which punishment on Indians is inflicted before trial. The present Midnapore wailings are intensely of a tragic nature.

We need not spend many words and arguments to say that the Proclamation is only a pen-picture and a word painting. The Transvaal Asiatic question has again assumed an alarming aspect. We are very often treated to harrowing news of oppression to which the handful of white settlers there deliberately subject our countrymen. We have freely quoted in our columns the opinion of Mr. L. W. Ritch, the London Agent of our countrymen in the Transvaal, as to how the Imperial Government is unable to vindicate the Indian citizenship. The whole question reduces itself to this. The coloured settlers, either in the Transvaal or elsewhere, are a menace to white civilisation and hence the policy of exclusion, restriction, or prohibition of them ought to be a pious white duty; the rights of Indian citizenship there avails him nothing. The policy of the exclusion laws will be to coop up the Indians within the limits of India. Our countrymen there are again to make a heroic self-sacrifice and to repeat the desperate struggle for recovering lost ground. It is not profitable to make a forecast of it. The situation is sufficiently grim."

(*d*) *Education.*

THE WEDNESDAY REVIEW,
Trichinopoly,
Oct. 7th, 1908.

Free primary education.

5. The *Wednesday Review*, of the 7th October, contains the following:—"A curiously worded telegram is published from Simla on the subject of free primary education. The public have been expecting a substantial reform in the direction indicated in the Government of India's original communication on the subject. We now learn that the local Governments have submitted their reports and that the question is under consideration at Simla but that 'opinions are not favourable to free education though there has been a plea

for placing education within the reach of all classes.' The telegram, nevertheless, contains an assurance that something will be done. It is difficult to form any idea of what that something could possibly be except that the subject will be shelved and made to share the fate of many other contemplated reforms of a like nature. For if opinions are not favourable to the principal points of the scheme suggested, no reform worth mentioning could be introduced by the Government of India unless they differ from these unfavourable opinions. The Government's view of education in general appears to be in a state of uncertainty at more points than one but it was thought that they were favourably disposed to the progress of primary education in the country and really desired to bring it within the reach of all classes. We are afraid, on reading the telegram, that there is some doubt in the minds of some of those in charge of the local Governments even on these elementary points. We trust the Government of India will take a more liberal and sensible view than what is contained in the opinions referred to in the telegram and resolve on a real and beneficial scheme of reform. It will not do, at so late a stage in the history of British rule, to rest contented with having done something unless that something is a sure and decisive step towards making primary education free and popular."

(*k*) *General.*

THE SOUTH INDIAN MAIL,
Madura,
Oct. 5th, 1908.

The Indian Constitution.

6. The *South Indian Mail*, of the 5th October, writes:—"In 1833, the trade monopoly of the East India Company was abolished. Till then it paid its dividends to the shareholders; it drew its tributes. On the 1st of September 1858, the East India Company came to an end. Amid the last struggles of the Mutiny the modern period of Empire began. The Mutiny implied a final breach with the old tradition by which India had been governed in the interests of a corporation of merchants. The *London Daily News*, in its issue of September last, takes an impartial estimate of the British administration in India, past and present:—'The memory of the English people has selected in a rather arbitrary way such aspects of its records as we should wish to keep among the traditions of the Imperial race. We remember its incidental achievements in bringing order into the chaos of warring races and dying empires. We cherish the memory of individual administrators and soldiers, who worked as Christian men with a single eye to the good of the people whom they ruled. We like to think of Macaulay's achievements in laying the basis of a modern education and a civilised code of law. What we forget, too readily, is that the whole machine was all the while grinding out profits for directors and shareholders at home. Who remembers, for example, that ghastly dispatch in which Warren Hastings, after a famine which had carried off one-third of the population of the people of Bengal, assured the apprehensive directors in London that, despite this calamity, a firm administration had enabled him to send home something more than the usual annual tribute? How often do we dwell on the fact that our protective tariffs killed the thriving home industries of India, destroyed in the interests of manufacturers at home the commerce in silks and cottons which had made India the world's loom before our coming, and prepared the poverty of to-day by compelling the peasantry to live by agriculture alone? Were it not for the admissions of official documents, it would seem an incredible legend that torture was in some provinces systematically used to draw from the peasantry the tribute of 50 or even 60 per cent. which we we were pleased to levy on their fields.'

"In noticing the defects in the system of rule now in vogue, the *Daily News* makes mention of the following:—'The ever-increasing military expenditure, the severity of taxation in relation to the poverty of cultivators, the almost total absence of any Governmental system of elementary education, and the failure to separate the administration of justice from the executive. The root of the inadequacy of this sincere and honest effort to play providence to an alien people, has lain in the fact that the bureaucracy has never acquired an Indian patriotism.' The Indian civilian looks forward to his furloughs and pensions and thinks of India all the while as 'an excellent place to quit.'

"We have of and on expressed the self-same views in these columns The approaching November I is quite the occasion to wipe off any kind of reproach against the administration, past and present. The whole Asia is awakening and vast political changes are taking place all over the continent. Persia, though not peacefully enjoying the benefits of its recent reformed constitution, is yet firmly convinced of the desirability of the government of a people by the people for the people. The dormant China has shaken off its lethargy and has issued forth an edict for a popular form of Government. Even Afghanistan and Siam are not quiet. They are throbbing with the newer impulses and are having their share of analogous changes suited to their circumstances and changes of development. The Mihat Pacha's ideal has now been realised by Turkey.

"Under the ægis of Britain, why should India stand outside the pale? Fifty years have rolled over the land since the grant of the boon of the Proclamation. The Indian Constitution is yet fundamentally autocratic, allowing the people no voice in any manner or degree in the control of their domestic concerns. Fiji is a small distant possession of the Crown in the South Pacific with a population of 120,124, of whom 2,459 only are Europeans. It is administered by a Governor assisted by an Executive Council, and has a Legislative Council, of ten official members, six elected members, and two native members. The Island of Cypress, with a population of 237,022 souls, is under a British High Commissioner assisted by an Executive and a Legislative Council: the legislature consisting of 18 members, 6 being office-holders and 12 elected, 3 by Muhammadans and 9 by non-Muhammadan voters. Ceylon is administered by a Governor assisted by an Executive Council of 5 members and a Legislative Council of 17 members including the members of the Executive Council, 4 other office-holders and 8 non-official members, nominated by the Governor as representing the different races and classes in the community. The present Indian Constitution is hardly better or stronger than that of a small Crown Colony. India waits for a large and liberal measure of political change in respect of the general structure of Indian Government equally in respect of the frame work of Indian Administration.

"In India, the supreme authority is vested under the Transfer Act of 1858 in the Governor-General in Council. The Council of the Governor-General at present consists of six ordinary members, besides the Commander-in-Chief, who is an extra-ordinary member. We have as yet no Indian representative in the Executive Council. For legislative purposes, the Council is expanded into a Legislative Council by the appointment of not less than 10 and not more than 16 persons resident in India as additional members. Of these not fewer than six ought to be officials. The Imperial Government has the right if necessary to require the Governor-General to introduce a measure in his Legislative Council and require 'also the members of his Government, whether ordinary or additional official members of the Council, to vote for it with the alternative of resigning their seats.'"

THE MADRAS STANDARD,
Madras,
Oct. 10th, 1908.

The spirit of Lord Morley's reforms.

7. The *Madras Standard*, of the 10th October, writes:—"Though we are not now in a position to know anything definite or in detail about the contemplated reforms in the methods of administration and government in India, there can be no doubt about the spirit in which Lord Morley has taken up the question. In his speeches,—especially in his recent utterances,—he has let the world understand that his own object is really what the King's Speech foreshadowed about two years ago, namely, the broadening of the basis of peace, order and good government in India, which, rightly interpreted, means the carrying out of measures for practically associating the people with the management of their own affairs. Whatever the methods may be the object itself is plain enough. In the draft proposals upon which public opinion was asked there was a shifting of the centre of

gravity of which Lord Morley seems not to have been aware. Public criticism has surely done a great deal to adjust the perspective and focus the light. In India itself the responsible officials seem to have realised the fundamental defects of their original scheme, so much so that it is now confidently asserted that the Government of India in their final draft have so modified it as to make it harmonise with the Indian demands. Whether the modifications adopted by the Government of India are such as will elicit complete public approval or not, Lord Morley himself has not kept us in doubt about his own intentions. In his famous reply to Lord Curzon, Lord Morley took that nobleman to task for his implied yet insistent demand for deliberately ignoring the claims and aspirations of Indians in dealing with Indian affairs. Lord Morley pointed out that in solving Indian problems Indian demands must be kept prominently in view; and if now both the Government of India and the Secretary of State have resolved to modify the original scheme of reform somewhat on the lines of the criticisms to which it was subjected in India, it is because they are anxious to satisfy legitimate Indian ambition. But it is still possible that fresh mistakes may be committed, which may stand in the way of the attainment of the end in view. It must be borne in mind that the Indian demand is not merely that the highest posts in the land should, in practice, be thrown open to Indians, but that a permanent channel of connection should be established between the Government and the people.

"In England and other countries where free institutions exist and flourish the progress in the art and methods of rule is steady and continuous, because men outside the permanent officialdom are constantly introduced into high responsible positions and, indeed, they direct the whole policy. An Englishman by his steady and meritorious public services, steadfast public virtues, judgment, eloquence, debating talent and wide and extensive knowledge of men, things and institutions may rise to eminence in the House of Commons and, without any previous official training, may suddenly be called upon to occupy one of the highest offices in the State and to work the official machine. The advantages which the country and the public derive from such a system are manifold. In it there is ample room for the new spirit and fresh ideas to show themselves. The official machinery is kept in a state of activity and animation such as would harmonise with the feelings and sentiments outside; so that whatever leaps to light outside, penetrates and vivifies the official sanctum and regulates the springs of the official machinery. In India, of course, the time is not come for the wholesale introduction of parliamentary Government. But as to what the goal should be there seems to be little or no difference of opinion. If we have understood the teachings of Lord Morley correctly and if we have followed the progress of British policy carefully, there seems to be no doubt that the mission of England in India is to help her people to go forward on the path of civilisation, to stimulate and vitilise their moral and mental energies and so organise the social forces as to enable them to establish themselves as really the centre and pivot of the British Imperial system. So far as the appointment of the Viceroy and that of the Governors of Madras and Bombay are concerned, the British method is adopted. Viceroys and Governors are chosen not from among Indian officials who have passed through all the various stages of promotion but generally from among British politicians trained in the atmosphere and traditions of British politics—public men whose minds, not moving in any official groove, are elastic and receptive enough to take in and absorb new ideas and expand as the fierce light of criticism beats upon them. What India now wants is a broadening of the basis of this policy. Instead of confining the choice of candidates for high offices, which may be open to Indians, to the select official circle, the new policy should make provision for appointing public men of proved calibre, experience, independence, integrity and probity to such high offices. India is yet a land of castes and creeds and sects. But the times are fast changing, and Indians, freely shaking off the trammels of custom, creed and caste, take to foreign travel in increasing numbers and become imbued with that spirit of catholicity and justice and cosmopolitanism which is so necessary in this country to enable an individual to discharge his public duties to the entire satisfaction of all classes and communities. If men, possessing these and other qualifications, show themselves by the extent and quality of their work as public men, or as members of the Legislative Council or of great public bodies and are available, their claims should be first recognised for high offices where resource, initiative, freedom from bias, downright honesty, wide outlook, responsiveness to criticism, and extensive knowledge of men and things are qualities deemed to be necessary. If, for instance, Lord Morley would introduce Indians to the Executive Councils of the Viceroy and the Governors of Madras and Bombay, they should not be officials palsied over with the depressing influences of narrow-minded redtapeism, but independent men of the kind we have ventured to describe. It is such men that can enter into the spirit of the new time and keep pace with modern progress. In British India as heads of departments, and in Native States as chief ministers they would be able to win the people over to the side of everything that is stable and progressive. Their co-operation with the permanent officials will be productive of the most solid and satisfactory results. What is in store for us we do not know. But the policy here outlined seems to us to be a sound one and may well be begun first of all, under the auspices of the British Government, by the rulers of Native States, who must make it a point of appointing, as their ministers, not always to be sure, but as often as possible distinguished public men. Responsibility is what makes public life healthy, and if successful public men are invested with a certain amount of responsibility either in the Legislative Council or in some other capacity not only will the methods of rule become progressive, but public life itself will become more healthy, pure and virile. We are inclined to think that Lord Morley's ideas run on these lines. Whether they will eventually take the shape we so much desire is more than we can vouch for. We have called attention only to one aspect of the question of reform. With the establishment of popular institutions as reflecting public opinion and as nurseries of Indian statesman we propose to deal later on."

IV.—NATIVE STATES.

THE HINDU,
Madras,
Oct. 8th, 1908.

The Mysore Representative Assembly.

8. In an article on the Mysore Representative Assembly, the *Hindu*, of the 8th October, has the following:—"A noteworthy part of the Diwan's Address is that which relates to the unrest in India. 'I cannot close this Address,' says the Diwan, 'without making some reference to it.' In fact, the unrest in India has so agitated and disturbed the course of politics in Mysore, so far at all events as the responsible officers of Government are concerned, that the subjects of His Highness have come to wonder what they could possibly have to do with the unrest outside the Province. The Mysore Newspapers Regulation, of which so much has been said through the length and breadth of the land, is obviously an outcome of the Mysore Government's anxiety for the unrest in British India. We are told that the Mysore agitator is 'a comparatively mild and harmless personage,' but that 'he had to be taken betimes in hand.' Presumably the Regulation is meant to take the suspected Mysore agitator by the forelock. At the same time, however, the Diwan would remind the schoolboy and certain sections of the Mysore public that, so far as Mysore was concerned, 'they had all that a genuine nationalist could wish for.' They had an Assembly fully representative of the people to discuss and interpellate upon every administrative question and every action of Government. They had a Legislative Council with the privilege of election. They had the Council of His Highness the Maharaja. The Government was manned almost entirely by Indians. The efforts of that Government have been continually directed to the promotion of the moral and material good of the people. The Institution of the Village Tank Panchayat had sown the germs of real local self-government, the 'achievement of which our countrymen in other parts of India are

striving after.' The Diwan detailed these things to show that they had in Mysore what 'a genuine nationalist could wish for.' They show at the same time, as the Diwan may or may not admit, that a genuine nationalist could wish for those things and that he could agitate to obtain them when he has not all or any of them. This explains the cause of the real unrest in India, against which even the distant Mysore Government goes out of its way to fight by means of a vicarious penal measure as the notorious Newspapers Regulation. For the rest, the observations of the Diwan on the political condition of India contain an exhortation to the Government and to the leaders of the people to take account of the new aspirations and the new forces and direct them in right channels; a reiteration of the fact that the key to the whole difficult situation is sympathy, mutual sympathy between the rulers and the ruled; and an indignant denunciation of anarchist methods coupled with a feeling expression of loyalty to the Paramount Power. Speaking of the Newspapers Regulation, in the course of the Address, the Diwan seeks to justify the measure once again in the eyes of the public in and outside Mysore. All that he could say in defence of the arbitrary and the drastic character of the Regulation is that 'it will not be put into force in regard to any newspaper unless the character of the publication is such that its continuance is undesirable in the interests of the State or in the cause of public morality.' So long as the determination of this character or otherwise in a newspaper rests with the executive, all the objection to the measure which he hopes to have answered will remain the same. Convenient generalities cannot remove manifest objections, and as a practical instance we may cite the case of the '*Jagadguru*' which has been refused permission under the Regulation to reappear. It is stated in the order of the Mysore Government that 'a perusal of the numbers of the *Jagadguru* which have appeared during the past eleven months places it beyond doubt that this magazine contains matter which is frequently indecent to the verge of obscenity and no less objectionable in character than that which caused the suspension of the *Desabhimani* newspaper in 1894.' The publication of indecent matter is an offence under the Penal Code, and an open trial for such an offence would have been more in the fitness of things than the refusal of a license under the Regulation. Such a refusal may at least follow a conviction for such an offence. But as it runs, the order of the Mysore Government applying an *ex-post facto* law to the application of the editor and the managing proprietor of the paper, whose antecedents dating back to 1894 have also been requisitioned in support of the order, appears on the face of it arbitrary and unjustified, notwithstanding the appeal to public interests which is as vague as it is unconvincing."

THE INDIAN PATRIOT,
Madras,
Oct. 9th, 1908.

Mysore Diwan's idea of nationalism.

9. The *Indian Patriot*, of the 9th October, writes:—"Mr. V. P. Madhava Rao made the observation yesterday in his address to the Representative Assembly that 'as far as Mysore was concerned they had all that a genuine nationalist could wish for,' and he seemed to justify it mainly on the ground that 'we have a completely organised system of Government modelled on that of British India and manned almost entirely by Indians.' We suspect that Mr. Madhava Rao has somewhat confounded the claim for higher offices on the part of the people of British India with their national aspirations which comprehend more things than appointments; and we fear also that he misunderstands the nature of that claim when he suggests that to the natives of an Indian State it must be a matter of indifference whether their higher offices are held by themselves or by Indians from outside. Mr. Madhava Rao, as an Indian, sympathises with his countrymen in British India in their desire to hold high offices which are now held by Englishmen; but he does not seem to extend the same sympathy to Mysoreans who make a distinction, in their own interests, between the Indians of Mysore and the Indians of British India. Therein lies the weakness of his policy and attitude as well as of many others who, like him, have gone from British India and hold office in Native States. It is because they have betrayed this weakness that they have been unable to gain the confidence and good will of the

most intelligent and the most active classes in Native States. An outsider must become one with the people if he is to be accepted as one of themselves. In the earlier days, practically, there was no distinction made between a native and an outsider. But the stress cf competition and the superfluous influx of more outsiders have tended to divide the camp; and the native feels keenly everyday that he has been deprived of his due, and that he has to submit to the will of others. This is not certainly what 'a genuine nationalist could wish for.' The feeling in Mysore between those who dominate the administration and those who have to submit to it is anything but happy. The ideal Indian statesman is he who, though an outsider, can administer a State so as to make the people feel that he is one of themselves, placed at their head for his superior merits and virtues. He who fails in this fails to illustrate the full possibilities of his race and to justify their claims for higher responsibilities. If an Indian cannot give greater satisfaction to the people whose affairs he administers than an Englishman, if he cannot inspire confidence in his justice, impartiality and sympathy, he falls short of the ideal of Indian statesmanship.

Genuine nationalism does not consist in a number of Indians holding high appointments. It consists in the ability of the nation to assert its will, and in adequate opportunities for the exercise and development of its intelligence and energy. Every individual of the nation must have the freedom to exercise his faculties, to improve his powers, and to distinguish himself in any department of life that he chooses. His freedom must be unfettered by State regulations; his opportunities ought not to be restricted by considerations other than those which have a bearing on the well-being of the people at large. The analogy of British India does not apply to a State like Mysore which is ruled by its own Maharaja and which has no other obligation than the obligation of loyalty to the paramount power which maintains it, and the obligation of duty to its own people whose interests are supreme, subject to the interest of the British power. It is not enough if the administration is carried on with efficiency. The people must have opportunities for participation in it, for being trained in it, and equipped with practical knowledge and ideas, so that the disappearance of outside officials may not be a matter of consequence to the people. Expert knowledge and experience and exceptional administrative capacity may have now and then to be introduced from outside in the interests of the State; and in order to be really beneficial these must establish a connection with the people so as to enable them to continue the work with the knowledge which outsiders have brought and are expected to impart to them. If this is kept in view, and if outsiders can so act as to be one with the people, there will be no politics in many of the Native States, and certainly no politics of the kind which has in Mysore created so distinct a division between Mysoreans and non-Mysoreans. The greatest work that an Indian statesman can do is to evolve a model State on the basis of an ancient polity, but with all the elements which satisfy the aspirations of a modern community, which would enable the people to reflect, and in some measures to assert, their best mind in the Government of their country. They must be enabled to attain their fullest development. Diwan Rangacharlu showed more than ordinary political foresight when he established the Representative Assembly; but it is doubtful whether his successors have understood his real aim in establishing it. He had in his mind not only the good government of the State, but its enduring existence as a subordinate partner of the Empire."

“ * * * * * ”

THE MADRAS STANDARD,
Madras,
Oct. 9th, 1908.

The Travancore Popular Assembly.

10. The *Madras Standard*, of the 9th October, writes:—"If report be true we do not know on what grounds the Diwan of Travancore has thought fit to reduce the number of electoral bodies constituting the general electorate of the Travancore Sreemoolam Popular Assembly Before we are put in possession of his reasons it would of course be unfair to criticise the action of Mr. Rajagopalachariar. But we may say at once that an electorate once constituted should not be interfered with in accordance with

the sweet will and pleasure of officials however high. If they have power to do so, or if indeed they do so in disregard of public opinion, the Popular Assembly becomes a shadow without the substance. It can neither be a representative nor an independent body. In countries where constitutional government has been established the one part of it which Governments and Ministries are not allowed to touch except with the previous assent of the electors is the electorate. In Travancore, of course, the Popular Assembly was but recently established. But reducing its strength and curtailing the number of electoral bodies, within so short a time, without any previous reference to the electors and their representatives is certainly not progress but retrogression. Our impression has been that the present Diwan of Travancore is a friend of the new Assembly anxious to establish it on a firmer, broader and more popular basis, and we hope that our information is incorrect."

VI.—MISCELLANEOUS.

The Congress.

THE MUHAMMADAN,
Madras,
Oct. 5th, 1908.

11. The *Muhammadan*, of the 5th October, writes:—"The differences which have arisen in the Congress party in Southern India on the proposal of holding its next sittings in our city have once again brought to the fore the question of Musalman attitude towards that political organisation. We have talked over the matter with a pretty large number of Musalman gentlemen, and so far as we can gauge public opinion we find that the men of light and leading in our midst are, as a class, keenly interested in the fortunes of the Congress, though they are averse to identify themselves with the movement. They subscribe to the great principles on which it is based, though they condemn the methods of agitation and violence which have come to be associated therewith. They believe that the Congress could still be made a great instrument of good and promote the welfare of the people at large, though run as it was in the past, it could hardly accomplish anything but disseminate dissatisfaction. They are glad that the Congress has adopted a constitution which will save it from falling into the hands of irresponsible demagogues. They see it with pleasure that this constitution is similar to the one which their leaders themselves laid down for their own political organisation, just at the time when the Congress came to grief at Surat and before the news of its break-up was published. With so much sympathy and good will for the Congress, it is to be noticed that our people are not prepared to join in its deliberations. They hold that backward as they are when compared to the great body of their fellow-countrymen, it will be suicidal to the cause of their healthy progress, if they allowed themselves to be merged in the bulk of the Indian people. As it is, they feel convinced that it will do India more good, if Musalmans worked out their political salvation on a plane different from that of the Congress. They might suffer the same grievances, they might demand the same rights; but having regard to the antecedents of the two sections, they think that, if they belonged to two different political bodies and their views coincided, their representations would have greater chance of being successful than they would have otherwise. It is in this light that, in so short a time, the All-India Muslim League has become so popular and influential among all sections of the community. It is for this reason also, we believe, that the more thoughtful leaders of the Congress have welcomed the advent of the new Musalman political association. We hope that the holding of the Congress in our midst will not give rise to any untoward event which may impair its prospects for efficient service on behalf of the people and the Government. To achieve this end it is absolutely necessary that the Congress should close its doors against those utopian philosophers who would end the British Raj. In the present state of unrest in the country, it is no doubt difficult to do this but it has to be done in the interests of order and progress. The Musalman community will watch with friendly interest the events of the next few weeks. But let this not be mistaken for their willingness to join the Congress. 'One swallow does not make the summer' they say, and the Musalman attitude cannot be determined by the action of one or two individuals among

them, who, it may be said in passing, have not, in the past, been quite distinguished for any solid service done to the community. The Musalmans of Madras, considered as a whole, accept the lead of the illustrious gentlemen who founded the All-India Muslim League and are quite faithful to the principles which they have laid down for the guidance of the community. And if they have not yet established a local league of their own and if they do not demonstrate their differences with the Congress, it is not owing to their agreement with its ideals, constitution and methods, but to certain well-understood local circumstances which need not here be detailed."

THE HINDU,
Madras,
Oct. 2nd, 1908.

The decline of British trade.

12. The *Hindu*, of the 2nd October, publishes the following:—"The constant decline of British trade with other nations is a serious feature which ever tends to grow more serious. It seems to be an undoubted fact that the carrying trade is slipping away from the hands of Great Britain and passing into those of younger and more vigorous nations. The latest serious loss to British trade is in Russia. Acting Consul C. Mackie in a report on the foreign commerce of Russia comments as follows on the decline in British ships:—

"The unfortunate feature of the shipping at this port during the past navigation season is that British tonnage, which has hitherto always occupied the first place since St. Petersburg and Cronstadt have existed, has now given way to the Danish and German. The Danes now head the list in tonnage, although not in number of vessels, their share being 306 vessels and 350,050 tons, or 22·3 per cent. of the total tonnage of all nations; the Germans come next with 376 vessels and 321,337 tons, or 21·7 per cent. The tonnage of Swedish, Norwegian, Russian and Dutch vessels has also largely increased.

"What is still more disquieting, Mr. Mackie adds, is the fact that while British tonnage at this port has been continuously declining for a series of years its place in the carrying trade between St. Petersburg and ports of the United Kingdom is steadily being taken by German, Swedish, Norwegian and Danish vessels. British shipowners should not overlook this fact, and should endeavour to regain the position they have for so many years held with pride."

THE MALABAR DAILY NEWS AND THE TRIVANDRUM TELEGRAPH,
Calicut,
Oct. 3rd, 1908.

Loyalist celebration.

13. The *Malabar Daily News and the Trivandrum Telegraph*, of the 3rd October, writes:—"While we have had during the past few weeks many striking proofs that the great bulk of the people of Southern India are loyal and while this almost universal prevalence of loyalty in the Presidency has been testified to by District officers in their Jamabandi reports, there is also ground for the belief that the late Sir T. Madhava Rao's caustic remark still holds good that between patriotism and poverty there is something more in common than the initial letter p. To meet the expenses of the proposed Loyalist Celebration of the Royal Proclamation, 1858, an appeal was issued by the Provincial Secretary of the Fund for subscriptions more than a fortnight ago, but although there is only a month left for the actual date of the celebration, the response to the appeal has been, to put it bluntly, most shamefully feeble, the latest list to hand showing a total of no more than Rs. 642, whereof Rs. 100 is made up of a single donation sent in by the Maharaja of Bobbili. Subscriptions have been invited from all over the Presidency, and this fact makes the poor response still more disagreeably conspicuous."

THE INDIAN PATRIOT,
Madras,
Oct. 7th, 1908.

14. The *Indian Patriot*, of the 7th October, has the following:—

Loyal Corporation.

"* * * *

"The idea that harebrained youths going about and talking rubbish will influence any intelligent person has always seemed to us absurd. No doubt they attract a crowd, but the crowd more often laugh at them than listen to them seriously. Mr. Richmond is wrong in assuming that the educated young men in our colleges or those that have recently taken their degrees are so stupid or wicked as to cherish disloyal or revolutionary ideas. Even among them there may now and then be found a crazy fellow; but it is unjust to our younger generation to suppose that they are a mischievous class. They are, on the other hand, mostly young men of sound and sober views, absolutely peaceful, respectful to their elders and teachers, and obedient to authority. We have, therefore, absolutely no misgiving either on account of our young men or on account of their elders. The only danger is to those youths themselves who, led by mistaken enthusiasm or wrong-headedness, give up their studies and lead an aimless life, become vagabonds, and seek to lecture to audiences on topics which they know little about, but repeat certain formulas which they have heard. It is a mistake to confound this kind of youths with our young men in the colleges, those undergraduates and graduates who have received a fairly good education and who have sense enough to understand their interests and their duty as sons, pupils and citizens. If any are found among these of the description given by Mr. Richmond, they are exceptions, and never representatives of the class. What is really needed in the case of youths who are apt to be misled is the influence of a healthy opinion imparted by elders and teachers, proper advice as to their conduct, and proper discipline which their elders and teachers can exercise best. Mere declarations of loyalty, such as have been made, in our opinion, serve no particular purpose. They do not particularly influence the minds or the feelings of young or old; and they are, moreover, easily made, by a few people meeting together and passing a resolution."

THE HINDU,
Madras,
Oct. 8th, 1908.

The Madras Congress.

15. The *Hindu*, of the 8th October, writes:—" * * * * * * For some time past, Madras has been earning the title of the home of lost or abortive public causes, and of political pusillanimity. To the best of our knowledge, two attempts have been made within the last two years to send a delegate from the Madras Presidency to England and both have miserably failed. The first occasion was when the Hon'ble Mr. Gokhale and Mr. Lajpat Rai went to England two years ago to address the English public on Indian questions, and when a representative from Madras was required to co-operate with them in their work. It is matter of common knowledge that both of them are in England a second time now, and not only they but men of public spirit from every Province in India except Madras are there. As regards the Madras Provincial Conference, it was given up for reasons which did not commend themselves to many thinking men. In our opinion, a Provincial Conference in which local questions of much importance would be discussed would be helpful both to the Government and the people. Such questions, however, require for proper handling leaders who have the moral courage, the unselfish and patriotic impulse of a readiness to face the frowns and displeasure of the Government or of the people, as the case may be. Another local movement which is languishing, if it has not actually disappeared for want of proper support, is the proposed National College at Coimbatore. The proposed national educational institutions in the northern districts of the Presidency have not fared any better, so far as we know. The *Swadeshi* Steam Navigation Company at Tuticorin is an excellent indigenous enterprise, of great and pregnant possibilities. It might have achieved a sound position, and need not be in its present struggling position, if the movement had received as hearty a support as it deserved at the hands of all the leaders of the people. It is unnecessary to refer in detail to the amount of avowed public support which Mr. G. Subramania Aiyar, that veteran publicist, received at the time of his recent prosecution. Both his trouble and his deliverance from it were due to the Government, and the public conscience with respect to his case was more or less a matter of suppressed emotion. The only movement, which is only a semi-public one, in recent days which turned out to be a success, was the Industrial Conference at Ootacamund held under the auspices of the Government. Reports are not wanting that even the Congress would call to its help, official support. If this turns out to be true, the Congress is bound to be a success, in the spectacular sense."

VERNACULAR PAPERS.

I.—Foreign Politics.

Andhrapatrika,
Bombay,
Sept. 30th, 1908.

Relations between Germany and England.

16. The *Andhrapatrika*, of the 30th September, observes:—The misunderstanding between the Germans and the English is increasing. It would appear that Germany "has an eye on the English colonies." The German Emperor is getting too many men-of-war built with a view to gratify his desire to defeat the mother country that is close by. No nation in the world can be compared with the Germans for their skill (in warfare) on land. The English are, therefore, feeling their position difficult. In the course of a fortnight, the Prime Minister of Germany had to publicly declare several times that they had no (wrong) intentions.

II.—Home Administration.

(b) *Courts.*

Dakshana Dipam,
Salem,
Oct. 6th, 1908.

The conviction of Mr. Kelkar.

17. While commenting on the conviction of Mr. Kelkar, the editor of the *Mahratta*, the *Dakshana Dipam*, of the 6th October, remarks:—Besides the fine of Rs. 1,200 imposed on him, he has been sentenced to 14 days' imprisonment in a criminal jail. In addition to this, it has been mentioned in the judgment that he would be kept in jail until he pays the fine imposed and also humbly apologises for his conduct. This appears to be a curious judgment. Suppose Mr. Kelkar does not apologise; perhaps he will then have to be in jail for ever. We think law will only allow of his being sentenced to imprisonment in default for a certain definite term and so this punishment that he will have to be in jail until he apologises is, in our opinion, illegal.

(e) *Local and Municipal.*

Sasilekha,
Madras,
Oct. 9th, 1908.

Madras Corporation.

18. The *Sasileka*, of the 9th October, referring to a resolution passed by the Corporation of Madras expressing its loyalty to the Crown, says that just as the subjects have some duties to attend to, so the King also has some duties to perform. If the Commissioners had passed another resolution stating that the administration should be conducted in accordance with the promises made by the late Empress Victoria in 1857, it would have been indeed well.

(g) *Forests.*

Vysia,
Guntur,
Oct. 1st, 1908.

Government firewood depots.

19. The *Vysia*, of the 1st October, states that formerly firewood in Government depots was being sold at a cheaper rate than in the bazaar. It used to be then dry and cut so that it was available for immediate use for cooking purposes. It was the practice then to keep timber required for different purposes separate from firewood and sell the same at fair rates. So, people made purchases at Government depots of firewood without any inconvenience. But of late its price was raised over and above the bazaar rate, and timber for implements, etc., was mixed with firewood and both were sold at one and the same rate. Moreover, firewood is now sold in the depots in big pieces instead of in convenient ones, ready for immediate use. So, the Revenue Board, the Conservator of Forests, and the Collectors of districts are requested to do good to the people in these famine times by reducing the price of firewood, keeping timber required for various purposes in separate lots, making it cheaper than in the bazaar, and putting up notices about the same.

(k) *Railways.*

MYSORE STAR,
Mysore,
Sept. 28th, 1908.

Accidents and delay in the conveyance of goods by railways.

20. Referring to the representations made to the Railway Conference by the merchant community of Madras complaining about the frequent accidents arising from the neglect of duty by the Company's servants and the unusual delay in the conveyance of goods and the heavy losses arising therefrom, owing to the deterioration of the goods or failure of contract or fluctuation in prices, the *Mysore Star*, of the 28th September, observes that if the Railway authorities were to fix a definite period for goods to reach their destination and agree to pay a certain percentage of their value on default, many of the present hardships could be removed and the neglect or carelessness of the Company's servants could also be prevented. The merchants in other parts of India also should strive to obtain this concession.

(k) *General.*

NYAYABHIMANI,
Karikal,
Sept. 21st, 1908.

The British Government and the Indians.

21. The *Nyayabhimani*, of the 21st September,* says:—It is a known fact that the British did not enter India in the beginning with the idea of acquiring sovereignty over it, and that it is only in later years that, actuated by avarice, they took over the Government of the country into their own hands. Even after this, till the death of Queen-Victoria, the Government of India was doubtless conducted with a regard, fear and affection for the country and her people. But King Edward, who succeeded her, has left all the powers of Government in the hands of his Minister, Lord Morley, and is touring about like an ordinary man. Therefore, it is that the Indians are now governed most arbitrarily and most unjustly imprisoned and deported. Is it just on the part of the authorities, relying on their physical and military strength, to subject the Indians to so many cruel restrictions? Alas! Our countrymen are not able to change the despotism that now obtains in India. It is pitiable indeed to see our patriots, editors and preachers being imprisoned promiscuously!

NYAYABHIMANI,
Karikal,
Sept. 24th, 1908.

On the same subject the *Nyayabhimani*, of the 24th September,* writes:—All the efforts of the Indians to draw the attention of the Government to the facts that the British merchants have despoiled India of every source of income and that her people are therefore starving and being treated as slaves by the whites, have been in vain. Alas! What else can these Indians do? Seeing that there was no use of their complaining against the daylight robbery of the Government in India, the Indians have resolved to prevent at least the payment of large quantities of money for European goods by advising their countrymen to use only goods manufactured in India; because, if this were done, all the money that now goes to foreign countries will remain here and be useful to our people. Even this was only in the stage of preaching and no active attempts were made to adopt this policy. But yet the Feringhee editors and the white merchants began to raise a hue and cry against this, and the Government, which never paid any attention to the prayers of our countrymen for the last thirty years, was at once moved by the cry of the whites and, losing even the little affection and mercy they had for the Indians, began to tease our people and their leaders most ruthlessly. Everywhere it is only cruelty and injustice towards the Indians and this is only increasing every day! But the Government must understand that the deportation of people for their having worked in the cause of *Swadeshi* will not be effective in ruining this cause.

SATTYAVARTHAMANI,
Pasumalai,
Oct. 1st, 1908.

The release of Mr. G. Subramania Aiyar.

22. The *Sattyavarthamani*, of the 1st October, writes as follows in English about the recent release of Mr. G. Subramania Aiyar:—"We applaud the Government not only for its generosity but also for its wisdom in this matter. For Mr. Subramania Aiyar is not only

---

* Received in the current week.

well known to be suffering from an incurable disease, but he has also a long record of loyalty to Government; and that at times when he met with much opposition from the Hindu community. It is unfortunate that recently he should have been drawn from his wonted sobriety to utter much of what is known to be sedition. We trust that this action of the State in his case will have a good effect upon him and upon the many who sympathize with him."

NYAYABHIMANI,
Karikal.
Oct. 1st, 1908.

What is the cause of our dissatisfaction with the British Government?

23. The *Nyayabhimani*, of the 1st October,* observes:—There are various reasons for our patriots being dissatisfied with the British Government. Even as early as the establishment of the British Government in India, some statesmen had promised that the Indians would be allowed to rule the country themselves as soon as they had acquired the necessary capability for it. Moreover an Act of Parliament in 1833 clearly stated that the Indians should have all the rights and privileges that the Englishmen had. Then again, after the Mutiny of 1857 was issued the Great Proclamation of 1857 which promised equal treatment for the Indians and Englishmen, non-interference with the religion of the Indians and some other advantages. All these things made the Indians anxiously expect the fulfilment of these promises. They even tried to remind the Government of these, now and then. Thus, they prayed to the Government, both directly and through the Parliament, that it should give the higher appointments to the educated Indians. But nothing came out of this prayer. So this itself is a grievance to the Indians; for it makes them feel that it is a sign of their slavish dependence. Is there any other country in which the Government ignores its subjects and denies them a share in the Government even after they had acquired the necessary capability for it? They give all high and responsible appointments to the whites, leaving only the lower appointments to the Indians and yet vaunt that 90 per cent. of the appointments in India have been conferred on the Indians. So our people have found out that it is in vain that they have been asking for higher appointments.

All know that the Indian Military expenditure is the chief cause of the impoverishment of India. No doubt, England has to maintain a large force in India, to guard it against her jealous rivals, Russia, Germany, etc. But as England gains enough from the possession of India, she is bound to take the burden of this expenditure upon herself, and so it is merciless on her part to collect this amount from the poor Indians.

Then again, in other countries, a new law will not be passed unless it is thoroughly discussed in a Parliament or other such institution. But the Indians have no such privilege and so the Government here enacts any law it pleases, afflicting our people thereby and also tries to root out our patriots who work on our behalf most disinterestedly.

SWADESAMITRAN,
Madras,
Oct. 6th, 1908.

India and the duty of England.

24. The *Swadesamitran*, of the 6th October, writes:—Last Saturday, Mr. Buchanan, the Under Secretary of State for India, stated in the course of a speech, that it was the duty of England to try to satisfy the reasonable aspirations of Indians of education and learning, and that justice should be done to the Indian agriculturists by sympathetic and intelligent people. We do not know if these words were uttered with any motive or only formally as so many other statesmen do. There are thousands of Indians with the knowledge and administrative capability that Mr. Buchanan referred to, and opinions have been expressed for the last 100 years that the legitimate aspirations of these people should be satisfied. We may, in a sense, take these words to indicate that the proposed reforms of Lord Morley will be in accordance with the wishes of the people. We are glad that Mr. Buchanan recognises that the agriculturists do not often get justice done to them. But the present state of affairs will continue for ever unless the relations between

---

* Received in the current week.

the agriculturists and the lower strata of Revenue officials are regulated and the former are treated with justice and sympathy.

SWADESAMITRAN,
Madras,
Oct. 7th, 1908.

The proposed reforms of Lord Morley.

25. With reference to the proposed reforms of Lord Morley, the *Swadesamitran*, of the 7th October, observes:—It is said that these reforms are being considered in a secret conclave in the India Office. Still a London correspondent of an English paper states that the recommendations of Lord Minto have not been approved by the India Office, and that Lord Morley is considering over other reforms, granting greater privileges to the people. But the only obstacle that perplexes Lord Morley in carrying out these reforms is that whatever rights may be granted to the people will be of no practical value if the principle that the official majority is to be maintained is carried out. We do not know how he will solve this problem.

ANDHRAPATRIKA,
Bombay,
Sept. 30th, 1908.

Unrest in India.

26. The *Andhrapatrika*, of the 30th September, observes:—Many wild stories regarding unrest in India are circulated throughout England by newspapers. They are creating hatred against the Indians by writing that when the military manœuvres were ordered to be stopped, it was so done to despatch the army to quell the discontent in India, that when the Government hired certain merchant ships as usual in Liverpool, the Government engaged them also besides their own vessels to carry the army to India, that the white men in India sleep with arms on their side (in self-defence) and are in a dangerous position, that it is the duty of the motherland to protect her children that are in a distant country and that she should be prepared for war. It is for the readers to see how much truth there is in these stories.

SWADESHABHIMANI,
Mangalore,
Oct. 1st, 1908.

Military expenditure in India

27. The *Swadeshabimani*, of the 1st October, observes:—It was hoped that the recent Anglo-Russian convention would be availed of to lessen the expenditure on the Indian army. But a Commission appointed some time ago to apportion the military charges between England and India was of opinion that an additional 45 lakhs of rupees should be paid by the Government of India as the cost of training British soldiers (in England) for the Indian army; and Mr. Morley has sanctioned the increase. When the military expenditure was already too heavy and unbearable, and the people were urging the reduction of the same and the increase of the allotment for education, it is extremely regrettable that the expenditure on the army should have been further increased. While in the case of all other dependencies of England the Imperial Government pays for their protection, it is the misfortune of the Indians to have to meet the expenditure all themselves and that it should be gradually increased. While Mr. Morley had promised to place every reform scheme relating to India before the British Parliament, it is not fair that this increase of expenditure alone should have been sanctioned without the consent of Parliament.

III.—LEGISLATION.

ANDHRAPATRIKA,
Bombay,
Sept. 30th, 1908.

Arms Act.

28. Referring to the death of many persons in India from attacks of wild animals, the *Andhrapatrika*, of the 30th September, observes:—Since the commencement of the bomb incidents, the Government have been strictly enforcing the provisions of the Arms Act. Even old licenses are not allowed to be renewed. This country has thus become "the field for hunting" for wild beasts also. Robbers who commit dacoities and traitors who perpetrate cruel deeds know many ways and means of securing arms. Then, who are those that are injuriously affected by this hard Arms Act? It is the common people who are innocent and loyal, and who spend their days peacefully in spite of their being subject to many a hardship. It is the chief duty of the Government to relieve them from the grasp of their enemies. It is incumbent on the part of the Government to relieve those at least, who live in the frontier parts and forest tracts, by relaxing the rigid provisions of the Arms Act.

IV.—NATIVE STATES.

VEERAKESARI,
Madras,
Sept. 15th, 1908.

The Press Law in Mysore.

29. The *Veerakesari*, of the 15th September (but published only this week) observes that Mr. Madhava Rao in the course of his speech on the need for the new Press Law in Mysore said that certain schoolboys celebrated the Sivaji day in Mysore, and that a certain schoolmaster on that occasion said that "it was lawful to resort to violent methods to be rid of oppressive rulers and oppressive Government officials." The editor observes that after careful enquiry he finds that Mr. Madhava Rao's statement is not borne out by facts. The editor therefore challenges Mr. Madhava Rao to prove the truth of the statements he made by specifying when and by whom the Sivaji day was celebrated and thus satisfy the public as to the need for the recent Press Law.

VI.—MISCELLANEOUS.

SATTYAVARTHAMANI,
Pasumalai,
Oct. 1st, 1908.

The Indians in the Transvaal.

30. The *Sattyavarthamani*, of the 1st October, publishes the following in English on the condition of the Indians in the Transvaal:—"The trouble owing to the presence of Indians in South Africa is still acute. During September, three of the leading Indians have been punished with three months' imprisonment with hard labour for violating the compromise pledges and insisting upon their right to live in that country.

"Indians in the Transvaal send to India begging their brethren to sympathize with them and to petition the British Government to protect their Indian subjects in that part of the empire. There is no doubt but that the cruel action of the South African Government against their fellow subjects from India is outrageously unjust; and we think that the British people and the Government should insist upon the right of every member to live in peace and safety in every part of the Empire.

"We believe with Lord Ampthill, in his recent address, that this action of South Africa is utterly unrighteous and in conflict with the integrity of the empire. The rights of the people of this land should be held sacred in all parts of the empire, and the Government should insist upon the Government of South Africa doing justice to this people within their boundaries. They have as much right there as the Boers and the British."

DAKSHANA DIPAM,
Salem,
Oct. 6th, 1908.

The *Dakshana Dipam*, of the 6th October, writes:—The inhabitants of this place convened a public meeting some days back and not only expressed their sympathy with the suffering Indians in the Transvaal but also intimated to the Secretary of State for India and his subordinates that the grievances of the Indians in South Africa must be redressed soon. The Surat District Association recently met and sent a telegram to the Governor of Bombay, praying that steps might be taken to relieve the Indians in the Transvaal from the sufferings they are now undergoing and Sir George Clarke, in his reply, evinced much of sympathy with the Indians in South Africa. But what is the use of even the Viceroy in this country uttering words of sympathy? It is the Colonial Secretary that must point out to the Colonists that their treatment of the Indians in the Colonies is bringing the name of the British Empire into discredit and insist on their giving better treatment to the Indians there.

SWADESHABHIMANI,
Mangalore,
Oct. 1st, 1908.

Referring to the law relating to the registration of Asiatics in the Transvaal, the *Swadeshabimani*, of the 1st October, observes that seeing that the Colonial Government is so bent upon preventing the immigration of the Indians into their territories, it is imperative on the Government of India to pass a law prohibiting the immigration of the Transvaalers into India, and hopes that His Excellency the Viceroy will place the question before the British Government.

The Anglo-Indians and the Indian University degrees.

SWADESAMITRAN,
Madras,
Oct. 2nd, 1908.

31. The *Swadesamitran*, of the 2nd October, observes as follows:—Last Tuesday evening, the Bombay University conferred the degree of LL.D. on Mr. Selby, the Director of Public Instruction, Bombay. Justice Chandavarkar, who presented him before the Chancellor for receiving the degree, spoke of him in eulogistic terms. Could not the Bombay University, which bestowed this degree on Mr. Selby, have conferred the same on the Hon'ble Mr. Gokhale or on Justice Chandavarkar himself? Are the Anglo-Indian *savants* the only persons entitled to receive the degrees of the Indian University?

Our brethren in the Transvaal.

DESABHIMANI,
Cuddalore,
Sept. 30th, 1908.

32. The *Desabhimani*, of the 30th September,* writes in English as follows:—"Everybody interested in the welfare of the Indians in the Transvaal had, after the last 'compromise,' laid the flattering unction to his heart that the unfortunate tension between them and the Transvaal Government had come to an end. But this was not to be. The compromise has failed and the old troubles of our brethren have revived and the relief and gratification that we felt at the last settlement have been but transitory, and have met with a rude shock now. What was the cause of this failure and who is to blame for it? Opinions are divided. The Johannesburgh correspondent to the *Times* asserts in effect that the bone of contention between the Indians and the Government of the Transvaal was not the obnoxious regulations about finger-prints, though they are put forward by the Indians as the ostensible ground of their complaint, but the desire to secure to them equal rights and privileges with the European residents and that the Indian immigration into that country should be absolutely unrestricted. But Lord Ampthill, our late 'people's Governor' and the sturdy champion of the oppressed Indians, successfully combats this view in his letter of 9th September published in the same journal.

"* * * *

"On the question of the cause of the failure of the 'compromise,' Lord Ampthill is equally pointed and convincing. He says, 'the "compromise" was an agreement to the effect that the Asiatic Registration Law would be repealed if the Indians submitted voluntarily to re-registration. The Indians at once fulfilled their part of this compact, but the Registration Law has not yet been repealed . . . . It is true that General Smutts denies that he promised repeal, but it is equally certain that the Indians would not have made the agreement except on that understanding and the least that can be said is that they had ample reasons to feel sure that repeal had been promised. The additional price which is now asked for repeal is that the Indians in the Transvaal are to agree to the total exclusion of natives of India in the future. . . . . .' Thus the whole question lies in this nutshell, the total exclusion and the eventful extinction of the Transvaal Indians.

"In the face of such a deplorable state of things, is it possible to resist the conclusion that the grant of self-government to the Transvaal, so soon after the Boer war, was ill-advised, and Lord Ampthill is perfectly justified in his remark that 'nothing is more likely to conduce to a belief in this country (we must say, more so in India) that the Transvaal is not fit for self-government than a persistence of the neglect to recognise Imperial duty and necessity for which the politicians in that colony seem to be culpable.' We are, therefore, sincerely of opinion that the Imperial Government could no longer shut their eyes to this deplorable condition of their Indian subjects, but must step in in the interests of its own prestige and dignity as well of its duty to Indian subjects to teach the Transvaal Government its duty to the Empire to whose magnanimity no less than to its sense of fair play that Government owes its present lease of independent life."

---

* Received in the current week.

SWADESAMITRAN,
Madras,
Oct. 8th, 1908.

Reforms in the administration.

33. The *Swadesamitran*, of the 8th October, reports Mr. R. C. Dutt to have written as follows to a Guzerati paper called *Sanja Vartaman*:—Great changes occurred in the year 1848 in many European countries. A Republic was established for a second time in France and there were popular disturbances in Vienna, the capital of Austria and Berlin, the capital of Germany. The German Unionists upset the German Confederation. Italy was trying to get out of the control of Austria, and Hungary also tried to secure its independence. Thus many old institutions were being replaced by new ones in Europe. But historians wrote that none of these attempts bore fruit; because the second Republic in France was subverted by Louis Napoleon, Germany attained its old condition and Italy was again caught in the hands of Austria. Still, the attempts of the people in 1848 did not prove entirely fruitless, for the changes desired by the people of Western Europe did occur within 25 years. In France a permanent Republic was established in 1870 and Italy acquired her independence in 1860; Germany became united and Hungary had the rights she sought for. Therefore within 25 years the very face of Europe was changed. As in the case of Europe, changes began to appear even in the continent of Asia and the year 1908 is as important in the case of Asia as the year 1848 was for Europe. Thus whatever disturbances may occur in Persia, a Parliament will eventually be established. In Turkey the Muhammadans and the Christians worked together and established a Parliament. The subjects of Morocco also appear to have a chance of having some rights. In Indo-China and Egypt, the people are trying to acquire some rights. Even in India the attempts of the people through the Congress for the last 20 years will now bear fruit. In all parts of the world, the civilised people are aspiring for new rights and privileges, and the civilised people in this part also will have some administrative rights granted to them. Though I do not know what is being done by the officials in England and in India, judging from the events happening around me, I presume great advantages will accrue to us in the future.

THE HINDU
KESARI,
Madras.
Sept. 30th, 1908.

Self-sacrifice.

34. The *Hindu Kesari*, of the 30th September, writes as follows:—What is the present state of our country? Everywhere there are unjust repressive measures. The innocent Sreejut Bal Gangadhar Tilak the great was sentenced to six years' transportation for having written two articles in the *Kesari* . . . . In Calcutta and Midnapore many great men are being put into jail. Under such circumstances, we hear from all quarters the cry of "self-sacrifice, self-sacrifice." In fact our work is no other than "self-sacrifice." A nation thrives only by self-sacrifice. But our important duty at present is to consider how we are to infuse this spirit of self-sacrifice into the minds of the people. The cry of self-sacrifice is a bugbear to the people. A mother sacrifices anything for the sake of her child. She even sacrifices her life. Why? Because she deems the welfare of her child as more important than her own welfare. So, before we can undergo troubles for the sake of others, we must have affection for them. It is only deep affection that will make us sacrifice ourselves for suffering the difficulties of others. We cannot at all sacrifice ourselves on behalf of anything for which we have no affection. So, there is no use of teaching the people self-sacrifice unless we make them take interest in their native country. But if we engender patriotism in their hearts, there will be no necessity to teach them self-sacrifice. For, it follows it. Every one should learn that India was the dictator to the civilized world. Do not forget that the people of this vast world progressed by the help of our institutions, our laws, our social customs, our literature, our arts and our sciences. We should gradually modify them so as to suit the present circumstances. We should modify them so as to proclaim to the world the life that is glowing in us at present. That is true patriotism. Our object must be the progress of our country and our work must be directed towards it. We are all like so many flowers in a garland. When all the flowers lie together in the garland, the garland looks beautiful, but not when they are dispersedly

placed. We all belong to one and the same nation. We all live in our mother country. These are the ideas that unite us together in the spirit of sinless patriotism and that pave our way to self-sacrifice. Unless we believe with all our heart and soul that we are ourselves responsible for the progress of our nation, and unless our inclination to it becomes natural and habitual we cannot have the courage to sacrifice ourselves to any the least extent in order to save the country from sinking under the western empire.

HINDU KESARI,
Madras,
Sept. 30th, 1908.

Our misfortune.

35. The *Hindu Kesari*, of the 30th September (received on the 6th October), writes as follows:—If India should become more prosperous than now, our trades should be improved. So, Indians! Try to improve the trades of our country. Do not give room to foreigners. It is a well-known fact that India is the birth place of cotton trade. Not only did the people living in countries surrounding Persia, Arabia, etc., derive large profits by dealing in the cotton of our country, but they were also able to send cotton and yarn to the uncivilized Great Britain. Even before cloths were imported from Manchester into our country the latter was manufacturing different sorts of cotton goods, and trade in them was in a flourishing state. Many years passed thus. Since the advent of the Dutch and the Honourable the East India Company into India for trade, all the cotton of our country has been exported to England and other European countries, and it has been the cause of our country being afflicted with famine. It is by our cotton that the English had an opportunity to manufacture cloths, sell the same in our country and spoil our trades. If we had unitedly taken interest in our native country, we ourselves would have derived large profit from the cotton grown in our country. If we had established mills and woven different sorts of cloth and improved the trade in cotton goods we would not have been reduced to this miserable condition. If we ourselves had used the cotton of our country and not allowed it to be taken by foreigners, their cotton trade would have dwindled into nothing. Everywhere in England, the houses were full of articles made in our country. As the nice cloths of our country were used to a large extent in London and other places, the trade in wool in England ceased. The English by buying our nice and dear articles lost their money and became reduced to a miserable condition. Then the rulers of England passed an Act in 1700, prohibiting the English people from buying the Indian articles for their use. They then imposed a duty on goods imported from our country and enhanced it afterwards. Even then, our people were not wise, but sent cloths to foreign countries paying high duties, without improving the trade in cloths in our country itself. In these circumstances, Manchester which took cotton from our country and wove cloths out of it became prosperous.

SWADESHABHIMANI,
Mangalore,
Oct. 1st, 1908.

The coming Congress.

36. Referring to the news that this year the *Congress* will be held at Madras, the *Swadeshabhimani*, of the 1st October, observes:—The relations between the several parties among the Congress leaders have not improved since the fiasco of last year at Surat. Government has lost confidence in the people owing to the deplorable bomb outrages, and the people have at the same time begun to lose confidence in Government on account of the prosecution and conviction of Tilak, Chidambaram Pillai and others, and also owing to the repressive policy now pursued by Government. In Bengal and Bombay the discontent is too great for people to heartily take part in the Congress. Besides the famine has not completely disappeared. The conflict between the Extremists and the Moderates is not over. It is, therefore, the opinion of some people that the Congress ought not to be held at all this year. Others urge that this year the Congress should be held in England with a view to impress on the minds of the British public the grievances of the Indian people particularly at a time when Mr. Morley is contemplating reforms in the administration. The Congress, before it can be called "National," must represent all parties and creeds. All lovers of the country whether Moderates or Extremists should unite together; or, we shall be ruining ourselves. If conciliation is not possible, it would be well to put off the meeting of the Congress rather than hold different Congresses representing opposite parties.

SWADESHABHIMANI,
Mangalore,
Oct. 1st, 1908.

The Proclamation Day.

37. Referring to the news that several leaders of the Madras public including Sir S. Subramanya Aiyar and Diwan Bahadur Krishnaswamy Rao are arranging for the celebration of the 50th Anniversary of the Queen's Proclamation, the *Swadeshabhimani*, of the 1st October, remarks that the idea is highly commendable because it serves to remind the people about the privileges they were granted by the proclamation and also to recall to the mind of the authorities the liberal and sympathetic policy pursued in those days. It will also give the British people an occasion to understand that the loyalty of the Indians is as staunch as ever and what they at present urge is merely the redress of their grievances.

SATYADEEPIKA,
Mangalore,
Oct. 2nd, 1908.

The Empire Day Celebration.

38. A correspondent to the *Satyadeepika*, of the 2nd October, exhorts the leaders of the public to arrange for a Loyalist Dinner in South Canara on the occasion of the Empire Day Celebration. The editor in adding a note of comment observes that this is a fit occasion for impressing upon the people the advantages of the British rule in India lest they should be influenced by the (political) craze in Bengal.

BHARATA BANDHU,
Sept. 26th, 1908.

The causes of poverty of India.

39. A correspondent in the *Bharata Bandu*, of the 26th September, says that every one who has an accurate knowledge of the real state of India will admit that India is one of the poorest countries of the world. According to the computation of eminent economists the average annual income of an Indian is Rs. 20—a sum admittedly insufficient to meet the bare necessaries of a human being. The ever-recurring severe famines affecting a large portion of the entire population also show the utter destitution in which we are sunk. Agriculture is the chief industry of India, and in order to derive any benefit out of it the land revenue should be moderate. But in India the high rate of assessment is ever being increased by new settlements, and during the ten years from 1887 to 1897 the revenue has increased by fifty lakhs of sovereigns. There were no wars or other special events demanding great expenses during this period. In all other countries during peaceful times the surplus revenue is usually remitted to the people, but in India, on the other hand, the heavy assessment is being continuously enhanced and this is the prime cause of the indigence of the poorly classes of Indians. Another cause is the exorbitant military expenditure which consumes exactly half of the entire revenue. It is not to be dreamt that the mild and disarmed Indians are ever going to revolt nor is there any chance of any foreigners invading India. So the large military force is maintained at such a high cost not for the protection of India alone but of the whole British Empire and it is but fair that the British nation also should contribute its share to defray it. Another reason is that all the high offices are filled by Englishmen who are paid five or six times more than the Indians and who do not spend their money in India. In the opinion of many eminent men among our rulers, Indians are as competent as Englishmen and it is bare justice that they should be more largely associated with the administration than at present. In 1898 nearly 140 lakhs of sovereigns were disbursed as pay to European officials in India. The destruction of our renowned industries is yet another important cause that tends to increase our poverty. Agriculture is a precarious occupation depending on the rainfall and so in order to improve the state of India our old industries ought to direct their energy in that direction.

ERRATUM.

On page 651 of the report, in line 12 of paragraph 1 of the article numbered 10, *for* "receptable" *read* "receptacle."

[Issued, 13th October 1908.]

CONFIDENTIAL. **No. 42 of 1908.**

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 17th October 1908.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

I.—FOREIGN POLITICS.

PAGE

The Crisis .. 702
The Race Problem in the Transvaal .. ib.
The affairs of Morocco .. 703
The Transvaal situation .. ib.
Situation in the Near East .. 705
Transvaal scandal .. 706

II.—HOME ADMINISTRATION.

(c) Local and Municipal—

Small-pox in India .. 707
The Mylapore burning-ground .. 708

(k) General—

War with students .. 709
Political views in India .. 710

II.—HOME ADMINISTRATION—*cont.*

PAGE

(k) General—cont.

A nation in mourning .. 712
Bleeding India .. 713

IV.—NATIVE STATES.

The Mysore Representative Assembly .. 714
A Mysore sensation .. ib.
The Mysore Legislative Council .. 715

VI.—MISCELLANEOUS.

The Congress situation .. 716
The Congress in Madras .. 717

VERNACULAR PAPERS.

II.—HOME ADMINISTRATION.

(b) Courts—

The Karúr sedition case .. 719

(c) Local and Municipal—

Chairmanship of Calicut Municipality .. ib.
The closure of the Mylapore burning-ground .. 720

(k) General—

The Bombay Government and the schools in that Presidency .. ib.
The Government and sedition .. ib.
The present strained relations beween the Government and the people in India .. 721
The release of Mr. G. Subramania Aiyar .. ib.
Wasteful expenditure on armies .. ib.
Tiyar students of North Malabar and loyalty .. 722

IV.—NATIVE STATES.

Mr. Madhava Rao's address to the Representative Assembly .. 722
The Diwan's address to the Representative Assembly in Mysore .. ib.

V.—PROSPECTS OF THE CROPS AND THE CONDITION OF THE PEOPLE.

Education is necessary for improvement in agriculture .. 723

VI.—MISCELLANEOUS.

The Jubilee of the Royal Proclamation in Madras .. ib.
The present condition of the Indians in the Transvaal .. 724
Babu Bepin Chandra Pal's visit to England .. ib.
The régime of the East India Company in India .. 725
Current topics .. ib.

ENGLISH PAPERS OWNED BY NATIVES.

I.—Foreign Politics.

THE INDIAN PATRIOT,
Madras,
Oct. 10th, 1908.

The Crisis.

1. The *Indian Patriot*, of the 10th October, writes:—"With all that has been said of the Eastern question ending in peace, the phantom of a war is every day looming largely in the 'near East'; and there is a grim earnestness in the lull that we find in Reuter's telegrams to-day, which has more the appearance of the calm before the storm. M. Clemenceau hit the nail right on the head when he mercilessly slashed Austria by his bitter sarcasm, that there was no use of denouncing Anti-Militarism when they are having revelations of the feeble guarantee afforded by treaties against a return of forcible aggression. What Clemenceau wants is to be prepared for war and not put faith in treaties which are not stronger than the parchment they are drawn upon, and Austria has forcibly illustrated this. Bulgaria has followed her proclamation of independence with the suspension of payment of the Eastern Roumelian tribute, and that will aggravate Turkish feelings all the more. The idle talk which Baron Von Aehrenthal makes, that of Austria 'benevolently' watching Turkey and of her being 'shackled' by the Berlin treaty, cannot stand, in the same way as her assurance that she does not desire extension of province, and that when Bosnia and Herzegovina were swallowed she gave away Novibazar, cannot stand. Between Servia on the one hand and Montenegro on the other, Novibazar is not a safe place for Austria, and she has only made a virtue of necessity when she abandoned Novibazar. Great Britain is already on the scene. Her voice is heard in Servia, calming the Servians; her fleet is seen in the Mediterranean going to the help of Turkey. Montenegro has summoned parliament, and Servia is enlisting volunteers. The work of war is prosecuted with steady earnestness, and one's heart is fluttering on the verge of unutterabilities. In case of war, as we said yesterday, Turkey will carry the sympathy of the whole world, except of the interested parties round the scene of trouble, and with Britain by her side closely watching her interests, and the great fighting abilities of her own soldiers, she will be enabled to wage a gallant war."

THE WEST COAST SPECTATOR,
Calicut,
Oct. 10th, 1908.

The Race Problem in the Transvaal.

2. The *West Coast Spectator*, of the 10th October, remarks:—"The Indian question in the Transvaal has reached a very critical stage, and it has opened the eyes of a small section of Englishmen to the very dangerous waters into which the English nation is drifting over the race problem. We do not assert that there is no *real* statesmanship in England to solve the problem. But as responsible statesmen the Premier and his colleagues with the phenomena of imperial problems ever in direct contact with their political sensitiveness, should be prompt to localise and kill the germs of disease that threaten to eat into the organism of the Empire. We will not do them the injustice to say that they are witnessing the scenes that are now being enacted in the Transvaal, and for the matter of that in the British Colonies, with perfect *sang froid*. We admit that the English Government is now standing on delicate ground; that it is between the Scylla of Colonial prejudice and the Charibdis of Indian rights as citizens of the Empire; and that it is perplexed and anxious. We can excuse perplexity and anxiety in the ordinary man, in the man who is not directly feeling the burden of the Empire. But we cannot excuse these conditions of mind in those who are supposed to be the pillars of the Empire. We expect from them solid action, and not to dally with events. The anti-Asiatic legislations in the Transvaal have needlessly hurt the feelings of Indians of all shades of opinion, and even the staunchest admirer of the school of Kipling

should admit that we are justified in the intensity of the indignation which the Transvaal authorities have aroused in us. We have begun to question whether the boast of Empire citizenship is a reality or a humbug. Englishmen should clear our doubts in this respect. If it is a mere humbug the sooner we are informed that it is so, the better. If, on the other hand, the boast is founded on facts, the English nation should stand manfully by it at any cost. No useful purpose can be served by evading the points at issue. English diplomacy and character have a tendency to look with horror upon things that demand the stripping off the gloss and tinsel that cover their national fetishes. That being so, language is used by the diplomat as a convenient means of concealing his thought and protecting his fetish. At present the Transvaal question is in the hands of the diplomats. These are doing everything in their power to explain away the question, just as certain people have tried to explain away the Queen's Proclamation. But the lay man is inexorable. He is a little thick-headed and wants plain speaking and plain statement of objects and reasons, and he has a heart. The protests of Indian ex-soldiers, and their demand to be shot dead in one of the battle-fields where they had fought, side by side with the English soldier, to uphold the dignity and power of Britain, are enough to bring the blush to the cheeks of honest Englishmen whose political vision can pierce outside the limits of Imperialistic conventions: and whose hearts can feel for the sufferings of others.

" * * * * *"

THE MUHAMMADAN,
Madras,
Oct. 12th, 1908.

The affairs of Morocco.

3. The *Muhammadan*, of the 12th October, writes:—"The Islamic world is rejoicing at the proclamation of Mulai Hafid as the Sultan of Morocco, because he is the man who secured the independence of Morocco and stemmed the tide of the ambitions of France. Mulai Hafid is stronger than Abdul Azeez, who is a mere tool in the hands of France and he will rule the country with great firmness, holding in check all the tribes which were creating troubles in the time of his predecessor. For a long time France was hovering over Morocco and seeking an opportunity to devour it. But the Krupp guns and Germany's military fame which once surrounded the walls of Paris prevented her from attempting the conquest of Morocco and induced her to yield to the wish of Germany. We all know what England and France did in the year 1880 with regard to Egypt and Morocco. They signed a secret treaty to the effect that France should take possession of Morocco and England, of Egypt. Egypt, on the one hand, is a province of Turkey given to England to protect the Suez Canal when the two countries were on good terms. But she did not stop with this, but slowly began to occupy the country against the wish of its ruler, the Sultan. We hope the new constitution in Turkey will prevent England from occupying Egypt for ever. Similarly did France act in Morocco. She slowly signed a commercial treaty with Morocco, and then with its weak ruler began to guard all the coasting towns on behalf of the Sultan. When the people saw the affairs of the country, they thought that the country was slowly passing under the possession of France. They joined Mulai Hafid and proclaimed him the Sultan of Morocco. Up to that time, Germany, the enemy of France, was waiting for an opportunity to show to the world that she was one of the greatest powers, and that she could stop the advance of France in Morocco. Accordingly she accepted Mulai Hafid as the Sultan of Morocco and destroyed the ambition of France. We hope that the new ruler will follow the example of Turkey and formulate a constitution to protect the country against misrule and foreign conquest."

THE HINDU,
Madras,
Oct. 13th, 1908.

The Transvaal situation.

4. The *Hindu*, of the 13th October, contains the following leader:—"The situation in the Transvaal is getting more and more disquieting, and the Government of the Transvaal are running their wild career of unfeeling obstinacy, which, combined with the inaction of the Imperial Government, threatens to sow in Indians the seeds of distrust in the sense of British justice. The

latest information regarding the crisis is that Mr. Gandhi and five other Indians have been arrested on their return from Natal. Bail has been refused and they are now in gaol. A telegram from Natal to the Madras Mahajana Sabha which we published yesterday appeals to India for help. Meetings have been held throughout India regarding the unjust and cruel treatment to which the Indians are subjected there, and the Government of India have answered that the question is under consideration. But the latest pronouncement on the subject by Colonel Seeley is not reassuring. Speaking at Liverpool recently, he is reported to have said that it was unfair of Homelanders to cavil at self-governing Colonies imposing restrictions on aliens which they considered essential. He further said that either aliens must be admitted free or not at all. We do not know whether in speaking in this manner Colonel Seeley had the specific grievances of the British Indians in his mind. The question most certainly is not whether the Indians should have unrestricted right of immigration. They have never claimed any such right, and it is confusing the question at issue to theorise about the supposed rights of the whites in South Africa. What our countrymen have been demanding is insurance against their voluntary suicide in Transvaal which would be the case if they are to be denied the sparse privilege of adding to the population every year Indian professionals, such as doctors, barristers, religious heads, etc. About the end of last month, when negotiations, which ended in mere smoke, were in progress, the Indians pressed this claim which was summarily refused by the Government. Nobody has put the case for the British Indians more clearly, strongly and with a greater sense of responsibility than Lord Ampthill whose third letter to the London *Times* on this vexed problem we publish elsewhere. The points of variance are as Lord Ampthill points out, two in number. The first is regarding the registration of Asiatics. We have already referred to the whole question of how, by the compromise effected in January last, the Government promised to repeal the Asiatic Registration Act if all the Asiatics, within a specified time voluntarily registered themselves; of how, when this was done, the Government sought to go back on their pledge by the ingenious device of enacting a law by which these registrations were validated under the Asiatic Registration Act which the Asiatics thought had been once for all consigned to oblivion. We have also pointed out how, by various climbings-down, the Government of the Transvaal attempted to evade the real question by consenting to repeal the Act if the Asiatics pledged themselves to submit to new conditions, such as the absolute restriction of any Asiatics into the Transvaal in future, the fixing of an arbitrary time within which the pre-war British Indians in the Transvaal had to register themselves, etc. The subsequent story of the denial of any undertaking to repeal the Act, the burning of the certificates of registration and the wholesale imprisonments and deportations are all now well-known. So, then, the question of registration is still unsettled and pending, though the Transvaal Government, in its questionable wisdom, is taking action under the Act. The second question of importance is that of immigration. The Immigrants Registration Act has been interpreted by Courts in favour of the Indians, giving them, as Lord Ampthill puts it, the liberty to maintain the healthy existence of the Indian community by the occasional importation of the priests, doctors and lawyers. But this right has been, as already mentioned, attempted to be ignored by the proposal of General Smuts to repeal the Registration Act if the British Indian community consent to an alteration of the Restriction Act prohibiting the entry of all Indians in future. This has been indignantly refused by the British Indians, and the immigration problem also has to be faced. Sir Richard Solomon, in making feeble efforts to paint the Indians in the darkest possible colours, complains bitterly, in one of his letters to the *Times*, about the Indians breaking the law. But what are the laws which the Indians erroneously are supposed to frustrate? The whites in the Transvaal will not see that the very lives of the British Indians are involved in this affair, and that they are determined to stand firm till justice is done to them. The Imperial Government is in a predicament which is unenviable. They do not feel strong enough to resist the Transvaal Government and have not the courage or the manliness to do the barest justice to British Indians. As Sir M. M. Bhownaggree said in proposing the toast of the King-Emperor at a dinner of the Parsi Association of Europe:—'It was only natural that many millions of his docile and loyal subjects in India should now look to His Majesty to exert his personal influence to remove the indignities and hardship which were being inflicted upon them by another small section of his subjects, and so restore peace between the outlying portions of his dominions. It was on such firm faith that the devotion and loyalty of the people of India to their Sovereign's person and Throne were based, and he asked them to honour the toast with enthusiasm.'"

THE INDIAN PATRIOT,
Madras,
Oct. 16th 1908.

Situation in the Near East.

5. In an article on the situation in the Near East, the *Indian Patriot*, of the 16th October, has the following:—"..... It is in a most painful situation that we find England; and it is a pity that she should have been guided by Russia whose interests in the Near East are so well known. But after all England too is a 'Power,' and human, and it did not take much for Isvolsky to satisfy her conscience England and France and Russia whispering about the Dardenelles, Germany has turned over this side, and we are going to have a good deal of currents and under-currents. It is very interesting to see these great Powers having their alarms and execusions, their lack of faith and blindness to fair play, and if it were not for the great issues at stake, one could afford to watch and philosophise on the selfishness of nations. If Germany could manage it, she ought to protest to Austria against the annexation of Bosnia and Herzegovina just as she has protested against Bulgaria, and thus bring everything to the old place, leaving them all to look about and wonder why they were furious at all, and to wake up from a severe dream of a bloody battle field. It would also be in keeping with the hypnotic powers of the Kaiser to bring about such a consummation, and he can do it easily. If necessary, he can threaten old Francis Joseph, he can pick up Prince Ferdinand, and put him into a whole; he can stalk over the scene like a mighty phantom and silence every tongue and discourage every heart. England and Russia and France will all give way when the first cause of their anxiety is over, and it is Germany alone that can do it. And Germany ought to do it for once, if for nothing else, at least to prove that her anxiety for peace is real and not merely in the speeches of her Kings and Ministers, and to foil the meanness of Russia.

"We cannot understand Sir Edward Grey turning round and speaking about 'an agreement of the Dardenelles question.' If Austria is going to keep Bosnia and Hungaria, then Russia would stick to Dardenelles, and as for Bulgaria she is arrogant as ever, and in spite of German and Austrian protests, her premier is reported to have said 'if we have again to purchase independence we will do so with our life's blood.' When such arrogance is in the 'Near East,' that England, who can alone, uninterested in all except justice and fair play, suppress selfishness by her magnanimity and terrify arrogance by her strength, should have mixed with the 'clique' and be playing to the tunes of others is most unfortunate. Perhaps she will not hand over Turkey to the tender mercies of the clique; perhaps she will see that good compensation is made for her loss. But what Turkey wants is that she should have every bit of land that was hers. Putting her house in order, she would by and by turn her attention to the other provinces, and having set an example, make the smaller States think it an honour to be associated with her name; and thus United Turkey, well governed and strong, would have ranked among the powers of Europe. Those who have watched the new administration, the calmness with which they fall to work, the comprehensive programme that they have drawn up for themselves and the earnestness and enthusiasm with which they do their high duty, could well realise, before long, a United Turkey to be an accomplished fact. From the very first England had been sympathetic towards her; and Turkey has been deeply touched by this sympathy. We thought that England had, with her usual foresight, seen the future of Turkey and was anxious to befriend a rising power. That would have done as much credit to her far-seeing statesmanship as to her fairmindedness as an international arbitrator. But signs are, unfortunately, forthcoming that even England can be mean. As yet, at any rate, we have no direct information that Great Britain has taken it for granted that the Berlin Treaty is null and void, but her actions for the last three days show that she has changed her mind since she said that she would see that the Berlin Treaty is not turn about to suit the convenience of one or the other of the Powers. Meanwhile 'M. Isvolsky is having daily prolonged conferences with Sir Edward Grey'—and the worst may happen out of these conferences."

THE INDIAN PATRIOT,
Madras,
Oct. 16th, 1908.

Transvaal scandal.

6. The *Indian Patriot*, of the 16th October, writes:—"Among our foreign telegrams to-day will be found a sensational telegram from South Africa. Mr. Gandhi is sentenced to two months' hard labour and fifty-four Indians to three months' hard labour—we know for what. It is because they want to be men and would honour their conscience. This is atrocious indeed, but there is no use of saying all that. We are tired of this Indians in Transvaal question as much as the Imperial Government is evidently tired of our articles and protests and telegrams and letters to the editor and all that. There is no use of all that. It is good that they all go to jail in South Africa to be worked to death rather than barter their independence for slavery. So far the Imperial Government has not moved and is not going evidently to move. And a 'united South Africa' is on the anvil as we all know. We can only let fall a tear for our countrymen—and a tear for helpless England. There is no glory at all in being called a 'British subject.' It is painful to know that, but that is the truth. Unless the Imperial Government directly intervene and put a stop to such a scandalous punishment, we fear we shall be justified in putting the worst construction on its inactivity. If ever there was a necessity to speak out this is the time when Mr. Gandhi, the veteran of a hundred fights, is down again for two months; and if Lord Morley is going to preserve his stolid silence as he has done all the while, we will take it that the Imperial Government endorses all these brutal punishments, and that will pluck away the best feather from the crown of Britain's glory—her sense of justice. 'All beseech India to resent such treatment in public meetings all over. Gandhi and others are breaking stones on the roads.' Such is the cry that the Transvaal Indians have made to-day to the Madras Mahajana Sabha, and we have no doubt that India will wake up as one man. The picture of Mr. Gandhi breaking stones on the road is too touching, and many a heart would revolt at it. The Transvaal Government is lashing us all into fury, and when the whole India appeal to Lord Morley, and all the South African Indians look up to the Imperial Government, we will have to be told whether we may expect anything at all from that quarter. The sooner we know it the better, for then we may meet the fate as it comes and not pause hoping for help which never comes, but which we cannot help counting on our side."

THE MADRAS
STANDARD,
Madras,
Oct. 17th, 1908.

The *Madras Standard*, of the 17th October, remarks:—"The Boer Government in the Transvaal is determined to drive out Indians from that British colony. Reuter has already cabled to us the news about the arrest and imprisonment of Mr. Gandhi. The Mahajana Sabha has received the following message from Durban under date the 15th instant:—'Gandhi two months, thirteen others six weeks Sorabji and Ajam twice imprisoned twice deported deportation exchanged for imprisonment rightly returning sentenced six months fifty-eight others deported re entering three months hard labour all beseech India resent such treatment in public meetings all over Gandhi and others breaking stones on roads Congress. This requires no comment. It has come to this, that Mr. Gandhi and other respected Indians are now subject to the rigours of a prison life and made to break stones, in open daylight, on the public road, not because they have been guilty of any crime but because of their colour. What India wants to know is whether the Imperial Government can offer no solution, give no protection to British Indian subjects, whether the Boers would be allowed to drag Indians through the mire and filth of servitude in this outrageous fashion. The problem has assumed the most active stage imaginable."

II.—Home Administration.

(e) *Local and Municipal.*

The Hindu,
Madras,
Oct. 13th, 1908.

7. The *Hindu*, of the 15th October, publishes the following:—

"To the Editor of the 'Hindu.'

Small-pox in India.

"Sir,—In a recently issued Government Report entitled 'Statistics of British India for 1906-07 and preceding years, Part V,' there is a table on page 80 giving the ratio of successful vaccinations in each 100 estimated births from 1882-83 down to 1906-07. This table shows a steady increase from 21·76 in 1882-83 to 42·6 in 1906-07. These figures by no means represent the actual state of the native Indian population in regard to vaccination, for every year the number of vaccinations recorded includes as many persons over the age of 12 months as under. For instance in 1905-06 there were 9½ millions of vaccinations, but the number of children under one year of age who were vaccinated was just over 4 millions. Of the remaining 5 millions, nearly 2½ millions were from 1 to 6 years old. So also in 1906-07 there were about 9 millions of vaccinations, but of these only 4 millions were vaccinations of children under 1 year. Thus it will be seen that, although 56·2 of the births occurring in 1905-06 were not accounted for in the vaccination statistics of that year, a large number must have been included in the 3 millions between the ages of 1 and 6 years vaccinated in the following year. I cannot find out from Government reports how many children die before they are old enough for vaccination, but the probability that this number is large should be borne in mind when considering these figures. However, leaving out of account the question whether the Government figures express the real truth as to the vaccinal condition of the natives or not, they do show a steady increase in the proportion vaccinated year by year, and in the 25 years given in the above-mentioned table the number has doubled.

"Bearing this fact in mind, and comparing these figures with the small-pox death-rate per million of the Indian population, why do not we find a steady proportionate decrease in small-pox? Starting with the year 1883, what do we find? In that year and in 1884 there were evidently terrible outbreaks of small-pox for the ratio per million was 1168·1 and 1695·6 respectively. But in the next year (1885) the ratio dropped to 398 per million, and since vaccination was steadily increasing, we should naturally look for the small-pox deaths to gradually decrease, seeing what a large number of natives were becoming protected. But we find no such result. In 1886, it is true the rate went down to 241 per million, but it rose the next year to 304 and again the next year to 452, mounting in 1889 to 545. Then there was a drop to 549, and during the next 4 years the ratio declined to 196 per million in 1894 (the lowest for the whole period under review). But in 1895 it rose to 206, in 1896 to 642, and in 1897 to 753 (the worst year since 1884). The next two years were not nearly so bad, being 262 and 233 respectively, but in 1900 the ratio rose again to 406, fell slightly to 398 in 1901, rose badly to 511 in 1902, fell again to 413 in 1903, and still more in 1904 to 244, rose again to 314 in 1905 and still more to 484 per million in 1906. It will thus be seen that the ratio of small-pox deaths per million was higher in 1906 than in 1885, in spite of vaccinations having doubled. How can anyone believe that vaccination protects from small-pox, or mitigates the severity of the disease in the face of such figures?

"I have been told by a lady missionary just returned from India that in the Central Provinces the mothers are compelled to have their children vaccinated on both arms. They have asked her in many villages to bring this matter to the notice of some one in authority as they resent it very much. In any case vaccination is useless and it is a cruel operation as well; but to vaccinate on both arms in a country where a dirty floor is the most common place for the children to lie is doubly cruel. It seems strange the Indian Press refuse with one accord to discuss this matter. The figures are plain enough for anyone who cares to investigate them. The absolute failure of vaccination to stop small-pox or to mitigate it is demonstrated again and again and yet nothing is done. Disease and death are spread by this means, and all for no good. Will no one take up the matter? We, in England, are on the road to the complete abolition of compulsory vaccination, and even now all children born recently can easily be exempted from the operation. Men and women in England have taken a strong stand and have spared nothing in their efforts to rid the country of this terrible curse. Is there no one in India who will do the same? A perusal of the various Government reports dealing with vaccination, plague inoculation, etc., makes one wonder whether the recent unrest in India may not have as one of its contributory causes the enforcing of these various vaccines and serums on the people. Continually we are met with phrases showing the hatred of the people for vaccination and plague inoculation.

"I earnestly trust you will print my letter in the hope that some one with time and money will take up this matter in the interest of the natives and also of the European employees who are being forced, in some towns, according to recent reports, to have their children vaccinated.

"50, PARLIAMENT STREET, S.W. "CHARLES GANE."

THE HINDU, *Madras*, Oct. 14th, 1908.

The Mylapore burning-ground.

8. The *Hindu*, of the 14th October, writes:—"A special meeting of the Corporation was held yesterday evening. There was a full-dress debate on the question of the closing of the Mylapore burning ground. Mr. V. C. Sesha Chariar, Commissioner of the division, moved the following resolution:—'That, in view of the strong local feeling among the Hindu population of Mylapore and Royapettah against the closing of the existing Hindu burning-ground, the Commissioners consider that it is not necessary to close the same, and therefore request the President and the Standing Committee to reconsider their decision to close it.' This resolution was seconded by the Commissioner for the Royapettah division. Both these gentlemen have given unmistakable expression to the strong local feeling, which, we believe, is bordering upon indignation, consequent on the proposal. They have made out that there is absolutely no reason for removing a longstanding burning ground from a place where it has not been the means of inconvenience to any, except one or two, who for reasons of their own have chosen now to complain. The sanitary ground put forward in favour of the proposal to close had not impressed the Municipal Executive until a military officer, a new resident in the vicinity brought it to the notice of the President. This has easily been made too much of in certain quarters, but the real considerations that should influence the Municipal authorities in arriving at a proper solution of such an important question were all set forth ably and eloquently, and with all the earnestness that the subject required, by Commissioner after Commissioner in the course of yesterday's debate . . . . As for the President, it is difficult to characterise his speech. He cynically told the Commissioners that the Act left the matter entirely in the hands of himself and the Standing Committee, and what is more, that it intentionally made them impervious to public opinion and protest. He seems to regard it as a matter of glorification to himself that he should have the power to touch Muhammadan burial grounds and Hindu burning grounds, without regard to the feelings of the communities concerned. But when he went further and said that they were all Hindus, there, in the Corporation, and that they could speak more volubly than the Muhammadans, he was offering them a gratuitous insult, which he apparently meant to add to the injury which his obnoxious proposal was certain to cause. He took up

an attitude of defiance, which is becoming usual with him, when he suggested that, even if the resolution before the Corporation were passed, the Standing Committee might not consider it. We trust, however, that, if not the Standing Committee, at least the Government, with whom the matter ultimately rests, come to the help of the 7,000 and odd people who feel sorely grieved over the proposal, and to whom the matter of the removal of the ground is the subject of the keenest concern."

THE INDIAN PATRIOT,
Madras,
Oct. 14th, 1908.

The *Indian Patriot*, of the 14th October, writes:—"Yesterday's Corporation meeting centered round the Mylapore burial ground, and it afforded some interesting 'scenes.' Those who said that the old burial ground should be closed went even so far as to concede that a good road to the new ground may be made if necessary. The new Corporation burial place is nearer to Royapettah and dead bodies will save a good deal of distance by this change, which a solicitous Municipality is introducing. Mylaporeans had better forget, they said, the old burial place, and if they could manage it, transfer the spirits of their dead to the new place—the President will not object to it. What the President could not bear to hear is that, why when once a Muhammadan burial-ground has been touched, a Hindu's should not be touched—or a Christian's, though he did not say that exactly. And Mr. Lloyd could not deny himself the pleasure of cavilling at the Hindu Commissioners, that they had long tongues. Mr. Lloyd could not forget the stings he had had during the 'administration report discussion;' but then Dr. Nair was on his side yesterday, and Dr. Nair spoke with the authority of a doctor and there is an end of it. He is on his rails there, and quite an authority on the subject. As for Mylaporeans, as we said before, they had better forget everything about the old burial place—in fact about death itself, and it would do them no harm. When Government, which has pledged itself to respect our religious feeling and never interfere with it, ever takes a false step—it has never taken as yet, although people had occasions to think it was about to take—we all cry and wail, but when our own people attempt to trample us down, we have to close our eyes and bend before the storm. Some of our Councillors have 'advanced' very much, in fact, are galloping far a head of their time, thinking of sanitation more than the sentiments of an old world people. We are very glad that they do advance, although we would wish this advance were all round so far as the administration of the Corporation is concerned. It would be good also if the people could be taken with it, and not left behind, but then our Corporation cannot evidently bother about all that."

(*k*) *General.*

THE INDIAN PATRIOT,
Madras,
Oct. 12th, 1908.

War with students.

9. The *Indian Patriot*, of the 12th October, remarks:—"The Bombay Government have out-Risleyed Risley. From a telegram that we publish elsewhere it will be found that the Bombay students are dangerous young men and are to be cabinned, cribbed and confined. Masters are lacking in firmness; students are lacking in discipline; parents are lacking in common sense; in fact something has 'snapped' in our Western presidency and things are fast going down. The schoolmaster does not realise his responsibility and he has to be taught that; the pupil has become disobedient and unprincipled and he has to be driven inside the fold; parents have forgotten that they have any interest at all in their children and they have to be told of that. That is a terrible state of confusion, and our only wonder is that Bombay has escaped a terrible fate for so long a time. We have as yet heard of no bomb den in Bombay; no teachers of pandits carrying *yugantar* with them; no students going bare-footted to honour Khudiram. That was all in Bengal. But any way it is good; a remarkable find has been made in time; and the seven conditions that Sir G. Clarke lays down for the guidance of the teachers and pupils of his Presidency, if strictly adhered to, will surely knock out sedition and disorderliness on the part of the students and indifference on the part of teachers and parents. Perhaps the solicitude for Indian students lately discovered in the India Office in London has spread

itself to Bombay; it will be well if it stops there. We, in Madras, at any rate, are living amidst more peaceful circumstances and do not want the Bombay Government's seven conditions to lead us right and bring us unto 'man.'

"No human institution is perfect, and the Educational Department is no exception to this rule. That being so, the placing of so much power in Inspection officers who can, from a 'surprise visit,' nail down a school to the earth by an unfavourable report, is not calculated to encourage private educational institutions. We have nothing but admiration for the first five conditions which Sir G. Clarke lays down. They are eminently just and have nothing new or novel about them. They are always expected to prevail; and if they do not prevail they ought to be enforced. But the question is how are they to be enforced! There is a good deal in that, and much as we would like to see those five conditions prevailing, we would suggest that where laxity is seen, no attempt should be made to strangle the institution. Sufficient time ought to be given; sufficient opportunities ought to be afforded. We do not believe that there are any schools where strict obedience is not enforced or disobedience not punished, or politeness and courtesy not inculcated. Nobody tolerates any student coming in particularly dirty dress; his neighbours will pull him out of the class without the teacher's intervention. And if an Inspector, in a 'surprise visit,' should find a hole anywhere, and as an Inspector he will see that he finds some, and if Government should withdraw its aid or harass institutions, private enterprise would withdraw from the field. To say that in their anxiety for 'number' of pupils any private school management would tolerate disobedience or take in a disreputable boy expelled from any other school is to cast an unmerited slur on them.

The only conditions we would like had been absent from Sir G. Clarke's list are those relating to newspapers and public meetings; and we would wish them absent, not because we are of opinion that students should read every newspaper and attend every public meeting, but that no hard-and-fast rules ought to be laid down in that respect. They will restrain the independence of a student in the first place; and they will make his position akin to that of a suspected person, so very different from the freedom we generally associate with a student's life. Any story might be spread; the school master might take action upon it, and a student might be visited with punishment. That ought never be the case with young men who ought to have that freedom which would allow an unstunted growth. Teachers ought to tell them what they should do or should not do, and may remonstrate with them too, as they do now, when they find students reading a novel they ought not to read. But that a student should be dismissed or expelled because he reads a forbidden newspaper or attends a forbidden meeting is monstrous. A good deal lies in the power and personality of the teacher; a good deal in that of the parents too; and ordinarily, when both these influences are brought to bear upon him the young man never goes astray; and if he does he is only one in a thousand and you cannot help it. The world has never been perfect and no one need attempt to make it now. And then the problem has yet to be solved whether, the world going as it goes now, students could ever be kept outside politics, whether such a thing is possible at all; and if it is not possible, whether it is not safe and expedient to give them a regular course of instruction in politics to enable them to take a right course. In the face of this growing opinion, the stringent rules of the Bombay Government will not be welcome. The most curious portion of the whole affair is the mighty flourish over the innocent primary schoolmaster in his solitude. It will be a long time before he understands the threat; and once he has understood it he will sink down beneath its weight. There is an air of humour in it."

THE INDIAN PATRIOT,
Madras,
Oct. 17th, 1908.

Political views in India.

10. The *Indian Patriot*, of the 17th October, writes:—"According to our Simla correspondent the council reform proposals of the Government of India were to have reached the hands of the Secretary of State yesterday. What their

nature and scope are we do not know, and will perhaps not know until they have been considered and put in a fit form for presentation to Parliament. According to Sir William Wedderburn, who pointed out the three stages in which the scheme might undergo changes, the Secretary of State may, instead of absolutely accepting the Government of India's proposals, make his own changes therein. In the meantime various conjectures have been made, both as to the nature of the reform and as to the time when it will be matured. One Anglo-Indian journal of Calcutta, which represents the Tory principles in Indian administration, has put forth a forecast which must be highly discouraging to Indians, while another, which is an exponent of the progressive spirit, has presented us with a hopeful prospect of the enlargement of the rights and liberties of the people. We do not venture to judge between the two, between the wish which is the father of a bigot's thought and the anticipation which is based upon an intelligent understanding of the aims and tendencies of the present Government. The future alone will show what we are to get as the result of more than two years' generous intentions on the part of the Government and of anxious expectations on the part of the people. A variety of opinions will, in the meantime, force themselves into the counsels of Government, and deep-rooted prejudices also will not be wanting to interfere with the final conclusions of authority. The same division that we find in India will be emphasised in England by the respective representatives of the two schools which make up our political parties on the main question of Indian reform. These parties respectively represent what in England are called the Tory and the Liberal faiths. The Tory stands for authority and antiquity, the Liberal for liberty and progress. In India, the vast majority of Englishmen are Tories, while most Indians are Liberals. The former want authority; the latter desire liberty.

"In the final settlement of reform the differences between these two schools have to be adjusted, if they cannot be altogether reconciled. Without the support of Anglo-Indian official opinion, we do not expect any important change to be effected in the machinery of the Indian Government, notwithstanding the dominating influence of a Liberal Government. What the degree of that support may be we must wait to see. Lord Morley alone, or even the Cabinet as a whole, will not take the responsibility of forcing any radical reform in the Indian administration. Whatever liberal measures the executive Government in India recommend, the Home Government may adopt without hesitation; and probably in some non-essentials they may put in something of their own to make it more liberal. The only thing that we can be certain about is that there will be an enlargement of the Councils, and some little addition to their powers. Both these have been proposed by the Government of India; and they could not have gone back on those proposals. The principle being so far accepted, it may be possible for His Majesty's Government to determine in accordance with Indian expectation those details which may fall within the scope of the accepted principle; and this we may hope that they will not be reluctant to do. So far as the scheme has been known, Anglo-Indian opinion has not expressed disapproval; on the other hand, the bulk of the Anglo-Indian public has taken a decidedly generous attitude, has acknowledged the justice and necessity and wisdom of a generous response to Indian demands as urged by the moderate school of Indian politicians. That a step in advance has to be taken is widely admitted, and it will not provoke controversy hereafter. There has, indeed, been a faint protest in some quarters against the inauguration of reforms at a time when the country has presented instances of disorder and violence. But these disorders and violence have been mere ripples on the surface, and have not affected any considerable section of people anywhere. This is understood by all discerning men, and hence the objection has not assumed more than the form of a suggestion.

"But what view will be taken, and what attitude will be assumed when the scheme is published with all its varied details, can at best be a matter of surmise. There are Extremists among Anglo-Indians as there are Extremists among Indians; and the former, who do not want anything but the old order of absolute authority on the one side and abject obedience on the other, will not welcome any change which interferes with the old arrangement. These will surely urge every conceivable objection to any and every real reform. But even disregarding them as a negligible quantity, there will yet remain a substantial force to be reckoned with. Any sharp division between this and moderate Indian opinion will be regrettable. In the first place, it will not smoothen the course of reform. In the next place, their mutual antagonism may unhappily result in an estrangement of feeling which it is the aim of the reform to prevent. The gift, if it is to be accepted as a gift, must be generous; it must be wholehearted; and if Indians and Anglo-Indians will jointly welcome it as being for the good of both, there cannot be a happier consummation. But such a consummation will be possible only if the dominant community acknowledge the principle of self-government as a necessary and inevitable end of Indian political progress, as the only solution of the problem of race. The advance may be slow, but it must be real and steady. There must be nothing in it to frustrate the evolution of a common political community out of all the varied races and creeds that inhabit India and are citizens of the Empire. A common political sense must dominate every class. A common political ideal must be the aim of everybody. That alone will ensure a common loyalty and devotion which is what the Empire needs and what intelligent Indians seek."

THE INDIAN PATRIOT,
Madras,
Oct. 17th, 1908.

A nation in mourning.

11. The *Indian Patriot*, of the 17th October, writes:—"The solemn celebration of the partition day, which was observed throughout the city of Calcutta yesterday, is full of significance. It was a day when the people recollected, with deep chagrin and despair, how all their protests were brushed aside and an obnoxious order executed. It was humiliating to them that, as responsible citizens, educated and enterprising, they were ignored by an obstinate Government. They were rudely awakened to the fact that after all they were nothing, that whether they protested or praised, the Government went on as ever. To a nation, just beginning to realise its national consciousness, such a procedure on the part of the rulers was a rude shock; and the Bengalees felt that they had been treated in a way which they never deserved. When yesterday, therefore, they refused to break their fast, and when, with bare foot, every man and woman and child bathed in the Ganges and joined in a procession and trudged home in silence, it was not a people breaking the monotony of life by a 'change,' but a nation mourning over an incident which happened that day some years ago. When, with a stomach that craves for food and a foot that is sore for want of shoe, the Bangalee kneels down or bares his head and takes the *Swadeshi* vow, a vow to serve his country, he is not doing a thing which he forgets after doing it. No one called upon him to do so except his own heart, and he is not likely to slight the call of his own heart. Impelled by one impulse, spontaneously rising above the ordinary course of life, a whole people resolve to go into mourning, and this, not because their religion enjoins it, but, with one heart and one soul, they all feel the great wrong done to them by the partition.

"The Bengalees do not look upon the Government with suspicion or dislike when they observe this self-imposed and soul-stirring solemn ceremony. They only recollect and remind each other how, once upon a time, when they all cried against a particular action, the Government treated them as of no concern and acted up to its resolution in spite of them; and how, for their own sake and for the sake of a country which they called and loved as their own, but which was administered without regard for their wish, they must do something themselves by way of self-protection. There is nothing in this that is unpalatable to the Government, except that one of their acts is looked upon with so much dislike by a people; but if the Government would recollect, as the people recollect, how much opposition there was from the beginning, they need not have any surprise at the ceremony that the people celebrate; and a

Government ought to be proud of a people who show so much spirit and so much sensitiveness. It must respect their sorrow. It must respect the deep sense of humiliation that they feel; and these signs of mourning ought never to be looked upon with intolerance or suspicion.

"And yet the Bengal Government is doing this. On a particular day, when the people recollect how highhanded their Government was, it is showing that it can be highhanded still. The Government prohibits meetings and the people will feel it all the more, as on that particular day they feel the necessity to unburden their hearts in a large meeting and take the great vow before one another. The Government prohibits the carrying of lathies and thus tell them that it does not have any faith in their peaceful intention; it augments the police to guard public places as if the people were a set of vagabonds who would, at the first opportunity, take to looting and hooliganism. This is an affront to the great Bengali leaders who are behind this movement and who personally went to the Police authorities and to the Lieutenant-Governor to have these obnoxious orders revoked. This is an affront to the people who are heavy of heart and who have taken upon themselves to observe mourning. But when in addition to this, the police persist in putting troubles in the way, when they 'proclaim' a particular place they did not proclaim before, simply because the leaders chose that place, the Government make no secret of their displeasure at this mourning of a nation over a national grievance; and this attitude of the Government will only add to the feeling which the Bengalees exhibited yesterday when they tied the holy rakhi on each other's hand, and most solemnly and sincerely observed the day of mourning and took the *Swadeshi* and boycott vow."

THE INDIAN PATRIOT,
Madras,
Oct. 17th, 1906.

Bleeding India.

12. The *Indian Patriot*, of the 17th October, writes:—"Sir Henry Cotton asked the question at last in Parliament yesterday, how the Army Council could explain the additional charge imposed on India. and the Financial Secretary of the Army Council has explained it. He said, as we all knew he would say, that the decision was the result partly of the report of the Romer Committee and partly of a discussion between Lord Morley and Mr. Haldane. The chief grounds for the increase were that the training period on which the charge had hitherto been calculated was inadequate, that the pay of the soldiers had been raised. and that the number of drafts and reliefs had been increased. Dr. Rutherford asked whether the report of the Committee would be laid on the table, and he was told that it would not be laid. That too was not unexpected, and there the whole affair ended. The 'question in Parliament,' upon which so much was depended, has been asked, wired, read and forgotten; and India will have to pay more, never mind her famine or famished people. It was all settled long ago, of course; only we hoped that in Parliament they would be more straightforward in speech, and say, as Lord Salisbury said, 'we cannot help it. India must be bled.' There is honesty in such expression, and we always like honesty, even in statesmen. Why all this babble about increase in the training period, inadequate calculations, raising of the soldiers' pay, multiplicity in the number of drafts and reliefs and all that? What on earth have we to do with all this? In fact many of us could not understand all this, except that Haldane is at one of his mad-cap schemes, that he wants his 'territorials' and 'reserves' and for these he wants money, that he could not get money in England where they would make short work of him in these days of declining trade and depressing income, and therefore the Army Council turned round to India, where it is all clear sailing. A simple question and a simple answer—'Well, Lord Morley, we want some money'; 'Oh! yes, you can have it by all means.' Everything is over. Who is to suffer? It is only the Indian ryot or the artisan—but who cares for him? This is an admirable method of governing a huge continent like India, but then the English people are famous men, and have invented many things, and this method of administration is one of them. One could not help admiring it, if only they would say honestly: 'This is the way we mean to govern you.' But instead of this

if they go about and talk about increased drafts and inadequate salary, you could not understand what they *mean*, although there is no mistaking what they *do*."

IV.—NATIVE STATES.

THE HINDU,
Madras,
Oct. 12th, 1908.

The Mysore Representative Assembly.

13. The *Hindu*, of the 12th October, writes:—" . . . . . . One of the very first subjects taken up for discussion in the Assembly was the Mysore Newspapers Regulation. We believe the discussion has not yet come to a close. We cannot at present say what the upshot of the whole discussion would be. Definite suggestions in regard to the amendment of the Regulation were invited for consideration yesterday, and we are not yet aware of the nature of the suggestions or of the manner in which they have been received by the Government. From the expression of views and opinions that has so far fallen from the Diwan, we are led to think that there is no prospect of the law undergoing any change in the near future. All that the Diwan has to say in favour of the measure is that though it confers arbitrary powers, the Government will not exercise those powers arbitrarily. This is the crude time-worn plea of all advocates of arbitrary power in the world which has been refuted times without number. In the cases in which these powers have so far been exercised, there is nothing, so far as one could see, to show that they have been exercised otherwise than arbitrarily. The proceedings of yesterday and to-day which have not yet reached us might throw further light on the subject. We hope the Assembly as a body will have a convincing and a strong case made out against the measure, and that by unanimous and effective expression of opinion the Government will be made to reconsider their untenable position in regard to the Press in Mysore. The further proceedings of the Assembly we hope to notice on another occasion."

THE INDIAN PATRIOT,
Madras,
Oct. 14th, 1908.

A Mysore sensation.

14. The *Indian Patriot*, of the 14th October, writes:—"Our Mysore correspondent telegraphs the startling intelligence that the election of two members to the Legislative Council by the members of the Representative Assembly has been vetoed by the State Government. There seem to have been so many as seven candidates; and of these the two that topped the list are Messrs. Venkataramiah who got 167 votes and Mr. Venkatakrishnaiyah who got 109. Of the other candidates, one got 77 votes; and the remaining four share among themselves 27 votes in all. The veto proves unmistakably that the Government has no confidence in the candidates who enjoy the largest measure of public confidence, and that the elective system is out of place under an 'absolute autocratic' government such as the Government of Mysore has been officially described to be. We have been all these days emphasising the fact that Mr. Diwan Madhava Row has entirely forfeited the confidence of the Mysoreans; and no more confirmatory evidence of this could have been afforded than his act of vetoing the election of two such gentlemen who, by the number of votes they have got, show that they enjoy the absolute confidence of their countrymen. We thought that Mr. Madhava Row had committed the greatest blunder that he was capable of when he enacted the Press Regulation; but a worse blunder still remained, and he has committed it, too, in a spirit of fatal obstinacy. We hesitated to believe the allegations made against himself and some of his subordinates as regards their active interference with the elections. But this act of his shows conclusively that he, at least, has been throughout a most interested party, and the fact of his changing the date of the election from the 8th to the 10th, and his ill-advised exhortation to the members of the Assembly to exercise their franchise 'in the interests of the country at large and not to subserve any personal or sectarian object' and not to be 'influenced by cliques and coteries,' all show a most undesirable state of mind, as well as a dangerous delusion as to his exact place in the estimation of the people of Mysore.

"Mr. Madhava Row seemed to have thought, or wanted others to believe that what he had been doing had had the sanction of the people at large. But after the result of the voting was known, this delusion must have completely disappeared. Nevertheless he persists in the fatal folly of running against the wishes of the entire Mysore community, as unmistakably demonstrated by the votes recorded in favour of the two candidates whom he has taken the responsibility of rejecting. When Mysore has, in such emphatic, unmistakable manner, demonstrated the futility of Mr. Madhava Row's pretensions to popular confidence, it becomes his clear duty to resign his office at once, instead of seeking an extension of service. Why on earth did he throw open two seats for election, if he intended at the same time that the candidates elected must be men of his own clique, unless he expected that his own men would get into the Council with the support of the popular vote? He put the Legislative Council, which he created, to very good use when he got it unanimously to vote for the Press Regulation: but he has been disappointed in his hope that the Representative Assembly would return his own tools to the Council so as to afford an appearance of popular approval to his measures. The Mysoreans are to be congratulated on the manly and patriotic stand they have made in defence of their interests. It matters very little to them that Mr. Madhava Row has vetoed the election of their accredited representatives. They have gained more by this thoughtless act of the Diwan than they could have by means of two seats in the Council. They have, for one thing, conclusively shown by what spirit the Diwan is actuated towards them, and to what length he would be prepared to go in his hostility to a whole people. Who but Mr. Madhava Row would have the foolhardiness to introduce election as a method of returning members to the Legislative Council, and at the same time to make that election futile when it does not turn in accordance with his wishes. This kind of statesmanship would be sufficient to imperil an Empire if Mr. Madhava Row were at the head of one. Fortunately, Mysore is under the protection of the British Government which ensures to it immunity from any grave trouble; and for that very reason we expect that the Government of India will protect the people of Mysore from the kind of high-handedness which is so forcibly and in such a scandalous manner illustrated by the latest action of Mr. Madhava Row.

"* * * * *"

Hindu,
Madras,
Oct. 15th, 1908.

The Mysore Legislative Council.

15. The *Hindu*, of the 15th October, publishes the following leader:— "We referred in our Tuesday's issue to the strange doings of the high officials of Mysore in the matter of the election by the Members of the Representative Assembly of two Members to the Mysore Legislative Council. Since then, information has been received that Messrs. Venkataramayya and Venkatakrishnayya stood first and second in the poll with 167 and 109 votes, respectively, but that the Mysore Government have issued an order, that though these two gentlemen have received the largest number of votes, 'the Government of His Highness the Maharaja of Mysore regret that they are not prepared to accord their approval of the persons selected as above, and they therefore direct that the Members of the Representative Assembly be asked to recommend two other persons for nomination.' This order does not state what the grounds are on which the election of the two persons by the Representative Assembly has been vetoed nor on what disqualifications they have been rejected. The final order of the Mysore Government in this matter, taken in conjunction with the tactics which were adopted in the course of the election, shows that all possible attempts were made to thwart the two persons who were obnoxious to the official mind from being elected, but that on such efforts proving unsuccessful, the extraordinary power of the Government was put in requisition to keep them out. We cannot conceive of a more gross misuse of political power and reckless disregard and defiance of popular opinion and popular rights than what Mr. V. P. Madhava Row has been guilty of in this instance. Notwithstanding his deplorable error and want of statesmanship in the matter of the Press Regulation, we should have considered it

incredible in one of his past public career and high reputation to have entered, as he seems to have done in this case, into a hand-to-hand fight, as it were, with the representatives of popular forces, and when he was worsted in the paltry and ignoble encounter, to have put down his antagonists with the weapons obtained from the Government armoury. The veto exercised by the Mysore Government is an act of bare-faced despotism. No reasons are given. The successful candidates are by various accounts said to be men of much public spirit and patriotism and possessing the confidence of the bulk of their fellow-countrymen. According to the opinion of a Mysore contemporary—who is evidently not prejudiced against Mr. Madhava Row, for it welcomes an extension of his period of service as Diwan—'Mr. D. Venkataramayya is by far the most popular candidate, and the consensus of opinion is that his selection will meet with public approval. As regards the Western Division, we have already pointed out that the popular choice even prior to election has fallen on Mr. Venkatakrishnayya.' It is difficult to see what justification there was for the Government's action, except motives inspired by private partisanship. The action is not such as is worthy of the administrator of a great State. It has cast a slur upon the Members of the Representative Assembly who have been accorded the right of election and no one who wishes well of representative institutions and desires to foster their growth, would attempt to stifle the legitimate exercise of the limited privileges given to the Members of the Representative Assembly."

"* * * * *"

VI.—MISCELLANEOUS.

THE MALABAR DAILY NEWS AND THE TRIVANDRUM TELEGRAPH,
Calicut.
Oct. 8th, 1908.

The Congress situation.

16. The *Malabar Daily News and the Trivandrum Telegraph*, of the 8th October, writes:—" . . . . . Broadly classified, there are at present two political parties in India. One of these parties demands nothing short of absolute national independence and does not hesitate to say, or at least to insinuate, that revolution is the only road to this goal. The other party recognises that progress would not be possible without the present Government and that the overthrow of this Government, admitting this were possible, would only lead to terrible chaos all over the country. Not only does the demand of the former party represent the supremest political unwisdom, but it must also be stigmatised as a blind and perverse attempt to perpetrate race suicide. The Government has the power to raise the political status of the people, but it is also sufficiently powerful to suppress any revolutionary or insurrectionary rising that might occur. Its might has sufficed to protect this dependency from foreign invasion, and it will more than suffice to crush any internal disorder that could be conceived of. If the steps it has taken to quell such little disturbances as have occurred have seemed to be inadequate, that must be ascribed not to weakness, but to reluctance to use a giant's power like a giant. What is best for this country is that its people should not drive the Government to withdraw from its avowed intention of furthering political development and associating the people more largely with the administration of their own affairs. That political party which recognises that British rule is indispensable to national progress should endeavour above everything else to break the back of the sinister and insane movement which makes not towards progress but towards disruption and misrule. It was unfortunate that the Madras Mahajana Sabha decided some weeks ago not to hold the Provincial Conference, and it would have been several times more unfortunate if the attempt to hold the next Session of the Congress had been frustrated by the action of men, several of whom, it is now apparent, were unconsciously playing into the hands of the party of reaction. Constitutional political agitation has for some time sufferred from a paralytic stroke delivered at it by the forces of anarchy, and the longer efforts are postponed to recover from this stroke, the stronger will be the malign influence already wielded by the enemies of order and progress. Perhaps, for a little time,

it was necessary that constitutional political activity should be altogether suspended, but inaction is no longer advisable. It is happily evident that the anarchist movement is losing its vitality, and if constitutional politicians do not now rally their forces, they would lose all the advantage they have gained. More than this, they would perhaps compel the Government to recall its pledge and to postpone indefinitely the important reforms which have already been practically decided upon. The reply of the Provincial Congress Committee to the protest has shown that the objections raised to the holding of the Congress in Madras were more fanciful than real and if those who issued the protest still hold aloof, the only conclusion that can be drawn is that political cussedness is more prevalent at the present moment than political sobriety and foresight. Two Sessions of the Congress were miserably wrecked, and it would be a long farewell perhaps to constitutional political activity were there to be no Session at all this year. This is not the time when political leaders should look merely for a great numerical attendance at a Congress Session. The main point is that the Congress should resolutely rehabilitate itself, and this can be accomplished even if the Session were to be attended only by a small number. If the attendance be select and if the work of the Session be carried out on constitutional lines, that would be ample. Moreover, there could be no more fitting opportunity for the Congress to purge itself of the Extremist element. The Constitution quite provides for this, and even should individuals of the Extremist party smuggle themselves in, they would either have to respect the creed or render themselves liable to be dealt with by the 'chucker-out'. At Surat, the Extremists were in position to do much mischief, but under the new Constitution, they will find that disorderly behaviour will admit of being promptly and effectively dealt with, and we may safely surmise that they will prefer to stay away. Meanwhile, the constitution of the Reception Committee, which has just been formed, gives promise of a Session which will not be such a small affair as first anticipated. Indeed, there is evidence that the barriers to the holding of the Session are crumbling with much rapidity."

THE HINDU,
Madras,
Oct. 14th, 1908.

The Congress in Madras.

17. The *Hindu*, of the 14th October, writes:—" . . . . . In the *Indu Prakash* (received this day), we find our contemporary's Calcutta correspondent opening his letter with the statement that 'when you ask a "leader" here, whether a Moderate or an Extremist, what he thinks about the Madras Congress, and whether he will go to Madras, the usual reply is—"Oh, we have had enough of these things. Bengal needs no Congress now. We are satisfied. Let the rising generations of the South now make Congresses and Conferences and all that."' Then after writing about who from Bengal are likely to, and who not likely to, go to Madras for the Congress, he concludes by saying: 'But it is certain that the rank and file of the Bengali young men who would in former years go to a distant Congress—and who made Benares, Madras and the like, lively before with their presence, will not go. The Anarchist trial, the arrest of Aravinda, etc., have damped their ardour, and the bulk of the Calcutta people have turned Extremists and seek opportunity to show their contempt at the Moderates by aloofness.' The question is whether it is an advantage or no that the large number of Calcutta delegates who used in other Congresses to make matters 'lively', should abstain from attending the next Congress. Some may think it would be an advantage and in this class is probably to be reckoned a large number of those who press for the holding of the Congress in Madras in December. We hold a different opinion. It would be a serious blow to the prestige, national character and utility of the great organization if tendencies are allowed to develop which would render it sectional or Provincial. So far as we can see, local effort and energy are concentrated towards making the Congress in Madras an accomplished fact in December next, irrespective of ulterior results. There is no attempt to gauge public opinion outside the Presidency as well as within it. A quest of this kind is apparently regarded as foreign to the purpose which has been long ago formed and is incapable of modification. How little the constitutional aspect of the

movement is understood and what transparent fallacies are resorted to to support the theory of the holding of the Congress at any cost, will appear clear from the statement of a local Indian contemporary, which asserts that 'the Congress is essentially and entirely a popular movement which has a momentum of its own, which will come into play even by the impetus which one man can give'. We are also told that those who have opposed the movement 'fixed their attention on a few people guiding it and took no account of the inherent force of a popular movement.' These remarks make it evident at all events to what a limited and narrow range, the proposal of holding the Congress owes its origin. As to how far the inherent force of the movement will propel it to a successful issue, depends upon the conditions of the times, the present political atmosphere and popular temper. The state of Bengal seems to be as depicted above. Nothing reliable is known about the other Provinces. The accounts received of mofussil opinion in this Presidency are by no means reassuring as regards the prospects of the Congress."

VERNACULAR PAPERS.

II.—HOME ADMINISTRATION.

(b) Courts.

The Karúr sedition case.

LAWYER,
Madras,
September, 1908.

18. With reference to the conviction of Sri Krishnaswami Sarma in the Karúr sedition case and the sentence of five years' transportation passed upon him, the *Lawyer*, of September *, says:—Perhaps the Sessions Judge would have inflicted a more serious punishment on the accused in this case, if the assessors had not made a timely recommendation for mercy. We have two reasons for thinking so. Firstly, the Judge himself says, "I think I am giving effect to the recommendation for mercy of the assessors when I pass a sentence of five years' transportation," and this clearly shows that, had he been left to himself, he would surely have inflicted a more severe sentence upon the accused. Secondly, the Sessions Judge has made many serious conjectures which are not warranted by either the speeches of the accused or the testimony of the witnesses before the Court. Thus the Judge says, "I see clearly that inflammatory speeches are more dangerous in the mufassal than in Madras where British troops are immediately available," thereby implying that the speeches of the accused were so inflammatory as to have roused the people of that town. But the evidence of the local officials, whose duty it was to preserve peace in the town, clearly establishes that they had no apprehension of any harm occurring as a result of these speeches and the same view is also expressed in the order of commitment by the Divisional officer. So, it is surprising to see the Sessions Judge ascribing an extraordinary influence to these speeches in the face of all this evidence. Further, the local officials, who gave evidence in the lower court, were not at all examined for the prosecution in the Sessions, and the fact that these very people were examined for the defence shows that the prosecution case was very weak. The only witnesses for the prosecution were two Police officers, a head constable and a constable, who testified to having taken notes of the speeches and found them to be seditious. But these police constables have no education; nor are they short-hand reporters. So, the conduct of the Judge, in having relied on the evidence of these people alone in such a big case, is open to objection. Moreover the defence was far stronger than the prosecution. To rebut the evidence of the police, many respectable persons of education and position gave evidence on the side of the defence. Thus, there was no data for the opinion of the Judge that the speeches of the accused were so dangerous as to inflame the minds of the people.

(e) Local and Municipal.

Chairmanship of Calicut Municipality.

KERALA PATRIKA,
Calicut,
Oct. 10th, 1908.

19. A leader in the *Kerala Patrika*, of the 10th October, referring to the impending rumoured resignation of the Chairman of the Calicut Municipality, says that in electing a new Chairman the fact that leading vakils will not be able to do justice to the calls made on them by affairs municipal, owing to their professional engagements during the day time, should be borne in mind and that the District Sanitary Officer or the Divisional Officer will be better able to conduct the administration efficiently as they have to go about the town on their own duties. But it will be better still to appoint a paid Chairman who will devote his whole time to the work in hand. He could be elected by the Councillors without any prejudice to

---

* Received in the current week.

their privilege of election. The attention of the Collector and the Government is requested to the matter in view of the efficient administration of the Municipality.

SWADESAMITRAN,
Madras,
Oct. 15th, 1908.

The closure of the Mylapore burning ground.

20. While commenting on the discussion that took place at the meeting of the Corporation on Tuesday last in connection with the closure of the present burning ground of Mylapore, the *Swadesamitran*, of the 15th October, observes:—When a Commissioner maintained that the public of both Mylapore and Royapetta were against the closure of this ground, it was the duty of the President, who does not know anything of the religious ceremonials of the Hindus, to have respected public opinion and withdrawn his proposal. It is disgusting to see the President pertinaciously clinging to his own proposition and adduce all sorts of plausible arguments to justify his position. There are two things to be considered in connection with this; firstly, a burning ground used by the Hindus from time immemorial ought not to be closed, and they say that, if any one does it, his whole race will be ruined. This has not at all been taken notice of by the President. Secondly, there was nothing to prove that the present site was an inconvenience to the neighbourhood on sanitary grounds. Still, not only the President, but also Dr. Nair, insisted on closing the present ground. It may be that Mr. Lloyd does not know the likes and dislikes of the public. But when he was told by the Hindu Commissioners that public opinion was against his proposal, should he not have bowed to it and softened his tone? He did not do even this, but said that even though the Commissioners might vote against it, the Standing Committee might not take any notice of it. We hope that the Standing Committee will not do any such thing.

(*k*) *General.*

SWADESAMITRAN,
Madras,
Oct. 13th, 1908.

The Bombay Government and the schools in that Presidency.

21. The *Swadesamitran*, of the 13th October, writes:—The idea, that certain restrictions placed upon the students in their very school life will prevent their harbouring seditious thoughts in the future, has made the Government impose some restrictions upon the conduct of the school-going students. Besides the rules already framed in this respect by the Government of India, which are now in force throughout India, the Provincial Governments are also enforcing separate rules in their respective Provinces. Thus the Bombay Government has recently published seven rules to guide the conduct of the students in the schools and colleges of the Presidency and also a circular for the guidance of the teachers in village schools. Many of us may doubt the necessity for these stringent rules being enforced by the Bombay Government. But one thing may be certainly stated and that is that whether any benefit results from this, or the students become mere bookworms, will depend on the way in which these rules are enforced by the Government and the Educational authorities.

THE INDIA,
Pondicherry,
Oct. 10th, 1908.

The Government and sedition.

22. The *India*, of the 10th October, writes:—The Karúr sedition case has, in a way, been finished by the Sessions Judge sentencing Sri Krishnaswami Sarma to transportation for five years. This lad even apologised to the Government at the outset, acting on the evil advice of some. We think that the Government is wrong in expecting to check the spread of a seditious idea in the land by the infliction of such cruel punishments. All that the seditionists say is: "This Government is a very cruel one. It cares only for self-interest and has no love for the people. So we should not allow this to continue long." Is the action of the Government, in having sentenced an innocent lad to five years' transportation, relying only on the useless evidence of the Police and even after receiving an apology from him, a sufficient refutation of the above charge of the seditionists? If the Government goes on illustrating every statement of the seditionists then and there, which feeling will grow in the country—a hatred towards the Government or a love for it?

Nyayabhimani,
Karikal.
Oct. 5th, 1908.

The present strained relations between the Government and the people in India.

23. The *Nyayabhimani*, of the 5th October, * writes:—All know where crores and crores of the wealth of India are being taken away and how people here die of hunger. The patriots of the land, thinking it to be their duty to ward off these two evils, had formed District and Provincial Committees throughout the country and intimated to the rulers the grievances of the people. But their prayers were not heard and the patriots, finding that they could not move the Government by their petitions, began to advise the people in the following strain:—

(1) All should use only *Swadeshi* goods.

(2) None should talk with or do any sort of service to the Whites.

(3) All the natives of the soil must form Panchayats among themselves and be bound by their decisions.

(4) All natives in Government service should give up their appointments.

(5) All the Whites in India must be shot dead with revolvers and bombs.

All this would not have happened if the Government had granted the necessary privileges to its subjects thirty years back and drawn them to its side. If the Government, which claims the right of collecting several kinds of taxes from the people, does not grant them any privileges and murders them in cold blood, how will they bear it? Unable to endure the suffering, they will try to do anything. So, it is the Government itself and not the wise patriots of the country that is the cause of the present strained relations between the rulers and the ruled.

India,
Pondicherry,
Oct. 10th, 1908.

The release of Mr. G. Subramania Aiyar.

24. With reference to the release of Mr. G. Subramania Aiyar, the *India*, of the 10th October, remarks:—The Government has allowed this aged patriot to return home, after insulting him by taking large amounts from him as security for good behaviour and after taking from him a binding promise that he will not hereafter, till the end of his life, speak or write about public matters in such a way as to cause the dissatisfaction of the Government. Taking this binding from him is worse than transporting him. Not only some fools in the country, but also the Government, seem to regard this as an act of clemency on the part of the latter. But we hope Mr. G. Subramania Aiyar himself will not deem it a favour done to him. A favour indeed! This reminds us of the story of the wolf and the stork, read in our youth, in which the wolf is reported to have told the stork as follows: "Is it not a sufficient favour done by me that I did not bite you when you had thrust your head into my mouth to draw off a bone which had stuck in my throat?" The bone of sedition stuck in the throat of the wolf, viz., the Government, and the stork called G. Subramania Aiyar took off that bone by means of its beak of newspaper articles. But this wolf has broken the very beak of the Aiyar stork. Still as it stopped with this and did not bite off its head too, other storks are now expressing their gratitude to the wolf!

Bhavani,
Nellore,
Oct. 9th, 1908.

Wasteful expenditure on armies.

25. Referring to the increase in the Military expenditure recently sanctioned by the Secretary of State for India, the *Bhavani*, of the 9th October, observes:—It must be considered to be due to the misfortune of the Indians. The hard-earned money of the Indians is wasted on Military salaries and other useless expenses and poverty is their lot. A similar thing cannot be allowed to take place in England. The British bear a certain portion of the expenses incidental to the armies kept in the Colonies. But the Indians bear the expenses of the army kept in England for the sake of India. This is strange. They cannot even complain of their grievances in a "loud voice." It is our opinion that the British who know what justice is should consider this matter.

---

* Received in the current week.

MITAVADI,
Oct. 11th, 1908.

Tiyer students of North Malabar and loyalty.

26. An editorial note in the *Mitavadi*, of the 11th October, commenting favourably on the action of the authorities of the Tiyer temple at Tellicherry in inviting all the Tiyer students of North Malabar for a social gathering arranged for the purpose of impressing them with the sublime duty of loyalty to the King, among other duties, remarks that it is most desirable in these days that leaders of every community should try to advise students very often on the supreme importance of their duties as citizens.

IV.—NATIVE STATES.

MYSORE STAR,
Mysore,
Oct. 12th, 1908.

Mr. Madhava Rao's address to the Representative Assembly.

27. Commenting on the Mysore administration report for 1907–1908 and the Diwan Mr. Madhava Rao's address to the Representative Assembly, the *Mysore Star*, of the 12th October, says:—The main feature of this administration report is that it shows a large surplus of revenue, and it is highly surprising to see that, contrary to all expectations, the present Diwan follows the policy of his predecessor, Sir Krishnamurthy, of accumulating surpluses. This policy of allowing surpluses to accumulate year after year, while it may serve to secure the goodwill of the higher authorities for the Diwan, cannot in any way promote the interests of the public. The policy of deferring important administrative reforms by pleading want of funds and then swelling the coffers of the State is far from being commendable. Now, the land revenue alone brings the Government an income of one crore of rupees. Twenty-five years ago, the total revenue from all sources amounted to one crore. Sir Seshadri Aiyar however increased it to nearly one and three-fourth crores; Sir Krishnamurthy brought it up to two crores; and the present Diwan before he retires will probably increase it by another half a crore. But it is unfortunate that as the income increases, new sources of expenditure are created and when work which, properly speaking, could be done by one person, is distributed among four, it is natural enough to expect the cost of the administration to increase nearly four-fold. The paper next observes that while it must be admitted that Mr. Madhava Rao has introduced many useful reforms which do credit to his administrative capacity, one extremely regrettable feature of the administration is that the Diwan has completely ignored the general distress among the people resulting from the dearth of foodstuffs. It is evident that the present abject condition of the people has not received the attention of Government. The total population has decreased during the year under review and mortality from plague has increased. This shows that the public health has been considerably impaired and this must be attributed to the prevailing distress. It is highly regrettable that such extreme distress should have failed to attract the attention of Government. The paper further observes that the relaxation of the control of the various departmental heads over their subordinates is very much complained of. Tours on inspection and supervision are becoming very rare. Corruption among low-paid officials is becoming more and more common. Partiality to some religions and disregard for the religious sentiments of others are becoming quite intolerable. The dearth of foodstuffs and the consequent sufferings of the masses are extremely painful. It is hoped that the Diwan's mind, which is at present too much absorbed in devising schemes for his own glorification, will be diverted a little towards ameliorating the condition of the suffering masses.

VRITTANTA PATRIKA,
Mysore,
Oct. 15th, 1908.

The Diwan's address to the Representative Assembly in Mysore.

28. The *Vrittanta Patrika*, of the 15th October, while expressing great satisfaction regarding the Mysore Administration Report for 1907–08, observes that it is, at the same time, to be regretted that the Mysore Government has not undertaken any large and important public works, even with a surplus in hand. In these days of growing needs, no Government ought to accumulate surpluses. It is the duty of every Government to use such surpluses in the construction of irrigation works and railways, and in the introduction of new industries and works

of such kind as would promote the interests and the welfare of the public. Again the fast accumulation of deposits in the Savings Bank, which necessitated the amendment of the regulations so as to limit deposits also points to the fact that the public have money to spare, and the Government has failed to devise profitable methods of investing it. There has been no extension of railways for a long time past. The Balagola project was the only large irrigation work in hand. Even that has been deferred to some future date. It is not intended to take exception to the policy of Government; for, it must be admitted that Government Engineers and Revenue officers must know the relative importance of the scheme better than anybody else. The paper finally observes that there were two other important subjects of public interest to which the Diwan failed to refer in his address; one is the development of the Marikanve project and the second is the great dearth of foodstuffs. The public are exceedingly anxious to know from Government the causes of the dearness and the steps that will be taken to remove it.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

AKASAVANI,
Rajahmundry,
Oct. 15th, 1908.

Education is necessary for improvement in agriculture.

29. Referring to the ancient prosperity of India, the *Akasavani*, of the 15th October, observes:—From the reports of the Chinese and other ambassadors who visited India during the reign of the Emperor Chandra Gupta, it is evident that India did not suffer then from many famines. Alas! Such a country is very considerably affected by "artificial famines" now. Thousands of people are dying for want of food. The deathrate is 45 per cent. The ancient beauty of this country has been marred. The ancient glory has completely departed. Though there were only 350 famines in the whole world as stated by historians the number of famines in India was said to be very great. In the Ramayana there is a reference to show that Northern India was affected by a famine. *Sāntiparva* of *Mahābhārata* mentions another famine which visited India. We gather from the Puranas that our country was "steeped in famine" once in Trētayuga (the second of the four great ages of the Hindus).

Exportation of raw products of our country without producing therefrom the necessary articles ourselves is the first cause of the famines now. Expenditure of a large portion of the revenues for the maintenance of the army and State railways is the second cause. Wet cultivation, which we think yields good produce, may be said to be one of the causes of famines. After the seeds are sown, if one or two showers fall, there will be no difficulty with dry crops. Even if the crops should fail for want of water the ryot need not pay water-tax. If the rivers dry up owing to a failure of rains the wet crops in the deltas fail, and the ryot has to pay as taxes nearly Rs. 10 per acre. How can a ryot who has no food to eat, pay the tax? Anyhow, the ryot must pay. Paying the tax out of money borrowed for the purpose, the ryot becomes a prey to a severe famine and is forced to give up the land and cultivation, unable to repay the debt. Education is necessary for knowing proper agricultural methods. Some may doubt whether education is needed for carrying on agriculture. Education is essential for finding out which soil is suitable for particular products and which seasons are favourable for particular crops. The cultivators must not be indifferent in the matter of education for their children. If education be well imparted new things will be learnt. Machines, ploughs and good seeds will be imported from foreign countries, and there will be scope for learning many new facts and gaining practical knowledge by carrying on experiments.

VI.—MISCELLANEOUS.

SWADESAMITRAN,
Madras,
Oct. 12th, 1908.

The Jubilee of the Royal Proclamation in Madras.

30. With reference to the public meeting held in the Victoria Hall last Saturday in connection with the forthcoming Jubilee of the Royal Proclamation, the *Swadesamitran*, of the 12th October, remarks:—The attendance at this meeting was very meagre because only

such persons as paid Rs. 5 were allowed to enter the Hall. Though loyalty was a feeling that can be shared by all people generally, the fact that wealth was made a qualification for admission to this meeting, made it impossible for lakhs of people who are really loyal, being present on the occasion. It is not the officials and bigwigs alone that realise the benefits which India has derived from the British Government within the last fifty years; even the poor know them. To speak the truth, it is only the poor that have been really benefited by the natural good traits of the British Government and it will not be contrary to the objects of this attempt at a declaration of loyalty if people, other than rich men, officials and pensioners, are also allowed an opportunity to express their gratitude towards the British Government. It may be said that, as the Englishmen now suspect only the educated classes, it is only these that should now make an open declaration of their loyalty to the Crown and that the ordinary masses who are doubtless loyal need not make any such declaration. But the representatives of the educated classes at Saturday's meeting did not number more than thirty and from this it should not be argued that the educated classes of Madras are not loyal. The reasons for this scanty attendance are really the present mental depression of the people,—especially the educated people,—and the general want of confidence in the success of any public movement. Still we hope that on the day of the celebration both the educated and other classes will muster strong to express their loyalty to the Crown.

SWADESAMITRAN,
Madras,
Oct. 14th, 1908.

The present condition of the Indians in the Transvaal.

31. With reference to the present condition of the Indians in the Transvaal, the *Swadesamitran*, of the 14th October, observes:—From the telegrams received up to date from the Transvaal, there does not seem to be any chance of the condition of the Indians there being improved. The latest telegram states that many Indians have been imprisoned for having entered the Transvaal after having been ejected from it. If the few Indians and the numerous Whites there are to be pertinaciously increasing their enmity in this way, we have to be seriously afraid of how it will end. It is clearly seen that the Whites have not a grain of sympathy for the Indians and their object is doubtless to root out the Indian element. The Indians also stick to their position, for they feel that they have been granted certain rights by their Sovereign which the Whites cannot interfere with. It will be possible for this struggle to end peaceably only if the Imperial Government recognises its responsibility and metes out justice. But this Government refuses to interfere, being afraid of the Whites who are the permanent settlers in the Colonies. Still, the Indians, relying on the impartiality of the Imperial Government, have resolved not to leave the Transvaal, and the serious consequences that may ensue from the present state of affairs cannot be prevented unless the King-Emperor orders his subjects in the Transvaal to be just towards the Indians there.

The INDIA,
Pondicherry,
Oct. 10th, 1908.

Babu Bepin Chandra Pal's visit to England.

32. The *India*, of the 10th October, observes:—Some find fault with Babu Bepin Chandra Pal for having left India for England at this juncture when the relations between the rulers and the ruled are very much strained, and say that his conduct is as blameworthy as that of a commander who escapes from the field just when the battle is raging in all its fury. But this charge is not reasonable and the analogy too is not a suitable one. It is true a leader who escapes just when his army is being attacked by the opposite party deserves censure. But is he a wise leader who confronts his enemies before his army is ready? Ours is a bloodless war. Our weapons are knowledge, patriotism and manliness. It is possible to continue a war like this only so long as both the parties act on the just principles of warfare. When the enemies, not caring for these principles, capture and throttle the commanders alone by brute force and thus make it impossible for the opposite army even to organise itself—Ah! When we think of it our heart quivers and the fingers become callous! How many heroes have we lost! Was there any reason, law, justice or system? Should we count the names? Sons of Bharata! Have you forgotten everything? Are your hearts made of

stone? Do not you remember having heard of men like Tilak, Chidambaram and Aravinda? Do you want to offer Bepin Babu also as a victim along with these?

All that need be said to the children of Bharata have been said. That life without liberty is worse than the life of a pig has been illustrated in thousand ways to the people of this land and the ways of acquiring that liberty have also been pointed out many a time. To prove to the people that these preachings are not mere lip-expressions of patriotism but flow out from the hearts of those that preach, many have borne any amount of suffering on their bodies and lives. So it is now the duty of the people to ponder over all that was said in these preachings, adopt the methods suggested therein and accomplish their object and there is no use of our losing the popular leaders hereafter.

Babu Bepin Chandra Pal is a true patriot. Not satisfied with his preaching to the people here he wants to go to England and work there on behalf of our country. Even as Vikarna among the Kauravas and Prahlada in the family of Hiranya helped the cause of justice, themselves being amidst rank injustice, there will surely be some true lovers of liberty even in Europe, who will help the land of Bharata in acquiring *Swaraj*. The present object of Bepin Babu is only to appeal to them and seek their help. May that object be accomplished!

The régime of the East India Company in India.

India,
Pondicherry,
Oct. 10th, 1908.

33. While narrating the story of an Indian Polayagar during the régime of the East India Company, a correspondent of the *India*, of the 10th October, observes:—The East India Company came to India only with the idea of easily robbing the wealth of this land of Bharata by means of trade. But after coming here, they saw that the country was in a state of confusion, caused by the disruption of the Moghul Empire, and that there was no one exercising a settled authority in the land. This sort of confusion used to occur in every country once in several centuries, and everywhere things used to assume their natural aspect of their own accord after a short time. But the entry into India of many foreigners during this troublous period prevented peace and order being restored in the land; and the chief of these foreigners was the English Company. The members of this Company were born in a barren country and were well versed in a so-called civilisation, whose chief features were outward show, avarice and a thirst for carnal pleasures. These easily swallowed up this land of Bharata, which had become disunited and weak, by means of several traitorous, cruel and fraudulent deeds. By creating misunderstandings between us and by ruining both the parties with a show of friendship for both, they gradually brought the whole country under their control. When these, who had come here only with the idea of robbing the wealth of the country by means of trade, brought the Government of the country also under their control, it became a very convenient job for them. They ruined the industries of the country and reduced us to such a condition that we have now to depend only upon the useless articles of their country. They began to drain the country of its wealth, strength and life in ten thousand ways. Crowds of poor men came here from England and returned as millionaires. Even English historians have expressed their disgust at the many cruel ways in which the Company's servants amassed money in India.

Current topics.

India,
Pondicherry,
Oct. 10th, 1908.

34. A London correspondent writes to the *India*, of the 10th October, as follows:—There was no Indian here who did not rejoice at the news that Goswami, who had turned King's evidence in the Alipore case, had been shot dead by two Indians in the jail. All felt glad that the traitor, who had betrayed many innocent people, was no more . . . . . One of the charges brought against the Indian students in England is that they are seditionists. English papers like the *Times* think that they can use the word sedition for any kind of conduct. No doubt, the Indians are seditionists, if it is sedition to wish that one's country should attain greatness, or to hope that one's countrymen should be happy, free from famine and disease, or to make attempts to train

one's countrymen in politics to befit them to exercise certain rights. There is no other kind of sedition among the Indians here, and to call these aspirations and attempts sedition only shows a want of worldly wisdom . . . . Many of the nationalists who are preaching *Swadeshism* and boycott as a means to force the Government to grant *Swaraj* to the people feel doubtful as to the possibility of our boycott having any effect on the English trade. But the material reduction in the English trade within the last few months should remove all these doubts. As a result of this reduction, the mill-owners in Manchester resolved to reduce the wages by 5 per cent., and this resulted in serious disturbances by the operatives which have been quelled only now. All this has occurred here merely because of the boycott of foreign goods adopted by our land of Bharata, and so our people should not forsake this now. If they will only stick to this boycott of foreign goods to the end, all our industries ruined by the British Government will be revived within two years. . . . . Our poor people, innocently believing that they can eke out their livelihood in the English Colonies, emigrate not only to the Transvaal but also to Canada, Jamaica and other Colonies. But the very fact that these are the subjects of England makes the Colonists think that they can treat them in any way they like and subject them to many indignities. So, it will be better for our people to emigrate to Brazil—a place where both the conditions of service and the treatment are more satisfactory—instead of dying in India by famine or the shots of the Military or leading a life worse than that of the dogs in the English Colonies.

[Issued, 20th October 1908.]

CONFIDENTIAL.

No. 43 of 1908.

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 24th October 1908.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

I.—Foreign Politics.

PAGE

Turkey and the powers—The English policy and its importance 728
No heart, no feeling? 729
England and Germany 730
The British Government and the Boers 731
Islam and progress 733
The Turkish Revolution and Indian Muhammadans .. 734

II.—Home Administration.

(e) Local and Municipal—

The curse 735

(k) General—

Indian reforms 736

II.—Home Administration—*cont.*

PAGE

(k) General—cont.

Our fresh military charge 737

IV.—Native States.

A Press Law in Travancore .. .. *ib.*
Administration of the Pudukkóttai State 739
Progressive Travancore 740
Political progress in Travancore .. .. *ib.*
Notable events in Native Cochin 741
Mr. Madhava Rao, Diwan of Mysore 742

VI.—Miscellaneous.

The Proclamation 743
The Indian National Congress 744
Example of Bengal .. .. *ib.*

VERNACULAR PAPERS.

I.—Foreign Politics.

The Diwan of Mysore 746

II.—Home Administration.

(b) Courts—

The conviction of Mr. Kelkar, the editor of the *Mahratta* .. .. *ib.*

(d) Education—

Order of the Governor of Bombay regarding the maintenance of discipline among students .. .. *ib.*

(k) General—

Who are the cause of the present state of India? .. 747
Was Tilak's conviction legal? .. .. *ib.*

II.—Home Administration—*cont.*

(k) General—cont.

The proposed reforms of Lord Morley 747
Low-paid clerks in Government service 748
Regarding the appointment of Husur Sarishtadar at Calicut .. .. *ib.*

IV.—Native States.

The election to the Legislative Council of Mysore .. .. *ib.*
The Mysore Dasara Exhibition 749

VI.—Miscellaneous.

The present situation .. .. *ib.*
Liberty .. .. *ib.*
The coming Congress 750
Congress controversy .. .. *ib.*

ENGLISH PAPERS OWNED BY NATIVES.

I.—Foreign Politics.

The Muhammadan,
Madras,
Oct. 19th, 1908.

Turkey and the powers—The English policy and its importance.

1. The *Muhammadan*, of the 19th October, writes:—"News from Europe with regard to the situation in the Balkans continues to be threatening. Austria has not moved an inch from the illegal and aggressive position she so suddenly took up. Bulgaria is maintaining her independence and is mobilising her troops, enlisting volunteers and otherwise preparing for war. Servia and Montenegro are openly talking of 'raising a common standard in defence of self-ideals' and proclaiming a 'Holy War.' Thus the Berlin treaty is set at nought. The attitude of the Powers to whom Turkey has appealed for intervention in the matter is indeed disappointing. Especially so is the turn which the English policy has taken. Last week we were told that Sir Edward Grey was firm in his support of the treaty of Berlin and had called upon Austria and Bulgaria to abandon their aggression and resume their usual relations with Turkey. England had even been reported to have moved her Mediterranean fleet ostensibly to enforce her demands. The English press spoke of championing the rights of Turkey. The Mussalman world felt gratified and sent up its united prayers for the continuance of the friendship between Turkey and Great Britain. Nothing has happened since then excepting the visit which M. Isvolsky paid to England. If, at all, the situation has only changed for the worse. And yet, Reuter has published the information that Sir Edward has agreed that the unwarranted actions of Austria and Bulgaria, instead of being condemned, should be legalised and that the Treaty of Berlin, instead of being enforced, should be revised. The English press is now of opinion that the maintenance of the treaty, in view of the sudden 'display of Turkish vitality' would be 'injudicious.' The clauses of it which have been violated are spoken of as not so binding because they formed 'merely an ingenious diplomatic expedient.' On the question of union between Crete and Greece also English policy seems to have undergone a change. The union of the two countries is now favoured to the consternation of Turkey. Nay, more. The treaty of Paris of 1856 is also put forward for revision at the instance of Russia and the Dardannelles will have to be thrown open for the use of all the European Powers without any restriction whatsoever. Stress is now laid on the importance of a good understanding with Russia as indispensable in the settlement of the Central Asian question. All this clearly means that the cause of Turkey, just and righteous as it is, is to be abandoned to keep up the semblance of friendship with the aggressive Christian Powers. The ultimate result sought is probably the extinction of European Turkey. Naturally the Turks do not care for the intervention of the Powers they once appealed to and for the Conference they demanded. Evidently they have lost faith in the fair-mindedness of the Powers and do not expect to obtain from their concerted movements anything like justice and fair play. This will certainly have its inevitable effect on the whole Mussalman world, which venerates H.I.M. the Sultan of Turkey as the Caliph of the Faithful. It will give a powerful impetus to Egyptian nationalism. Any attempt to legalise the recent annexations of Austria will be looked upon as an indication of the English desire to annex Egypt. The expected harmonious co-operation with Russia in Central Asia will be viewed as foreboding the reduction of Islamic authority in that quarter. The whole question will, then, assume a new phase—that of the struggle between the Cross and the Crescent. Whether this is a contingency which it is 'judicious' to raise for a country wielding sway over the largest number of Mussalmans we leave to British statesmen

to determine. We do not care to foretell what might really occur. The country which could effect a bloodless revolution and withal keep so cool and be so self-restraining in the face of danger, might be supposed to have sufficient brains and muscle to tide over her present difficulty. We are concerned with how the question might affect us in India. A wave of nationalism is passing over the East. Everywhere in Asia and Africa we hear of upheavals of fallen nations. India has not remained uninfluenced by these remarkable phenomena. There is admittedly plenty of unrest within her bounds. Some unhappy expressions of opinion on the relations between England and India as well as certain unwise interpretations of the solemn pledges which the British nation has given to the Indian people have already combined to lower the regard which the earlier British statesmen had inspired in the country. The treatment of the Indians abroad, especially in the British Colonies, has been of a kind which has given rise to the colour problem in the most acute form. Recent events in India and elsewhere, at least so far as the Mussalman community is concerned, have been of such an unfortunate character as to create in them the impression that, even under British protection, might is right and the weakest go to the wall, irrespective of all moral strength. The enemies of British rule have been trying to use this secret to tamper with the loyalty of the Faithful, though so far with no perceptible effect. The community is not so civilised or enlightened as to have become entirely self-absorbed and calculate nothing but its own solid gain. Its interests are wide enough and its sympathy with the Mussalmans abroad is very deep. It looks upon H.I.M. the Sultan of Turkey with feelings of blind veneration and love and is very susceptible to his interests. It is not quite humanised in the sense of having lost all physical vitality and is easily irritable. Under these circumstances, it is not unnatural that the attitude of England towards Turkey will largely determine the direction and character of the politics of Mussalman India. We hope and trust that our English Rulers will shape their policy in such a fashion that it will not necessitate a strain on the loyalty of her millions of subjects whom a strong and growing religious sentiment links with their aggrieved and unhappy brethren of Turkey."

THE INDIAN PATRIOT,
Madras,
Oct. 19th, 1908.

No heart, no feeling?

2. The *Indian Patriot*, of the 19th October, writes:—"The telegram that we publish this evening about an uproarious scene in the House of Commons when a Member of Parliament had to be suspended for the whole session and had to be escorted away to the gate by the Sergeant-at-arms illustrates, more than ever, the serious aspects the unemployed question has assumed in England; and if we so often refer to the unemployed question in these columns it is because that the 'unemployed' is a permanent feature in our country, whereas in England it comes at distant intervals. Of course we do not want our unemployed to behave like a pack of wolves; neither would our police and military tolerate it. As was seen in the Bombay riots, they would be shot down with little compunction. But we would like that our 'unemployed' do lift up their heads now and then when the bread upon the dish is not making its appearance, and enquire why, rather than complacently take the begging bowl and trudge on in life's weary pathway. There is philosophy in it, no doubt, but it is not philosophy that a nation in our circumstances wants at present. In London, for instance, the unemployed, when they were told that they had no work and would not therefore be required, asked what they were to do, and they keep on asking it even now, and follow it up with some terror-inspiring deeds, just to give a pleasant touch to their grievance. They drag down a parson from the pulpit; they ask: 'if Jesus Christ were here now?' They surround some work house, break a window or two, in fact ever give out that they are there and have to be attended to. The result is they get champions to fight their cause, and they fight it out very well. Mr. Will Thorne, M.P., for instance, blandly told them to go and loot the bakeries and get whatever they could and eat it, because they must eat something and have to get it somehow. Mr. Victor Grayson, who created

a scene in Parliament last Saturday and was pulled out, could not understand how the representatives of a people could sit discussing a licensing Bill, which was to teach them temperance when many of them had nothing to eat, when to borrow Mr. Grayson's words, 'thousands were dying in the street.' That is not the way Mr. Grayson ought to have behaved, but he could not help it, and he has paid for his love of the labourer. He called the labour M.P's 'traitors to their class,' and no one would say that Mr. Grayson was very much to blame there, although he could have been more considerate if he had been less excited. Parliament ought to have taken the unemployed question first and, snapping red-tape asunder, gone to the rescue of the dying. Such was the promise that was held out to them at Manchester, and that promise has yet to be fulfilled. Meanwhile the 'cotton war' is still waged in all its fury, and a telegram which we publish elsewhere, indicates that it is likely to be waged for some time to come. We, in India, will watch these developments with deep interest."

THE INDIAN PATRIOT,
Madras,
Oct. 21st, 1908.

England and Germany.

3. The *Indian Patriot*, of the 21st October, writes:—"Whether it is deemed a fit topic of discussion during the 'dull season' or whether there is something inherent in the nature of European journalists, which delights in the news of a war scare, it is all the same evident that the newspaper men of England, backed by influential statesmen, always try to arouse and keep up the sensation of what they call a 'Peril.' During the Russo-Japanese war, when the Japanese were scoring victory after victory over their enemies, the cry of 'Yellow Peril' was constantly raised, which was echoed and re-echoed by almost every State in Europe. Hardly had this subsided before they saw imminent danger to the interests of Europe and of the white races in the democratic movement of the Muhammadans, known as the 'Pan Islamic Movement.' The European nations discerned in this the possibility of a political union among the Muhammadan populations that are now scattered over the world. Even the thought of the Sultan of Turkey, the leader of the Faithful and the accredited descendant of the Prophet, holding political sway over the entire Islamic world, was too dreadful to them to be allowed to pass unnoticed. They put their own constructions upon the movement, and urged all Christendom to beware of the awakening of the new spirit. The more powerful of the European nations, as a body, indulged in these pastimes so long as the atmosphere of Europe remained unruffled; but when things nearer to and immediately surrounding them began to change and assume new shapes, their thoughts, which had till now been travelling beyond the limits of their continent, came to be concentrated on their own affairs, giving rise to mutual jealousy and suspicion. The 'German Scare' of the English or conversely the 'English Scare' of the Germans is the most important topic that now occupies the minds of the journalists and a great majority of the statesmen of both countries. The increased expenditure upon German navy and the firm attitude of the Kaiser to make his nation a great naval power, have afforded ground and force to these suspicions, and Englishmen found therein a peg to hang various surmises on. Whether there will be a conflict between Germany and England and whether the peace of Europe, and thereby the peace of the world, will be disturbed by the clash of interests of the various nationalities is a thing which time alone can show. But the fact that, in spite of the Hague Conferences and of the several treaties that have recently been entered into by the nations of the west, the Bulgarian affairs are day by day developing alarming proportions and that the declaration of a constitutional Government in Turkey is being looked askance at by some, surely shows that very little can be done in political crises by an appeal to the milder nature of humanity, and that the Goddess of Peace has hardly any voice in adjudging the crown or in settling national disputes.

"A conversation which recently took place between Mr. Sidney Whitman and Prince Bulow, the German Chancellor, on the political situation, may throw some light upon the question of the invasion of England by Germany. In the course of the interview, Prince Bulow said: 'You have never known an invasion since the time of William the Conqueror and I can assure you, not for the first time and not as the German Chancellor but as one gentleman to another, that nobody of any sense or influence in Germany dreams of picking a quarrel with England, much less of such an insane idea as invading England'. No body, of course, could doubt the sincerity and honesty of the German people and of its statesmen, but the fact that matters had come to such a crisis, that an open contradiction of the rumours, however much unfounded they may be, was deemed necessary, shows that there has been something working behind the veil of the apparent friendly relations existing between the two nations. The triple *entete* that was concluded between the three great powers of Europe and the exclusion of the Kaiser from their confabulations has naturally given points to the tale that the mysterious German Emperor is being suspected by the other rulers of Europe, and his army and navy schemes are looked upon as a possible threat to the balance of power. But later on, Prince Bulow gives another of his theories on political affairs, which is more significant and which perhaps explains the situation better. He says: 'The dominant influence in the world is neither England nor Germany, much less a single individual in either of the countries; but the world's conscience which is often, but not always, correctly referred to as public opinion.' It is no doubt this principle which civilised nations pretend to respect and pay homage to, but it is also the same principle that we see often honoured in the breach rather than in its observance. In the dealings of the strong with the weak, in the struggle for power and wealth, we have more often than not seen the world's conscience trampled under foot and its place occupied by the equally popular but brutal maxim, 'might its right.' The assurance of Germany will, however, depend exactly upon whether the womb of futurity will or will not give birth to complications which admit of settlement by an appeal to the world's conscience."

The British Government and the Boers.

THE INDIAN PATRIOT.
Madras,
Oct. 21st, 1908.

4. The *Indian Patriot*, of the 21st October, writes:—"British statesmen would appear to have hardly realised the importance of the issue raised by the Transvaal as regards the treatment of Indians or the character of the move which the Boers are making towards a federation of the South African Colonies. Both have far-reaching consequences which it will be folly for the British Government to overlook. If they fail to anticipate the possibilities of a decision, in both respects, in accordance with the wishes of the Boers, Britain will have to confront difficulties far greater than those which necessitated the last war. The Boers keep before themselves but one aim and one interest. They have no concern for the British Empire whose interests and responsibilities are as wide and varied as are the interests of the Boers selfish and one-sided. Their one aim is to recover their old position and power in the Transvaal as also to realise their old ambition of establishing Dutch supremacy throughout South Africa. The circumstances in which they are now placed present no bar to the realisation of their aim. The war, it is true, cost them something; it cost them money; it also caused a temporary cessation of power. But money was given them after war by England herself; and a further loan of three millions sterling from the British treasury has been sufficient to set them on their legs again. For restoration of power also they had not to wait long, because it came to them as a matter of course with the change of Government in England. The losing party has, in every respect, been the British, who not only sacrificed thousands of valuable lives, but spent millions of money in order to re-establish British supremacy and control over a people who had accumulated vast stores of arms and ammunition in order to drive out the British into the sea, and to reign over the South African sub-continent as the supreme masters of all they surveyed. But almost immediately after their conquest was completed and the war was finished, they were invested with power; and they have since lost no time in slowly, and in a half-veiled manner, prosecuting their long-cherished aim. Whether the British statesmen at the head of affairs have understood it properly or whether their

generosity has blinded their political perception we cannot say. But it is clear to us that the Boers are slowly proceeding in a manner and with a purpose which would eventually result in trouble, if not disaster, to England.

"The cruel manner in which they are treating the Indian subjects of the King would be of no consequence, if they were mere scattered units for whom there was nobody to care for, and if Britain had not such a large empire as India. But this vast possession, with its millions of population, makes it necessary for the British Government to have a wider vision than the Boers seem to possess. To the latter the Eastern Empire of Britain is a mere geographical name. They feel no interest in it; and they would not be affected in the least if it ceased to belong to Britain to-day. On the other hand if troubles arose for Britain elsewhere, they would probably consider it their opportunity. They want Englishmen in South Africa as little as they want Indians. But Englishmen are inevitable, and therefore they have to put up with them; but Indians are not, and they would keep them out. For reason of colour they would prefer Englishmen to Indians; but for reason of race they would prefer themselves to Englishmen. Wherever they could they have kept out Englishmen, replacing them by men of their own race in the public service; and if they could feel themselves strong, they would not hesitate to keep Englishmen out of the land itself. It is all a question of time and opportunities. For the present, indeed, they may, if left alone, succeed in driving out every Indian by oppression. But the British Government have to consider the effect of such ill-treatment of Indians on popular feeling in India. It is easy to ignore Indian feeling in certain matters of momentary interest. But in a matter like this, where the feeling is likely to be permanent and growing, England cannot act as the Boers are prepared to do. She has certainly to count with popular feeling in India. She cannot possibly forsake her responsibility to millions of people, who depend upon her for justice and protection. And unless she asserts herself at once and finds a solution of the difficulty, she will find the task infinitely more difficult hereafter. Every section of the Indian population, Hindu, Muhammadan, Christian, Parsi, is represented in South Africa; and every Indian, without difference of race or language, feels the insult, the annoyance and the oppression to which his countrymen are being subjected in the Transvaal. Can the British Government be indifferent to such a feeling? British statesmen must furnish the answer.

"As we have said, the Boers will not be content with driving out Indians. They clearly cherish the further aim of driving out Englishmen also. What is the meaning of their scheme of a United South Africa? The anxiety of Mr. Smuts to 'allay the fears of a settlement prejudicial to Natal and British interests generally,' affords a clue to the Boer aim, and further light is thrown on it by his reference to 'a permanent non-racial settlement on the basis of equality and justice,' and by his exhortation that 'every part must make sacrifices to South Africa as a whole,' in return for the 'tenfold benefit' which those sacrifices would bring. Mr. Smuts evidently hopes to throw dust in the eyes of the Britisher. Every part must make sacrifices to South Africa, and Natal, which is more British than any other, must make the most. A little explanation will expose Mr. Smuts' aim. In three out of the four colonies of South Africa the Boers are predominant. The Transvaal, the Orange River Colony and the Cape all have a predominant Dutch element. In Natal alone the British are in the ascendant; and if it is tacked on to the other three, there will be an end of British dominance in any part of South Africa. And the South Africa, to which every part is invited to make sacrifices, will be Dutch, and not British; and if this consummation is not soon realised, Mr. Smuts threatens all sorts of dangers, 'constant bickerings which would be worse than war and would strangle South Africa's future?' That is Boer cunning *par excellence*. Only we fear it is shown too early, and without any thought of the suspicion which it must rouse in the minds of shrewd Britishers. The speeches, at the Durban banquet, of the leading Delegates to the Convention are said to have been 'most hopeful in tone,' though Mr. Smuts' 'eloquent' speech betrays misgivings as to the result. We hope this is an indication of the reluctance of the Britisher to be further befooled by the Boers; for in that reluctance alone do we find a chance for the supremacy of Britain in South Africa. This is the time for Britain to be firm; and if she loses this opportunity, as she has lost other opportunities in the past, she will have demonstrated the superiority of Boer cunning to British statesmanship."

THE MUHAMMADAN, *Madras*, Oct. 22nd, 1908.

Islam and progress.

5. The *Muhammadan*, of the 22nd October, writes:—"The political changes which are taking place in Persia, Turkey and other Musalman countries have raised the question whether Islam is consistent with progress. Bigoted Christians and other enemies of Islam have naturally been not slow to declare that Musalmans cannot advance unless they cease to believe in and practise their religion and come under what they regard as the enlightening and uplifting influence of Christianity. More open-minded critics uphold that Islam possesses a certain degree of civilising power, though it is not so large as that of Christianity. They say that from its very nature, Islam is suited only to those who are in the lowest scale of civilisation and that Musalmans cannot progress beyond a certain point. According to this class of critics, whose influence is certainly on the increase now-a-days, the upheavels of Musalman nations and the constitutional changes in Musalman countries that we notice all around us are but passing phenomena, destined to fail sooner or later, because Islam cannot countenance such a high degree of reform and progress. Even people who have spent long terms of years in Musalman countries and may naturally be supposed to know the real nature of the Islamic faith betray an amazing amount of ignorance and prejudice when they come to speak of this subject. Lord Cromer, for example, declares in his book that 'Islamism as a social and political system, though not as a religion is moribund.' His belief is that Islam is not adaptable or adapted to the conditions of modern life and that it cannot be reformed and therefore Musalmans as Musalman are not capable of making progress or advancement. Musalmans feel the injustice of such representations, but as members of a fallen race or community, they do not unfortunately have the influence or the convenience required to point out to the world the error in the view of Islam that is so fashionable and has become so widely prevalent.

"Under these circumstances, it is refreshing to find a Christian gentleman come forward to champion the cause of Islam. By his close association with Musalmans of thought and culture, Mr. Theodore Morrison, the late Principal of the M.A.O. College, Aligarh, is well fitted to challenge the prevailing view about the nature of Islam.

"* * * * *

"While Mr. Morrison does not accept the view that Musalmans cannot progress because of the so-called rigidity of their Islamic beliefs and practices, he does not minimise the difficulties in the way of Musalman regeneration, especially in the field of politics. To quote his very words: 'For reasons which are in no way connected with the Muhammadan faith, I fear that many obstacles will be found in the path of political reconstruction.' He is prepared to concede that Musalmans may possess domestic virtues, but this does not necessarily imply that they have political capacity—the capability of originating and working political institutions. Musalmans have so long been subjected to such centralised despotism, that it is doubtful if they are now competent to replace it at their will. It is believed that 'human ingenuity has so far devised no efficacious means of controlling such sovereign power but parliamentary institutions'; but Mr. Morrison rightly points out that their success depends upon the people working them. Representative institutions postulate deep patriotism, high education and proved capacity for dealing with public questions, diffused among the people at large—capacity to associate together for public ends. This is not so much a matter of intelligence or even honesty as of temper and habit and it is in this practical virtue that the great masses among Musalmans are unfortunately wanting. 'Men who have been used to work together in whatever public cause, it may be only to collect subscriptions or to run an orphanage or to safeguard a threatened interest, learn to give and take, to subordinate private to public interest, to trust each other, to follow a leader, in one case to guide opinion and to take responsibility in another; they acquire rather by practice than precept the temper necessary for working political institutions.' In such association for public purposes, Musalmans have hitherto had but little practice. Oriental despots have killed out all but the rudest germs of political institutions in Muhammadan countries; and it will, indeed, be an uphill task to bring about a political reconstruction at this stage and secure a peaceful working of constitutional changes and reforms."

THE WEST COAST SPECTATOR,
Calicut,
Oct. 24th, 1908.

6. The *West Coast Spectator*, of the 24th October, writes :—

" * * * *

The Turkish Revolution and Indian Muhammadans.

"The Turkish Revolution is undoubtedly bound to exercise far-reaching influences upon the Muhammadan races of the other parts of the world. The people of Persia have combined to bring about a Revolution, and, in fact, the Shah has been invited to follow the example of his Turkish brother. The Khedive of Egypt is said to be in secret sympathy with the Young Turks and their propaganda, and the Egyptian Nationalists, we all know, are in open sympathy with the Turkish Revolutionaries. The Egyptian Nationalists are a powerful body and wield immense influence in the Land of the Pharoahs. But fortunately, Egypt is now governed not by a benevolent despot like Lord Cromer, but by one who is favourably disposed to the claims of the Nationalists. And it is undoubted that the development of constitutionalism in Turkey will encourage the British Government in the work of reform in Egypt.

"The question arises what will be the effects of the great events in Turkey upon the Muhammadans in India. Will they adhere to the 'mendicant policy' and the policy of aloofness which have found favour with them? Will they, taking an example from their Turkish brethren, join forces with Hindu Moderates and work for the consummation of our national hopes and aspirations? The Indian Muhammadans, under the lead of interested personages, are insisting upon communal representation, and special favours for their community, for instance the setting apart of a certain number of seats in the Legislative Councils and certain number of appointments in the Indian Civil Service exclusively for them. This attitude is causing great anxiety to Lord Morley and Lord Minto, as special favours for one particular community mean the estrangement of feelings of the other communities. This deplorable attitude of the community may possibly become the rock upon which the barge of Indian progress is in danger of wrecking.

"Till now the example of Turkish Mussalmans seems not to have influenced the Indian Mussalmans to even the slightest degree. For, the deputations that have recently been waiting upon the Viceroy and the provincial rulers have been demanding that the reforms contemplated shall proceed upon the basis of communal representation in the Legislative and Executive Councils, which means the perpetuation of sectarian differences. Now, as we have already mentioned, the population of Turkey is made up of races as diverse as those inhabiting this vast continent. In the European provinces of Turkey the Muhammadans are in a minority. But still they have not detached their interests from off their Christian fellow subjects, and have not demanded special representation in the Turkish Parliament. They are inspired by a national ideal, not narrow sectarian prejudices, and they are content to take their chance on an equal franchise with the other subjects of His Majesty the Sultan. How far the present attitude of the Indian Muhammadan community and its so-called leaders is compatible with the declared policy of its acknowledged leaders like Mr. Justice Amir Ali, the late Mr. Justice Budruddin Tayabji and the Honourable Nawab Sayyid Muhammad we shall presently see. It was only recently announced by Mr. Justice Amir Ali that the objects of the London Branch of the All-India Moslem

League, of which he is the President, are to *promote concord and harmony among the different nationalities of India;* to work in the advancement of the general interests of the country in harmony and concert with the other Indian communities; and to advance and safeguard by all constitutional and loyal means the special interests of the Muhammadan subjects of the King. In a circular recently issued by Mr. Amir Ali it is repeated that the object of the Association is *not sectarian.* Are the leaders of the Moslems in India, working along the policy laid down by one of the best leaders of the community? Mr. Budruddin Tayabji did admit once that the interests of the community have not suffered at the hands of their fellow-countrymen. The Indian National Congress is no sectarian body. It safeguards the interests of the Hindu equally with those of the Muhammadan, and its demands if granted, we hope and trust they will be granted, are calculated to equally benefit the Hindu and the Muhammadan. The recent election of the Raja of Mahomadabad to represent the United Provinces on the Viceroy's Legislative Council in succession to Munshi Madhow Lal, and the election of the Hon'ble Nawab Sayyid Muhammad by the Madras Legislative Council to represent it on the Viceroy's Council may be regarded as instances of the Hindu's good feeling towards the Muhammadan. The highest dignitaries of the Muhammadan Church have declared that the Government of a people upon liberal and constitutional principles is in conformity with the preachings of the Prophet. Let our Muhammadan fellow subjects note this and work, in the words of another recent circular of the London branch of the All-India Moslem League. 'in harmony and concert with other Indian communities, in a thorough spirit of loyalty to the British Crown, for the promotion of the general interests of the country.'"

II.—HOME ADMINISTRATION.

(e) *Local and Municipal.*

THE INDIAN PATRIOT,
Madras,
Oct. 22nd, 1908.

7. The *Indian Patriot*, of the 22nd October, writes:—

"* * * *

The curse.

The plague has come here to stay; and malaria seems to have taken up its stand. The famine is an heirloom to the Indian nation, and floods come up now and then to remind us of God's curse. What are we to do? The Government are doing their best—and say they cannot do more As for the plague, they cannot ask it to cease. They ask you to get innoculated before it comes. Once it comes they ask you to die in a lonely way and not go amidst others and kill them by infection. They disinfect your house, burn your cloths and think they have done their duty. As for malaria they are equally helpless. They can order quinine distributed through Post offices, and take the chance. A Sanitary Conference may sit at Nani Tal, and doctors may discuss their theories, depute an officer to enquire into malaria, and draw a map showing the districts affected by malaria. The officer will begin his tour; he will have a special train for him, perhaps; he will draw his map, and before he has concluded his work he will be forgotten—nobody remembers him unless another sweeping wave of malaria comes up, and you have to be up and doing again. We have the famine, but there the Government is absolutely helpless. They can never ask the sky to open and the rains to pour. Thus the plague and the famine and malaria have all been amidst us, for a pretty long time, and we have been pulling on as best as we could. Now and then the plague starts a 'scare'; malaria dislocates a railway line; and famine starts 'a relief fund.' It is all become so very common that we have grown accustomed to it, more or less, in the same way as we get accustomed to ordinary events of life.

"The question is, of course, whether all these things should not cease. Everyone wants them to cease no doubt, but who is to take the initiative. We would say the Government; the Government say the people; and we have to settle it once for all, before we can start work. The people of India have no special fascination for insanitary conditions, it must be acknowledged. They do not like to have all sorts of dirty things about them if they can help it. If they have two places to choose, they do not choose the bad place instead of the good one. The people of India are civilized beings, with all their drawbacks, and they would like to have a neat house, clean dress and good food. But they do not have them. When you find a dirty fellow, he strikes you, not as a man, who is resolved to be insanitary and thus to defy the Health officer and bring in plague and malaria, but as a poor wretch who could not get anything else. To say, therefore, that the people should co-operate, that unless they co-operate nothing could be done, is all mere talk and nothing more. No doubt, a good deal can be done if people are taught to do it properly; but you cannot stop a man who wants food and teach him hygiene. If the people are contented, if they can get enough to eat, they would naturally be clean and tidy, and sanitation would come in without the Sanitary Commissioner knowing it. But if this is not to be, the Government must step in, spend a lot of money over sanitation, and protect the people from these ravages as they protect them from invasion. We have had never any invasions for a long time, and yet our military expenditure is going up; whereas we are having more and more ravaging diseases prevailing, and yet the Government is helpless to do more than it has been doing. What we would expect the Government to do is, not to go to Simla and devise schemes and Conferences and draw maps, but to take up the question seriously, just like a 'frontier war' or 'prevention of seditious meeting' or 'the Explosives Act,' fall to work intently and, at one single sitting, do a good piece of work. That would be admirable—and to the point."

(*k*) *General.*

THE WEST COAST SPECTATOR.
Calicut,
Oct. 17th, 1908.

Indian reforms.

8. The *West Coast Spectator*, of the 17th October, writes:—"The other day we commented upon the delay on the part of the Government of India to submit the reform scheme to the Secretary of State in time for the autumn session, and said that the delay might give rise to the supposition that the Government want to put in obstacles in the way of Lord Morley to prevent him from giving effect to his scheme at an early date. We have now every reason to suspect that the Government are purposely causing the delay and that the Government's original scheme has been mutilated and thoroughly recast by honest John. The other day a Calcutta paper on the authority of its London correspondent said that great departures in the Indian administration will be made in the quite near future. The *Englishman*, which is said to be in the secret of the Government, now authoritatively contradicts the statement and says that 'there is no likelihood of any break away from Indian administrative methods either this year, or in the year to come, and possibly for some years after that . . . . It is quite true that a reform scheme, which is intended to pave the way for self-government, has been *elaborated by Lord Morley and his Council*. The scheme, as we stated the other day, has been shown to Mr. R. C. Dutt and has won his approval!' This paragraph is significant, and shows the direction in which the wind blows. The paper further says that Lord Morley's scheme is now in the hands of Lord Minto and his advisers and that months must elapse before the Government of India has finally made up its mind about it. 'It will then be sent home to be further discussed, and may make another voyage to India and back again before it takes a final shape. It must then with the approval of Parliament, provided that the *Government of the time* (the italics are ours) is prepared to introduce an India Bill, which depends rather on the character of the Government and the nature of the domestic problems facing it." From this it is evident that Anglo-India we will not say the Government of India—fondly think that the present Liberal Government will not survive, in the most, a couple of sessions more, almost all the recent bye-elections being disastrous to the Government, and that they can have their own way if only the Government, down here delay sending their final report Home till the present Liberal Government is wrecked. From the passages quoted we can

also draw the reasonable conclusion that Lord Morley is determined to take a resolute step forward and that the anticipations of the *Empire's* London correspondent, who is, by the way, a gentleman well known in the English political world, may, after all, prove to be correct. It remains to be seen whether Lord Morley will see through the tactics of Anglo-Indians and pilot his scheme through the Parliament this session sending the Government of India about their business. Lord Morley should know by this time that it is dangerous to dally with the present situation and to put off announcing the directions the reforms will take."

THE SOUTH INDIAN MAIL, *Madura*, Oct. 19th, 1908.

Our fresh military charge.

9. The *South Indian Mail*, of the 19th October, remarks:—" . . . . . We now have the annual addition of Rs. 45 lakhs to our already over-grown military charges consequent on a further apportionment of charges between England and India. These apportionments have been going on times out of number, always with the one result that justice and fairness are put into difficulty. Extra charges are always thrown upon poor voiceless India. The apportionment of charges between the two countries is fundamentally inequitable. Professor Fawcett of pious memory protested against this in the past seventies of last century. Since then his mantle has fallen upon Sir Charles Dilke, one of the ablest of civilian critics of military affairs. But the system baffles all honest protests. But this system, though 'gangrened to the core,' will endure, entailing more charges by way of fresh apportionments carried out only to suit the necessities of British military organisation. The present international situation warrants against the addition to our military burden. Chances of external aggression are absolutely none. The Russian bogey is dead. Japan is bound down by a convention as well. This further military addition stands self-condemned, when England herself is anxious to curtail her expenditure on armaments. The Japanese statesmanship has cut down the expenditure on armaments by 20 millions sterling. With no prospect of war and with peace shining benevolently over the world, this addition simply means the luxury of learning to waste and to harass.

"A word with regard to the manner of disposal. The War Office has decreed *ex-parte*. The Civil authorities must needs obey. A retrospective effect is given. This is another instance 'where the question of saddling India with any charges is concerned, the statesmen and politicians of Great Britain are for the most part strangers to fairness and justice,' as the current number of the *Modern Review* puts it.

"We should do well to make a note of a grim irony of fate. When it is a question of imperative Imperial necessity, even colossal sums are found as the Hon'ble Mr. Meston will do just now. On the other hand, when small amounts are required for education or sanitation, the Indian treasury always suddenly becomes empty. The ever-increasing military expenditure is the real bugbear, the stumbling block, and the perpetual menace to all our material progress."

IV.—NATIVE STATES.

THE MALABAR HERALD, *Cochin*, Oct. 17th, 1908.

A Press Law in Travancore.

10. The *Malabar Herald*, of the 17th October, writes:—" . . . . . There is no gain-saying the fact that a wave of popular discontent is beginning to assume an aggressive form in India, and with it, racial animosity between the Indians and the foreigners is gaining an alarming ascendancy. The Government, on the one hand, are asserting their authority by repressive measures and the people, on the other, are resorting to all sorts of dastardly acts to wreak their vengeance on the Bureaucracy. The events that have and are taking place particularly in Northern India would seem to indicate that both the people and the Government are determined to carry on their respective crusades at any sacrifice. As a result, murders and other atrocious crimes have now become familiar games with the people, and even the precincts of jails are being invaded by secret societies who help the convicts with revolvers to carry on the infernal mission. From all appearances the people do not seem

to give up the struggle in despair, even though many of their leaders have either been deported or despatched to eternity. They have a goal in view, and in the attainment of it, they mean to spend all their energy and activity. They must either destroy the White race, or they must perish themselves in the struggle. Two elements are working side by side for the material and political regeneration of India and for the extinction of the White race. These are the *Swadeshi* enterprise, and the manufacture of bombs. Thus it will be seen that the programme is rather a formidable one which stands almost unparalleled in the past history of India. The people who have joined the crusade seem confident of their success, while the Government are buoyed up with the hope that repressive measures will have their deterrent effect in the long run. To be short, it is a self-evident fact that India is passing through a crisis, never known in the history of British rule in India.

"Our object in making a reference to this unfortunate state of things is to dwell upon another aspect of it in order to see whether there is any necessity for a Press Law in Travancore. Before doing so, it would be apposite to our purpose when we say that one of the actions taken by the Government of India is the modification of the Press Act with a view to render the restrictions more rigorous. This was succeeded by the passing of an Act for the suppression of political speeches of a seditious character. In the opinion of the Government sedious utterances, both from the Press and from the platform, have largely contributed to the creation of a spirit of disloyalty to the Paramount Power, and consequently they have thought it expedient to tighten the screw on the newspapers and to thin the ranks of political leaders by deportations and imprisonment. Now the question is whether such a state of things exists in Travancore to warrant the necessity of a repressive regulation to curtail the freedom of the press. Those in the State, who have warned the Government against the introduction of such a measure soon after the inauguration of the Press Law in Mysore, do not seem to have weighed the question properly. Broadily stated, it must be assumed as a first principle that in Native States no such restrictions over the liberty of the press is needed because they are ruled by Indian Princes, who, in a large measure, act in sympathy with the aspirations of the Indians. There is no great gulf between the rulers and the ruled in Native States as is the case in British India. Native rulers are the products of indigenous talents and, being of the same soil, their tendency has always been confined to the promotion of the interests of Indians. This is not the case with the rulers of British India. They are aliens, and whatever sympathy they may have towards the Indians it cannot be expected to be as reciprocal as that existing between the Indian subjects and their Indian rulers. Another reason that may be advanced for the solidarity of a Native State government is that it is chiefly constituted of native elements, and consequently there can hardly be any occasion for extraordinary frictions between the people and the Government. These remarks may be applied to Native States generally; and in taking Mysore as an exception, it must be remembered that she follows the traditions of the British Indian Administration, and any little commotion among the people is sure to be felt by the authorities as a menace to them. We know that since Mr. Madhava Rao went to Mysore the aspect of its Government has changed considerably. It is this change that gave cause to a certain amount of public dissatisfaction which found expression in a section of the Mysore press; but the condition of Mysore in this respect is far different from what may be noticed in Travancore, where the newspapers, at least some of them, enjoy a very tame existence. They are not of the fire and brimstone type which are generally found in Northern India. Of course, a few of the independent vernacular newspapers in Travancore, actuated by nobler motives than those which influence the utterances of a few of their contemporaries in the State whose sole occupation is to sing perpetually a chorus of praise, do often criticise the actions of Government. But their criticisms are offered more in a friendly spirit, directed chiefly against corruption and the idiosyncracies of a foreign Diwan. And in these criticisms a conspicuous feature is always found which is a practical manifestation of their loyalty and affection towards the Throne. Beyond this condition of things in Travancore, there is nothing that can justify the introduction of any repressive measures, and therefore the fears expressed by some of the newspapers as to the probability of a Press Regulation in Travancore of the kind introduced in Mysore are absolutely baseless. In the meantime, it must be pointed out to Government as a significant fact that newspaper criticisms have to be regarded with an amount of consideration consistent with the dignity of the 'Fourth Estate.' There are, no doubt, newspapers which exist simply to pander to the tastes of unscrupulous officials, whose villainous conduct is deliberately concealed. Such newspapers can easily be distinguished from those which do not sacrifice their independence at the altar of favouritism or mercenary considerations. It is the latter class of newspapers that has to be taken into the confidence of Government, as it constitutes an important factor in the Government of a country."

THE INDIAN PATRIOT,
Madras,
Oct. 19th, 1908.

Administration of the Pudukkóttai State.

11. In an article on the administration report of the Pudukkóttai State, the *Indian Patriot*, of the 19th October, has the following:—

"* * * *

"With the administration report of Pudukkóttai before us, we could not help sighing that, with so many opportunities, more has not been done. It is a small State; has lesser degree of work and responsibilities and with a strong, clever, and ambitious man at the head could be managed far more efficiently and economically than it is done. We do not want to be misunderstood, and when we say it could be managed more efficiently and economically, we do not mean that it is less efficiently and economically managed now. The Diwan has a magnificent record to give in his report, and he has himself been evidently dismayed at his success, and does not know to whom he has to give credit—to the Raja or the Political Agent or to his Councillor. In our opinion he deserves all the credit, because Pudukkóttai is a 'State without a Raja.' Political Agents come and go, but he has been there for a long time and has gone on, without any particular sensation. If the Raja could manage to live in Pudukkóttai, and if, as the Diwan says, he is able to lay down the lines to be followed by his servants throughout the year in two months' stay, the State could soon be perfect in every respect; it can have a very contended people, it can have a very efficient administration, and it might be an example for others to follow, especially for heads of districts to govern their little provinces after Pudukkóttai which is smaller than many of them. With that sympathy which a Raja could feel for his subjects, and with that capacity for work he is given credit for, Pudukkóttai can, in a very short time, be a model State. It can have railways and motor services, electricity and even aëroplanes, if necessary. Its mineral wealth could be developed, but the head of this department takes after his Raja and falls ill always, and that is not satisfactory. As we said, Pudukkóttai has great opportunities before it, if its Raja could afford to live there. But as it is, it is an unfortunate State, which sends its ruler into exile for ten months in a year, and often for years together, and there seems to be no hope of Pudukkóttai ever becoming habitable to the Raja. Pudukkóttai could not be dug out and transplanted into Europe, for its Raja to live in it; and as it has to make the best of a bad position it has to rely on the Diwan and the Councillor for sympathy and good Government. Now, sympathy and good Government will not often go together without a Raja or some one who can 'love' his subjects—and we shall not be surprised to find, and we are not surprised to find, it even now either, that the executive in its anxiety to show solid work, grinds down the people. The Pudukkóttaites have our best sympathy in this respect; and when in spite of the 'economic condition of the people being far from satisfactory,' the report says it has had an increase in Land Revenue collections more than was anticipated, and records nearly 200 sales of immovable property, we know what hardships remain untold behind. But it is inevitable under circumstances."

THE WEST COAST SPECTATOR,
Calicut,
Oct. 21st, 1908.

Progressive Travancore.

12. The *West Coast Spectator*, of the 21st October, writes:—"Diwan Bahadur P. Rajagopala Chari, Diwan of Travancore, has introduced, without making any fuss over it, a reform calculated to exercise far-reaching influences in conservative, caste ridden Travancore. We are surprised this reform has failed to attract the attention of the outside public. The Diwan, with the consent of the Maharaja, has given permission to the much despised Pariah class to send one of their representatives to the Popular Assembly. It is a bold and statesmanlike step that will go a very long way towards elevating that depressed class. Now that a Hindu sovereign and his Hindu minister have taken under their wings the Pariah and recognised his political rights, there cannot be the least doubt that his fellow-subjects also will not be slow to recognise his existence, both socially and politically. The Government of Travancore has given greater facilities for the education of the depressed classes, and we hope the Travancore Pariah will not be slow to profit by the advantages afforded and take his rightful position in this work-a-day world."

COCHIN ARGUS,
Cochin,
Oct. 24th, 1908.

Political progress in Travancore.

13. The *Cochin Argus*, of the 24th October, writes:—

"* * * * *

We have from time to time referred in these columns to noteworthy achievements of the present Diwan in the direction of advancing the legitimate educational and other interests of the backward classes in the State, and to-day it is our pleasant task to record yet another such achievement, one, we venture to say, so important in its character that it may well be described as startlingly revolutionary for a State like Travancore, whose form of Government has sometimes been defined as theocracy.

"With the sanction of His Highness the Maharaja, Mr. Rajagopalachari has conceded to the Pariah community of the State the right and privilege of sending one of its members as a representative delegate to the Popular Assembly. This act on the part of the Diwan may with utmost appropriateness be called a reform. Hitherto, the Pariah community of the State enjoyed no political status, no status of any kind. It was a down-trodden community and, by the force of ancient custom and usage, it was denied the most ordinary rights of citizenship. We do not say that the Diwan's liberal action will remove all the undeserved disabilities of this community, but we may be sure that a beginning has been made towards the end of removing at least some of the worst and most undeserved of these disabilities. It is a great thing in itself that the Government of the State has now made it clearly understood that even this humble and depressed community has a status and stake in the land which must not be denied to it by the other sections of the population.

"At the same time, the fact should not be overlooked that a mere rise in political status is not calculated to bring much benefit to any community, especially to one that is low in the social scale, equally low in the material scale, and, in addition, sunk in the depths of ignorance If the political status conferred upon the Pariahs is to serve them any real purpose, it will be necessary on the part of the Government to devise special measures for lifting them out of the intellectual darkness in which they grope and out of the poverty in which they wallow. We have no doubt, however, that a practical administrator like Mr. Rajagopalachari quite realises that, to a depressed community like the Pariahs, mere political uplifting would almost certainly prove a gift that will not admit of practical utilisation. In the case of even the higher castes throughout India, it is now generally admitted that political advancement does not count for much owing to defects in the social system and the absence of sufficient opportunities of material advancement. Owing to their very depressed condition, the Pariahs have become the victims of certain habits, of which it will be necessary to cure them, and in this direction also they must be helped not only by the State, but also by those who are philanthropically disposed among the higher communities. So far, in Travancore, efforts towards the moral, material and intellectual uplifting of the submerged tenth of the population have been confined exclusively to missionary bodies, but with the new and liberal spirit which the present Diwan is striving to create in the country, let it be hoped that the higher classes among the indigenous population will recognise the moral obligation devolving on them to help their submerged brethren. These higher classes do not hesitate to seek political rights and privileges for themselves, and they should in fairness lend their co-operation towards the end of ameliorating the lot of their less fortunately circumstanced fellow-subjects. A country can prosper truly only when its population as a whole is in a position to move in a forward direction, and the future of Travancore will depend to a great extent on the amount of recognition given to this fact not only by the Government of the country, but also by the enlightened sections of the community. So far as the Government is concerned, there is happily growing evidence of its determination to look the fact squarely in the face, and it will now remain to be seen how the enlightened sections of the community will deal with the responsibility devolving on them."

14. The *Malabar Herald*, of the 24th October, writes:—

The Malabar Herald,
Cochin,
Oct. 24th, 1903.

" * * * *

Notable events in Native Cochin.

The practice of paying a second visit to the Cochin State was introduced for the first time, if we are not mistaken, by Lord Ampthill, the late Governor of Madras, and the precedent is very faithfully followed by his successor Sir Arthur Lawley. It is true, if sportsmen's testimonies are to be credited, that the Cochin forests abound in rich games, and if the wild animals, who are often disturbed out of their cossy beds made of green leaves and brush wood, refuse to present themselves before a Provincial Governor under the mild persuasion of the tribesmen to be riddled by the bullets, there will be the tame elephants to take their place to be killed outright to satisfy a Shikarri's cravings. Be that as it may, we are not discussing the instinctive propensities of the denizens of the forests nor the shooting proclivities of distinguished sportsmen, but are concerned with the visits and their ostensible objects.

"The second visit of Lord Ampthill and that of Sir Arthur Lawley afford materials for an interesting commentary. The former had had a double object in view; that was to open the Forest Tramway and to have some shooting in the forests. But unfortunately the result was not very successful, as we believe, if we remember aright, all that His Excellency was able to secure, were a bison and an elephant. Nevertheless, the recreation afforded by the richness of the forest was, to a great extent, compensated for the beggarly 'bag.' As regards the opening of the Forest Tramway, the public have had the advantage of reading a good deal of interesting literature from the facile pen of Mr. Banerji on the insane Forest Administration by Mr. Alwar Chetty, the reckless expenditure of public revenue, the cause of debenture loans, an elastic system of account-keeping, *ethoc genus omne*. We need not recapitulate these things, as they form fresh chapters in the annals of the Cochin State, and they will probably be reviewed by His Excellency during his present visit. What excites one's curiosity is whether His Excellency comes simply on a shooting trip or to make a personal inspection of the vagaries pointed out by Mr. Banerji in reference to Mr. Alwar Chetty's Forest Administration. We are credibly informed that, as His Excellency's predecessor came to Cochin on a second visit to open the Forest Tramway and to have some shooting, his successor comes now with an equally double object; that is to satisfy himself as to the allegations made by Mr. Banerji against Mr. Alwar Chetty, the late Conservator of Forests; and, availing himself of this opportunity, to do some little business to add to the sportsman's record. If this report is true, we think that a less expensive method could have been adopted by deputing a responsible officer of Government to make the necessary enquiries personally as to the alleged depredations by Mr. Alwar Chetty and submit a report thereon. But when His Excellency condescended to perform this duty himself, the rate-payers have a right to question the propriety of the procedure, because it involves a heavy expenditure which is in no way beneficial to them and for which they are not at all responsible. On the other hand, if His Excellency's object is to have some shooting in the forest, the rate-payers have again the right to ask: What benefit do we derive, if His Excellency succeeds in killing a few wild animals just to satisfy his craving for sports, because it is a recreation which is entirely personal. And if His Excellency comes as the distinguished guest of His Highness the Raja, they would further say that the private purse of His Highness should be the victim and not the public treasury. No doubt the rate-payers would seem, by these insinuations, to take an extreme view of the incident; but to our mind they are justified in doing so, since they have a voice in the administration of public funds. Thus taking the present visit of His Excellency in any of these lights, the inference is, that it is objectionable, and therefore we say, on principle, that when the condition of the Cochin finances is gradually improving under the administration of Mr. Banerji, any unnecessary pressure put upon them is positively injurious to their future stability especially so, when matters of greater importance are awaiting accomplishment on the rehabilitation of the finances. Extravagance is permissible when one enjoys a plethora of wealth, but it can hardly be tolerated when one's liabilities are too heavy.

"The next distinguished visitor to Cochin is Lord Kitchener, who comes in November. His Excellency's original programme was to visit Travancore with the object of seeing whether there is any facility for erecting an Artillery Naval Station at Cape Comorin. His Highness the Raja of Cochin, whose sense of hospitality sometimes overpowers his reason, seems to have thought that to give Travancore the honour of his first visit would be too derogatory to his position as an enlightened Prince. Consequently he sent an invite to His Excellency which has been accepted, with the result that His Excellency comes direct from Bombay to Cochin, whence he goes to Travancore. It may be taken as a foregone conclusion that it will be a State visit, and the programme will be a very expensive one. Both these events, coming one after another in rapid succession, are likely to relieve the State Treasury of a portion of its surplus, which is being secured by careful husbanding. An impoverished treasury, we think, is what the Cochin Darbar likes to have as a perpetual legacy; but it will not be a distressing factor when the State is honoured by the august presence of these distinguished visitors! That is the magnanimity of the Cochin Darbar, and the rate-payers need not be troubled over it, because at least in one respect they will be able to have a glimpse of a great personage without going to Calcutta or Simla at their expense. This is, indeed, a satisfaction, if satisfaction it be."

THE WEST COAST SPECTATOR,
Calicut,
Oct. 24th, 1908.

15. The *West Coast Spectator*, of the 24th October, contains the following:—

Mr. Madhava Rao, Diwan of Mysore.

"Mr. Madhava Rao has been weighed and found wanting. The secret history of the Mysore Newspaper Regulation and subsequent developments, if published, would reveal him to be worthier to be Governor of a Russian province than minister of a progressive Hindu State. The manner in which he bamboozled his Sovereign into assenting to the new regulation is not worthy of an honest statesman. And his doings in connection with the Representative Assembly's first exercise of their newly-granted franchise have hopelessly wrecked his reputation. That the Assembly would return certain two gentlemen to the Legislative Council by a nearly unanimous vote, had long been anticipated. It was universally recognised that the great merits and public services of these gentlemen fully entitled them to this distinction. But one of these happened to be the editor of the *Mysore Herald*, who, as a protest against the press law, had stopped publication of a newspaper (and also his Kanarese paper) which had rendered valuable service to the public for over twenty-three years. Mr. Madhava Rao did not want such a man in the Council. So rumours were circulated that he would be deported: other candidates were coaxed to stand: members were pressed to vote for others: the date of the election was postponed: the minions of the Diwan were busy campaigning: and yet all to no purpose. The Diwan was defeated. The two people's men were returned by a triumphant majority, while the candidate whom the Diwan had specially commended to the Assembly got only three votes! And so the Diwan had recourse to the extraordinary power of the Government and vetoed the nominations without giving any reasons!"

VI.—MISCELLANEOUS.

THE INDIAN PATRIOT, *Madras*, Oct. 20th, 1908.

The Proclamation.

16. The *Indian Patriot*, of the 20th October, writes:—" . . . . . There is certainly an appropriateness in celebrating the jubilee of the Royal Proclamation, affording as it does a fit opportunity for an expression of those loyal sentiments which receive stimulus from the sentiments and terms of that incomparable document; and if the initial mistake had not been made, of starting the movement from outside and by means of an anonymous newspaper advertisement, more people would have joined it. In itself there is nothing objectionable; and why a sinister meaning was read into it, we cannot say. Those who are responsible for the modified proposal are not certainly fools. They have enough sense to distinguish between an occasion for the demonstration of love and loyalty to the Sovereign and an occasion for fault-finding. For the latter there are other legitimate occasions. An auspicious event like the Jubilee of the Proclamation, there can be no meaning in utilising as a peg to hang grievances on. But somehow, there are people who become nervous at the mention of the Proclamation. We cannot understand their mind or the feeling which impels them. The Proclamation breathes nothing but charity, benevolence, love, justice, righteousness. The main political principles it emphasises had been laid down twenty-five years before by an Act of Parliament, and affirmed again twenty years later. It is too late now to question their wisdom or validity; and it is too much to expect the Indian people to be indifferent to them. They are bound to remain as the basic principles of government, and to be insisted on as such by the people. Those who object to them now are not likely to find many supporters either in India or in England. The most they will succeed in doing will be to exhibit an impatient churlishness at the wisdom and political foresight of their betters. For the people, to merely mention the Proclamation is to recall the principles enunciated in it; and that is fully consistent with their loyal aims and loyal aspirations. They value it because there is something very valuable in it, because upon it is dependent their status and rights as British subjects. But there is nothing in it which an Englishman should think it inconvenient to hear repeated. On the other hand, every Englishman should feel a genuine pride, not only in the lofty statesmanship which inspired it, but also in the noble sentiments which it expresses.

"In the sentence that 'We hold ourselves bound to the natives of our Indian territories by the same obligations of duty which bind us to all our other subjects,' the South African Dutch may have something to object to, but not Englishmen. Every other sentence in the Proclamation is but an explanation or expansion of the same principle. And the invocation of the Almighty in the sentence 'And may the God of all power grant us and to those in authority under us strength to carry out these our wishes for the good of our people' has the plain significance of a solemn affirmation made before God and man. That after a period of fifty years the people of India should recall this and should desire to extend their rights and liberties in accordance with it is perfectly natural and legitimate. They would be unworthy of their position as British subjects if they so little appreciated its solemn character as to regard it, as some one would tell us, in the light merely of a diplomatic pronouncement made to smoothen the difficulties of a situation of danger. Of course, we may perhaps regard General Smuts' promise made to Mr. Gandhi in that way, but not certainly the Royal Proclamation whose principles have been, both before and after it was issued, the fundamental basis of British rule in India. Individual Englishmen here and there might have interpreted it in the light in which General Smuts' promise may be rightly interpreted. But never has British Government as Government or

Parliament or the Sovereign repudiated any part of it. When Sir James Stephen interpreted the Proclamation in the Legislative Council as a diplomatic document, Lord Ripon grew indignant, and in language of great vehemence dissociated his Government from the 'petty-fogging' interpretation. It is not likely hereafter that responsible men will lend their authority to the unworthy attempt of discrediting the noblest assurance which a Sovereign could make to his subjects and which has the further exceptional merit of having been a thoroughly spontaneous pledge."

THE MADRAS STANDARD,
Madras,
Oct. 21st, 1908.

The Indian National Congress.

17. The *Madras Standard*, of the 21st October, writes:—"One argument constantly urged by those who do not approve of the constitution framed by the Committee of the Surat Convention is that if the Congress is reorganised on that basis it will no more be national. In reply to this taunt we have often pointed out that the Congress has never been strictly national inasmuch as the bulk of the people of this country have thus far taken no direct or active part either in organising it or in its deliberations. The Congress has been national only in so far as it has striven to give expression to the views and opinions which the people generally entertain on the various questions with which they are concerned. It has been a standing creed with the Congress to eliminate from its programme subjects upon which differences of opinion have manifested themselves among considerable sections of the great Indian community. No Indian community can charge it against the Congress that it has deliberately taken up questions upon which it holds a fundamentally different opinion. What the Congress has been doing has been to discuss matters upon which there has been a practical concensus of opinion among Hindus, Muhammadans, Christians, Parsees, and all, irrespective of their differences of creed or social usage. Questions of local importance or of sectional or sectarian importance have been left to be dealt with by local bodies or separate associations organised on the basis of class or community or creed. To the work and aims of such organizations the Congress has never taken exception. On the other hand some of the leading Congress men have been members of such voluntary agencies for promoting special or specified interests. But there have been certain outstanding questions upon which enlightened Indian public opinion has crystallised itself and with reference to which concerted action and conjoint effort have not only been possible but have been deemed necessary. It is such questions that the Congress has included in its programme, and on this ground it has entitled itself to be known as the Indian National Congress. Its catholicity has never been and could never be seriously challenged. What it asks for and seeks to promote affects the interests alike of the Hindu, the Muhammadan and the Christian, the man of wealth, and the poor man, the one condition it lays stress upon being that all should be deeply interested in, and devoted to, the interests and well-being of the Indian Empire. It is in this sense then that the Congress has been called the Indian National Congress.

" * * * * * "

THE INDIAN PATRIOT,
Madras,
Oct. 23rd, 1908.

Example of Bengal.

18. The *Indian Patriot*, of the 23rd October, writes:—"Particulars of the partition day occurrences to hand by the Calcutta papers remarkably illustrate the deep feeling with which the 'partition of Bengal' is looked upon by the Bengalees. To them the 'partition day' is a day of national mourning, and until the cause that gave rise to it is removed they will continue to observe that day. What strikes us most is that, in spite of the worst provocation at the hands of the police, and notwithstanding the various difficulties placed purposely in their way by the authorities, the Bengalees acted in a manner to elicit admiration from all quarters. They forcibly proved on that day that they were not going to be rowdy, but were resolved to see that no act of rowdyism marred the solemnity of the occasion. When a motor car came up during the procession, a Bengalee ran all the way before it to make way for it; and when an arrogant Englishman whipped the crowd that was peacefully

rolling on, an educated Bengalee silenced the storm that had been raised, and shutting the carriage doors, led it out of danger. Such acts do not speak of rowdyism; they bespeak calmness and moderation to a remarkable degree; they bespeak a solicitude for order and an anxiety for peace which are not attributed to lawless people who assemble irresponsibly to shout and riot and enjoy. The Bengalees, on that day, proved that, as a people, they can unite as one man, and feel the weight of a woe as one man, and in the face of provocations, act up to that calm dignity and solemnity which such a mournful occasion required. They forcibly proved, by their conduct, that as a nation, they do not believe in any brute force setting aside a measure they never liked and protested against, but hoped, with a determined attitude and resignation like the one they showed on the 'sixteenth of October' to convince the authorities of their high-handedness."

VERNACULAR PAPERS.

I.—FOREIGN POLITICS.

ANDHRAKESARI,
Rajahmundry,
Oct. 16th, 1908.

The Diwan of Mysore.

19. Referring to the arbitrary proceedings of Mr. V. P. Madhava Rao, the Diwan of Mysore, the *Andhrakesari*, of the 16th October, observes :—Those who are acquainted with the recent facts in Mysore will clearly see how this great minister has exhibited his desire for arbitrary power. Being provoked at some of the Mysore newspapers publishing criticisms of himself and Government, he got the Legislative Council, where his power is unlimited, to pass an Act to crush the newspapers. There was no necessity for passing such an Act. There were no wicked papers to be crushed. There were no political troubles in Mysore, such as those existing in other parts of India. Still the great minister framed an Act 'similar to a cage of swords.' From fear that it might come down at any moment upon anybody, like a thunderbolt, many long-standing papers ceased to be published. Mr. Madhava Rao has earned the evil reputation of having put an end to good newspapers of Mysore.

Referring to his disapproval of the election of two members for the Legislative Council made by the representatives of the people, the same paper observes:—Ah! What an arbitrary power! What independence! Has he not thus disgraced all the Mysore people? When the Diwan requires a new election, the people must again elect the same two gentlemen, Messrs. Venkataramaniah and Venkatakrishniah. Else they had better not elect at all. Unless they do so, Mr. Madhava Rao would not respect the wishes of the people.

II.—HOME ADMINISTRATION.

(*b*) *Courts*.

VEERAKESARI,
Madras,
Sept. 30th and Oct. 14th,
1908.

The conviction of Mr. Kelkar, the editor of the *Mahratta*.

20. Referring to the conviction of Mr. Kelkar, the editor of the *Mahratta*, by the Bombay High Court for contempt of Court, the *Veerakesari*, in a combined issue for 30th September and 14th October, (but published only this week), observes that two similar cases have been tried by the Calcutta High Court and two by the Madras High Court, but the punishment inflicted on the offenders was much lighter than that inflicted by the Bombay High Court. How will a Government be able to promote civilization when it would not allow its subjects to speak out their mind and pass honest criticisms? If the authorities would not try to understand what the learned editor meant, he must, of course, suffer punishment. But this only raises him in popular esteem and causes him to be looked upon as a hero while the conviction will shake popular confidence in British justice.

(*d*) *Education*.

KERALA PATRIKA,
Calicut,
Oct. 17th, 1908.

Order of the Governor of Bombay regarding the maintenance of discipline among students.

21. A leader in the *Kerala Patrika*, of the 17th October, comments very favourably on the order of the Governor of Bombay, regarding the maintenance of discipline among students in public schools and says that the pervading spirit of the order is unexceptionable and worthy of being introduced in all the Presidencies. Ancient Hindu ideals insisted upon students devoting their attention exclusively to their studies in addition to cleanliness of dress and person and respect to elders. That there is a deplorable

degeneration among the present day students must be conceded by all. It is desirable that the students, guardians and teachers should understand well the advice contained in the order of the Bombay Governor.

(*k*) *General.*

NYAYABHIMANI,
Karikal,
Oct. 8th, 1908.

Who are the cause of the present state of India?

22. The *Nyayabhimani*, of the 8th October,* says:—We now hear often of bombs being thrown in various places. Who knows to manufacture these bombs? Where did the Indians learn the ingredients necessary for making it? Even granting that all these ingredients are available here, is not the making of bombs an avocation dangerous to the very life of the maker? Why should they even risk their lives like this? Is it not because of disgust? How long should it have taken for them to have become so bold and fanatic in their deeds? If their wishes had been satisfied before ever these feelings were created in their mind, would they have lent themselves to do such atrocious deeds? Even now the Government does not seem to have succeeded in unravelling the whole plot; for bombs are still being thrown in various places. Is it not the duty of the Government to make a thorough enquiry into the matter and trace out the real makers of bombs and the places where they are made? Instead of this, it is charging with sedition respectable leaders of the people and the patriots really working for the cause of the country and spending thousands to get them convicted. In the meantime the Faringhee editors of newspapers make their own comments upon these cases and the Judges trying these sedition cases are carried away by what is contained in these papers and sentence the accused to transportation. Why should the Government spend so much money in these cases? Does not this show that the Government has been wantonly sowing seeds of discord among the people with intent to imprison and deport any number of them?

NYAYABHIMANI,
Karikal,
Oct 12th, 1908.

Was Tilak's conviction legal?

23. The *Nyayabhimani*, of the 12th October,* observes:—We think the conviction of Mr. Tilak was not at all legal and our grounds for thinking so are as follow:—

(1) The Bombay High Court allowed him to be tried in Bombay instead of in Poona, which was not legal.

(2) The Jury was composed of men who did not know the language in which the articles were written and the case was tried, relying on a mistranslation of the articles.

(3) The prosecution depended on the articles as a whole without specifying the objectionable portions in them and the rule that the prosecution is to prove a case was not followed in the case of Mr. Tilak.

(4) He was not let on bail so that he could not instruct his legal advisers with advantage.

(5) While the accused was entitled according to law to reply to the remarks of the Advocate-General on his address for the defence, he was not allowed to exercise this right.

Besides these, there has been miscarriage of justice in many other respects. For example, the Bombay High Court refused to permit Mr. Tilak to appeal to the Privy Council against its decision. How was it justified in acting thus? Can we not presume from this that it did so, being afraid that its decision might be reversed and its injustice made known to the whole world? Does not the fact of the Governor of Bombay having cancelled the fine of Rs. 1,000 and changed the nature of the imprisonment into one of simple, confirm this presumption?

SWADESAMITRAN,
Madras,
Oct. 19th, 1908.

The proposed reforms of Lord Morley.

24. With reference to the proposed reforms of Lord Morley, the *Swadesamitran*, of the 19th October, writes:—It is stated that the reforms, which have been under consideration for the last three years, have left the hands of Lord Minto, and that, after consulting with his council, Lord

---

* Received in the current week.

Morley will place them before the Parliament. As any important question with reference to India has to be approved by a number of responsible officers, stage by stage, it takes a very long time for any such question to be decided. Thus, neither the Secretary of State for India nor the Government of India will take any step without the concurrence of the other. So, if these two authorities differ in opinion, it naturally means a delay in the settlement of a question. With reference to these proposals of reform Lord Minto made some suggestions in the beginning which were not, however, approved by Lord Morley. So, the latter considered the subject with his councillors and sent it back to Lord Minto with some alterations, and it is these reforms which have now been sent to Lord Morley. It is said that Lord Morley does not want to take up the responsibility of carrying out these reforms and so wishes to place them before the Parliament. But if Lord Morley thinks that any changes are necessary in the reforms now proposed by Lord Minto, he will make those alterations and send them back to Lord Minto for his approval, and our experience does not enable us to think that there will be a speedy disposal of the matter by the Viceroy. They will be sent back to England perhaps in the end of next year or even later. Thus it may take some years for us to have the reforms that we have been anxiously expecting.

ANDHRAPRAKASIKA,
Madras,
Oct. 21st, 1908.

Low-paid clerks in Government service.

25. Referring to the recent memorials submitted by the clerks on low salaries in Government service regarding increase to their salaries, the *Andhraprakasika*, of the 21st October, observes:—The prayer at a time of famine as at present is a proper one. Owing to the daily increase in the prices of food-stuffs and other necessaries, it is very desirable to revise the scale of salaries of the said clerks. Just as a crying child is soothed by the offer of a plantain fruit, so the Government temporarily sanctioned a famine allowance. But it is very small. For many years the prices of food-stuffs have been, as a rule, high. In the Presidencies of Bombay and Bengal local allowances have been permanently sanctioned. Is it the misfortune of the people of this Presidency not to be benefited by a similar blessing? There is a nominal concession recently declared by the Government that the minimum salary of clerks shall be Rs. 20, but they have not yet kindly put it into practice. The chief duty of masters is to get work from their servants by giving them enough of food.

MITHAVADI,
Oct. 18th, 1908.

Regarding the appointment of Huzur Sarishtadar at Calicut.

26. An editorial note in the *Mithavadi*, of the 18th October, referring to the appointment of Mr. Bheema Rao as Huzur Sarishtadar at Calicut, says that the principle hitherto followed in filling up the post was to appoint a native of the district, well-acquainted with the traditions and customs of the district. This principle strangely enough has been departed from, in the present arrangement. The Sarishtadar is the Secretary of the Collector on whom devolves the duty of advising the Collector in his dealings with the various communities comprising the population of the district, so that due respect be paid to local prejudices and customs. A stranger will not be able to appreciate and understand them easily. So it is necessary that a native of the district should invariably be appointed to the post. It may be that there are not competent men among the Tahsildars in Malabar to fill the post efficiently and it is very desirable that due discrimination should be used by the Collector in the appointment of Tahsildars by selecting for the post only those who are competent by good education and ability. The present practice of promoting clerks to Tahsildarship is undesirable and likely to make the selection of a Sarishtadar difficult.

IV.—NATIVE STATES.

SWADESAMITRAN,
Madras,
Oct. 17th, 1908.

The election to the Legislative Council of Mysore.

27. The *Swadesamitran*, of the 17th October, writes:—Besides the members nominated by the Government to the Legislative Council recently established in Mysore, the Representative Assembly has also a right of electing two members to it. Accordingly, the members of the Representative Assembly elected Messrs. Venkataramiah and Venkatakrishniah as

their representatives on the Legislative Council. But the Government of Mysore did not accept the election and asked the Representative Assembly to elect again. This election took place according to the rules framed by this very Government, and so it is an insult to the members of the Representative Assembly that the Government should have asked for a re-election without stating the grounds for its refusal to accept the present election. This was how it was viewed by the members themselves, for they did not wish to elect again and therefore postponed it to next year. The Government also seems to have agreed to this proposal. Anyhow, we are sorry that the popular rights are being insulted like this during the Diwanship of Mr. Madhava. The Government should not grant any rights to the people, if, after granting them, it is not prepared to abide by their acts in the exercise of such rights. If the Government wants the rights granted by it to be effectively enjoyed, it should not often meddle in the exercise of such rights by the people.

VEERAKESARI,
Madras,
Oct. 14th, 1908.

The Mysore Dasara Exhibition.

28. Writing on the Mysore Dasara Exhibition, the *Veerakesari*, of the 14th October, (but published only this week), remarks that these exhibitions, if held annually, are nothing but costly and unprofitable display. The paper derides the whole thing as the work of some title-hunters in His Highness' service who wish to earn a name for themselves by causing glowing accounts of the exhibition to appear in various newspapers in all parts of India and to give a little extra income to a large number of public servants in the shape of special allowances. If those large amounts now squandered on exhibitions were utilised in financing a few earnest promoters of any particular industries in the State, there would have been real industrial advancement. The paper then points out that if, instead of these exhibitions, Government were to organize a large fair annually where traders and producers from all parts of India could meet and sell their goods it would have better educative effect with less cost, and even this cost could be made up by levying a small toll. It is hoped that Government will take up the above suggestion.

VI.—MISCELLANEOUS.

VEERAKESARI,
Madras,
Oct. 14th, 1908.

The present situation.

29. The *Veerakesari*, of the 14th October, (but published only this week), in the course of reviewing the political situation in India, observes that owing to the gradual decay and extinction of Indian arts and industries the struggle for existence is becoming harder and harder day by day, that the more enlightened leaders of the public took up the cause of *Swadeshi* and *Swaraj*, as the proper means of removing the general distress that prevails and began to strongly criticise the policy of Government and that the authorities enraged at this, entered upon a career of repression which has resulted in the prosecution and conviction of several of the most prominent leaders of the public. The paper next remarks that repression is only calculated to enrage the people. It would be well if Lord Morley were to take popular representatives openly into confidence, consult them on the needs and wishes of the people and carry out his reform scheme. Sympathetic rule alone and not a constant harassing of popular leaders will promote loyalty among the people. Loyalty enforced by threats or compulsion is mere lip loyalty and will not add to the stability of the empire. It is hoped that the enlightened British will take the above into consideration and allow themselves in future to be guided by their true instincts of equity and justice.

VEERAKESARI,
Madras,
Oct. 14th, 1908.

Liberty.

30. A correspondent of the *Veerakesari*, of the 14th October, in an article on "Liberty," observes as follows:—How would it be possible for a man to live without the freedom necessary to earn money for the maintenance of his family and self-respect? If supporting one's own family is a duty, then liberty to find the means of doing that duty becomes a necessity. Whoever seeks to deprive us of our hard-earned money, whoever tries to deprive us of the comforts

which we created for ourselves without prejudice to others, whoever tries to deprive us of our personal liberty without any just cause encroaches upon our liberty, and we are justified in resorting to any means whatsoever in defence of that liberty. This is equally true of an individual, a community, a nation or even of an empire. May the spirit of liberty flourish in the land and inspire people in the pursuit of duty!

VEERAKESARI,
Madras,
Oct. 14th, 1908.

The coming Congress.

31. Referring to the proposal to hold the meeting of the National Congress this year at Madras and the objection of several Congress leaders thereto, the *Veerakesari*, of the 14th October, observes that those who now take exception to the rules framed by the Moderates, some time ago at Allahabad, seem to be neither Moderates nor Extremists. If these are really Extremists or have objections to the existing rules regarding the constitution, it will be possible to discuss the points of difference at the meeting of the Congress and accept the opinion of the majority. But it would be highly improper to insist upon stopping the meeting altogether and thus ending an institution which has been carefully nursed for the past 25 years. These oppositionists are probably nervous at seeing the fate of the patriotic leaders (prosecuted and convicted of late). If they still have the desire to serve the country fearlessly, it is high time to give up all differences and turn to some practical work.

KERALA PATRIKA,
Calicut,
Oct. 17th, 1908.

Congress controversy.

32. Adverting to the Congress controversy a leader in the *Kerala Patrika*, of the 17th October, hopes that the session at Madras will be a successful one. It objects to the policy of excluding those who are unwilling to sign the creed according to the Allahabad Convention and says that the Congress that is to assemble at Madras is a new assembly and remarks that it is not good to have more than one such assembly in the land.

[Issued, 27th October 1908.]

CONFIDENTIAL. **No. 44 of 1908.**

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 31st October 1908.

CONTENTS.

LIST OF NEWSPAPERS.

ENGLISH PAPERS OWNED BY NATIVES.

I.—FOREIGN POLITICS. PAGE

The Transvaal problem 753
The treatment of Indians in South Africa .. .. ib.
The Powers in the Balkans 754

II.—HOME ADMINISTRATION.

(*a*) *Police*—

Appointments of Deputy Superintendents of Police .. ib.

(*c*) *Jails*—

Terrors of the jail 755

(*k*) *General*—

The way of reform 756

II.—HOME ADMINISTRATION—*cont.* PAGE

(*k*) *General*—cont.

The Industrial Conference 757
The fulfilment of fifty years .. .. ib.

IV.—NATIVE STATES.

Moral and religious education in schools .. .. .. ib.
The Mysore elections .. .. ib.
The Pudukkóttai State 758

VI.—MISCELLANEOUS.

The outlook .. .. ib.
King-Emperor's message 759

VERNACULAR PAPERS.

I.—FOREIGN POLITICS.

The affairs in the Near East 761

II.—HOME ADMINISTRATION.

(*k*) *General*—

The intended reforms .. .. ib.
What should be done to restore peace in India? .. .. ib.
Low-paid Government clerks 762
"The present state of affairs" .. .. ib.

II.—HOME ADMINISTRATION—*cont.*

(*k*) *General*—cont.

Indians in the Transvaal 763

VI.—MISCELLANEOUS.

For what purpose are the Englishmen keeping India? .. ib.
The Jubilee of the Queen's Proclamation 764
The Indian patriots in England .. .. ib.
The way to prosper 765
The Loyalist movement .. .. ib.

No.	Names of newspapers.	Place of publication.	Number of copies ordinarily issued.	Dates of papers received and examined during the third quarter of 1908.
	HINDUSTANI.			
1	"Shams-ul-Akhbar"	Madras	..	6th, 13th, 20th and 27th July; 3rd, 10th, 17th and 24th Aug.; and 7th, 14th, 21st and 28th Sept. 1908.
2	"Jaridah-i-Rozgar"	Do.	..	4th, 11th, 18th and 25th July; 1st, 8th, 15th, 22nd and 29th Aug.; and 5th, 12th, 19th and 26th Sept. 1908.
3	"Mukhbir-i-Dakhan"	Do.	..	1st, 8th, 15th, 22nd and 29th July; 5th, 12th, 19th and 26th Aug.; and 2nd, 9th, 16th, 23rd and 30th Sept. 1908.
4	"Aftab-i-Dakhan"	Do.	..	2nd, 23rd and 30th July; 27th Aug.; and *Nil* Sept. 1908.
5	"Alhami"	Do.	..	*Nil* July; 1st Aug.; and *Nil* Sept. 1908.
6	"Qasim-ul-Akhbar"	Bangalore	..	2nd, 6th, 9th, 13th, 16th, 20th, 23rd, 27th and 30th July; 3rd, 6th, 10th, 13th, 16th, 20th, 24th, 27th and 30th Aug.; and 3rd, 10th, 13th, 17th, 20th, 24th, 27th and 30th Sept. 1908.

ENGLISH PAPERS OWNED BY NATIVES.

I.—FOREIGN POLITICS.

THE UNITED INDIA AND NATIVE STATES, *Madras*, Oct. 24th, 1906.

The Transvaal problem.

1. The *United India and Native States*, of the 24th October, writes:—"... . The celebration of the Royal Proclamation is approaching, and if it is to take effect in the minds of the people as a bright reality, it is necessary to make an affirmation that the British Government, who are mainly responsible for our present humiliating position in the Transvaal, cannot tolerate with complacency the open violation of one of the most important clauses. The conception that there are two kinds of citizenship within the British Empire, viz., one for the white and the other for the non-white must receive an emphatic disavowal from responsible British statesmen. It is not of course claimed that Indians are not alive to the economic aspect of the situation but, if that were the only determining factor, some other settlement than the present Acts regulating the immigration and treatment of Indians would have been suggested. That the colonists who are so ungracious as to shut their doors against our brethren should enjoy the privilege of roaming about every part of the Empire, seems an insult which the people feel now as an inseparable part of the order of things but as an incident of their present subordinate position and their country.

" * * * *

"We are anxiously watching the trend of events and public opinion both in India and England; and we should consider it the highest achievement of the British statesmen if a way could be found out of the difficulty which, without unduly exciting the wrath of the Boer oligarchy, would render the position of the Indians consistent with self-respect as men."

THE MUHAMMADAN, *Madras*, Oct. 26th, 1906.

2. The *Muhammadan*, of the 26th October, writes:—

" * * * * *

The treatment of Indians in South Africa.

"The Transvaal as soon as it is given self-governing rights became elated with 'Imperialism' which means self-government and domination for the whites and slavery and abject degradation for other races. She thinks she can pass all sorts of restrictive measures against the poor Indians. The Indians, as a rule, are by nature a law-abiding people and they have all along quietly, though sullenly, pocketed the insults they have been offered in the colonies.

"Do these colonists fancy that we poor Indians who are their fellow subjects are devoid of any feeling? Have we not any susceptibilities that are capable of being hurt? Are we devoid of all shame that we can tolerate these insults for ever? Have we not our convictions that force us to speak what is in our minds. And is the British Government which is the fairest and the most just Government in the world going to look on while three hundred millions of its Indian subjects are injured and insulted by her colonies? Has she not a voice in an affair of the Empire? Does it not look paradoxical that any man from the colonies can come out of India, settle down here, start a business or do anything as he pleases and we poor Indians cannot even land the secret shores of the colonies? a colonial ousts an Indian if he passes higher than the Englishman in the Civil Service Examination, he can join in the army, he can take up any high office in India, in fact almost all the places in India are open to him and we are not allowed to enjoy the ordinary rights of citizenship in the colonies. The essence of the doctrine preached by the self-governing colonies towards Indians and Asiatics generally

‘ is free competition in their lands but monopoly in ours. While the Western nation claim and obtain full commercial liberty in the East, Asiatics are excluded from all countries on racial and economic grounds.

“ ‘ The colonials seem to fancy themselves over and above the rest of humanity, and that they have a right to impose all sorts of offensive restrictions against Asiatics. They completely ignore the fact that India, a very large dependency of Great Britain, pays out of her revenues an enormous sum for the upkeep of a part of Royal Navy, and the 89,000 British troops stationed in India, besides maintaining a very large army of its own. Just because the three hundred millions of India happen to be coloured, they are inferior to these colonials in all respects, and though they are called the subjects of the same King and citizens of the same Empire, they are not fit to share the privileges the colonies enjoy, and they must therefore go to the wall. The self-governing colonies forget the fact that Indian troops are the bulwarks of the British Empire in Asia, for, are they not found from Aden in the West to China in the East besides garrisoning some of the Islands geographically belonging to Africa? Was it not the Indian contingent that saved Natal from being overrun by the Boers? When I say the Indian contingent I mean the British troops maintained at India’s cost. Were not Indian troops employed in East Africa to put down the rising of the Mad Mullah? Were not the troops sent from India the only best-behaved troops in China? How the troops of the great civilized Powers of Europe conducted themselves there is patent to the whole world.

“ ‘ The Indians may be coloured, but he knows the qualities that go to make up a gentleman, he knows how to conduct himself as a gentleman, and he knows how to treat a gentleman when he comes across one.’

“ * * * * * ”

THE HINDU,
Madras.
Oct. 29th, 1908.

The Powers in the Balkans.

3. The *Hindu*, of the 29th October, writes:—“ . . . . Taking advantage of a flimsy pretext, Bulgaria declared her independence, while Austria declared her annexation of Bosnia and Herzegovina. Crete followed by declaring its union with Greece, while European Powers found in this the best opportunity to settle the map of Europe once again with the new *regime* in Turkey. Though Great Britain and France protested against this flagrant abrogation of treaty rights and duties, eventually at the suggestion of Russia, they have consented to the assembling of a conference to revise the Treaty of Berlin. A European Conference, therefore, became inevitable. But the presence of mind of the Young Turkish Party has come to the rescue of that State in its present difficult situation. Finding that her protest to the Powers against the action of Bulgaria and Austria only led to the suggestion of a European conference at which all the doctors will claim fees, Turkey has sought to minimise such chances by settling matters as far as possible directly with those with whom she had disputes. It is no doubt to the credit of Great Britain that she has consistently supported the new *regime* in Turkey. But it is difficult to understand how the Cabinet could agree to a conference of European Powers at which the injustice done to Turkey is not to be righted, but ‘compensations’ to that Power will be discussed. . . . ”

II.—HOME ADMINISTRATION.

(*a*) *Police.*

THE WEDNESDAY REVIEW,
Trichinopoly,
Oct. 21st, 1908.

Appointments of Deputy Superintendents of Police.

4. The *Wednesday Review*, of the 21st October, has the following:—“It is announced that His Excellency the Governor of Madras has decided not to make any more appointments to the grade of Deputy Superintendents of Police during this year and probably also during the next year. The manner in which candidates were selected for these appointments for some time past gave rise to much complaint among the officers in the department and did not also commend itself very favourably to the public.

The people selected were many of them complete strangers to the work of the department and in certain particular instances it was rather difficult to find out what qualifications of the candidates found favour in the eyes of Government. It is true that the introduction of fresh blood into the service is generally calculated to improve its tone and efficiency. But to place young men with hardly any experience of police work in responsible positions in the department after a few months' training could never be considered as likely to help police administration. Further these appointments caused, and justly, much dissatisfaction among those already in the department who expected, after having put in valuable service for a good number of years, to be promoted to the new grade of service. It cannot be said, except in the case of very few instances, that the candidates selected were better qualified by education or any other standard of efficiency than those who had already acquired a fair claim for promotion in recognition of their services. If provision was sought to be made for men who were considered to have some claim on the favour of the Government, a department in which willingness to co-operate and professional experience are indispensable for efficient work is not the one which ought to be chosen for making such a provision. We are glad that the policy hitherto pursued in making these appointments is to be suspended for the present and we trust it will be given up for good. There is considerable scope for introducing young men of good social position and educational qualifications in grades which provide a pretty decent start and where their presence is not likely to create any room for heartburning."

(*c*) *Jails.*

THE INDIAN PATRIOT,
Madras,
Oct. 27th, 1908.

Terrors of the jail.

5. The ***Indian Patriot***, of the 27th October, writes :—"The revelations that are being made by the Superintendent of the Midnapore Jail during the bomb case, regularly being reported by our Calcutta correspondent, strikes a chillness in the heart and raises the inevitable question whether, after all, the world has really advanced any far from those old days of blood curdling barbarism and cruelty. That responsible officials, entrusted with the administration of a district, should forget the greatness of their responsibility in the littleness of their hearts is deplorable ; and yet we find Mr. Weston of Midnapore notoriety going about the jail, speaking with the Superintendent, giving directions as to how the prisoners should be 'celled' and treated. Reports of dramatic interviews between the head of the district and the prisoners have already appeared in these columns, and it pained us very much indeed to know that an Englishman should have used the language and ordered the treatment which fell to Babu Akhil Chander Sirkair's lot in prison. Having arrested him on the vaguest suspicions, and unable to establish the suspicions by any evidence whatever, the head of the district himself personally interests himself and does things which present him in a very bad light. If a Police officer had done it, we would have passed it over, because we are accustomed to it ; although we might not have passed it over in the present case, wherein so many men of very respectable character were treated as worse than criminals, with an amount of cruelty which is shocking. But that a responsible executive officer should have done it, and done it too with an evident pride in his acts, call for the smartest punishment. No wonder that, after such harrowing accounts of the life in gaol, counsel for the accused who are not released on bail should have applied for better treatment to Mr. Weston, as our telegrams inform us to-day ; and it is significant that he should have declined to interfere, and the Chief Secretary to the Bengal Government should have been communicated with.

"* * * * *

"As for the lot of political prisoners in India, we have often complained that it is a standing disgrace to England's sense of justice. They are put among common felons of the worst type, among robbers, midnight murderers, and criminals of the most hardened kind, persons against whom the strong *morale* of a political prisoner has waged an eternal war."

(k) *General.*

THE HINDU, *Madras*, Oct. 26th, 1908.

The way of reform.

6. In a leader on the speech delivered by Mr. T. R. Buchanan, M.P., Under Secretary of State for India, at Blairgowrie, the *Hindu*, of the 26th October, writes:—" . . . . He is reported to have said:—'In the course of the next two months they might hear a good deal about alterations or reforms in details of Government in India, and he hoped the object in view would be understood. But, after all, whatever was done in that direction was a small matter. It was our bounden duty to endeavour to satisfy the legitimate aspiration of the intelligent men we had educated. But they were a comparatively small minority. They were numbered by hundreds of thousands, not by millions, and over and above there was a population numbered not by millions, but by hundreds of millions, for whom the spirit in which they were governed was infinitely more important than any change in letter of an Act of Parliament. The poor peasants scattered over India should have justice fairly administered by kindly, sympathetic rulers. That was what England had done in the past, is doing now, and, he hoped, would continue to do even better than before.' This passage contains nearly all that Mr. Buchanan chose to disclose about the coming reforms. The announcement that in November and December we might hear a good deal about alterations or reforms in details of Government in India, would serve to relieve a great deal of the growing indifference that at present prevails. What with the initial disclosures of the spirit in which the Government of India and the Local Governments had formulated their reform proposals, and what with the interminable delays and shifts to gain time and opportunities not quite favourable to popular demands, coupled with the wish often expressed in unfriendly but influential quarters that the evil day of the reforms should be put off as far as possible, the classes and communities who at all could be expected to appreciate any real improvement, lost all zest in it and grew more or less indifferent to what might or might not come. To them, the announcement that a good deal of the details of the reform would become public in the next two months, would surely afford some relief. Mr. Buchanan has expressed the hope that the object in view would be understood. In an earlier sentence, he said that 'the reasonable people in India, as elsewhere, were always in a prominent minority, and if they managed to satisfy the reasonable people, they could afford to neglect the unreasonable.' When the local Governments and the Government of India formulated their reform proposals, they too meant them for the 'reasonable people' and thought they could afford 'to neglect the unreasonable.' Mr. Buchanan's speech contains no hint as to whom he would be disposed to regard as reasonable and whom as unreasonable. If his notions of these two classes of people are identical with those of the Government and administrations in India, then, indeed, 'the object in view,' which he is anxious should be understood by the people out here, would be understood by them in the only possible way under the circumstances, as being inspired by the same narrowness of vision and want of statesmanship that characterised the local authorities. For the rest, the speech of the Under Secretary of State for India is jejune. It is our bounden duty to endeavour to satisfy the legitimate aspiration of the intelligent men we had educated, is a common enough platitude. But it is exactly this endeavour that has so long not been made, or has been made most inadequately. Year after year, until the abortive Surat Session, the Indian National Congress has been voicing the aspirations of the educated classes and urgently calling for remedial measures. But what has been the measure of attention paid to such demands? Mr. Buchanan seems to think that this satisfying of the legitimate aspirations of the intelligent and educated classes, is, after all, a small matter. This is, indeed, the largest matter which those who have been entrusted with the Government of India have been called upon to accomplish. The success or failure of Lord Morley's reforms will depend on the extent to which he realises the importance of this matter. We hope the mistake, for, indeed, it

will be a great mistake, will not be made of endeavouring to satisfy the aspirations of the educated community in a half-hearted, careless way, and then of calling those who may not be satisfied with the course adopted as 'unreasonable people,' who could be neglected."

THE WEDNESDAY REVIEW,
Trichinopoly,
Oct. 28th, 1908.

The Industrial Conference.

7. Commenting on the Government Order on the resolutions passed at the Industrial Conference, the *Wednesday Review*, of the 28th October, writes:—" . . . . . Non-official bodies have already begun to do much of what the Government think of doing and the identity of the objects of the Government and these bodies must enhance the chances of the successful working of both. We trust that the activity of the new department of industries will be characterised by the same earnestness of purpose and breadth of sympathy as form the special features of the policy now declared by the Government. The present step completely belies the suspicion entertained in certain quarters that the Government, in their partiality for English traders and capitalists, are at heart opposed to any movement whose tendency is to prejudice their interests. Such a suspicion had never any justification in fact and the large scheme of work undertaken by the Government for the promotion of the material interests of the country could not have been conceived if the Government had not realised that it was their duty as far as it lay in their power to encourage the growth of the industrial movement. The fact is all the more remarkable since this resolution has been arrived at after every available argument was addressed to the Government against their doing anything to protect the country's industries."

THE INDIAN PATRIOT,
Madras,
Oct. 26th, 1908.

The fulfilment of fifty years.

8. The *Indian Patriot*, of the 26th October, writes:—"The Royal Proclamation of 1858, whose Jubilee falls on the 1st of November, has been described by many as a dead letter; it has been argued that the spirit and terms of that memorable document have had no actual application in the government of the country. To our mind this does not appear to be an accurate representation of the policy that has been pursued by the Government; for it has to be admitted that notable advance has been made in accordance with the spirit and terms of the proclamation. This advance, it is true, has not been very general; but if we compare the state of 1858 with the state to-day, we cannot deny that there has been some measure of improvement in our status and rights.

"* * * * *

"At this moment we may look back upon the fifty years that have elapsed, with more hope as regards the future than with disappointment in the achievements of the past."

IV.—NATIVE STATES.

THE HINDU,
Madras,
Oct. 27th, 1908.

Moral and religious education in schools.

9. The *Hindu*, of the 27th October, writes:—"We cannot help thinking that the scheme of the Government of Mysore, dated the 28th September last, directing the introduction of religious and moral instruction in all Government schools and colleges in the State with effect from the 1st November of the current year, has been drawn up to meet quite an imaginary condition of affairs. The reasons given and the plan conceived are both greatly defective.

"* * * * *

"The subject is one of great importance and it is curious that the Government of Mysore should have been in so great a hurry as to give effect to the scheme from the 1st of November next."

THE MADRAS STANDARD,
Madras,
Oct. 29th, 1908.

10. The *Madras Standard*, of the 29th October, writes:—

"* * * * *

The Mysore elections.

"Mr. Madhava Rao may paint in whatever colours he likes the new concession made to the Representative Assembly in the matter of its representation on the local Legislative Council. He himself has pricked the bubble. He has lowered the value of that concession and taken away the prestige which would otherwise have been inseparably associated with the position of an elected representative on the local Legislative Council of the Mysore Representative Assembly. If in the future anybody gets into the Mysore Legislative Council, he cannot be a true and faithful representative of the Mysore Representative Assembly, because the area of its choice has been most arbitrarily contracted so as to include only those favoured persons who happened to be the congenial spirits of the Diwan Sahib. Men of independence and individuality would think twice, thrice over, before they risk their fair name and fame by coming forward as candidates for election to the Mysore Legislative Council by the Mysore Representative Assembly. In the sphere of representative institutions what appeals to men of high honour and integrity is the dignity and freedom, the support of the free franchises of one's own countrymen confers. But the moment a seat is degraded into a pocket-borough or a nomination borough of a man in office it ceases, in these times of progress, to have any attraction for high spirited men of probity, independence, and straightforwardness. Not only this, the Mysore Representative Assembly has also suffered in public estimation by what Mr. Madhava Row has done. If its recommendations, certainly not on a complicated question of policy or administration but with respect to two of its members are so summarily set aside in spite of its being a *representative* body, what weight will the public attach to it in the future? Really Mr. Madhava Row has given it a blow under which it staggers and from which it will continue to suffer till some one more liberal minded than Mr. Madhava Row restores it to its own place and position in the public estimation. But this can be the result only of persistent public representations and organised activity on the part of the enlightened sections of the people of Mysore,—whose sleepless vigilance and public and unselfish patriotism and constitutional efforts can be the only source of hope for the future."

THE MADRAS STANDARD,
Madras.
Oct. 30th, 1908.

The Pudukkóttai State.

11. The *Madras Standard*, of the 30th October, writes:—"The report on the administration of the Pudukkóttai State for fasli 1317 gives full and interesting details of work in various directions during the year. It is a matter for regret that His Highness the Raja, who returned from Europe on the first day of 1908, went back to Europe after a stay of two months in his dominions, the reason for His Highness taking this step being the unsatisfactory state of his health. We trust that His Highness will be soon restored to his usual state of health and that in future it will not be necessary for him to make protracted stays from his State. It need hardly be said that the continued absence of a Ruler from his State is detrimental in many ways to the interests of the people . . . ."

VI.—MISCELLANEOUS.

THE WEDNESDAY REVIEW,
Trichinopoly,
Oct. 28th, 1908.

The outlook.

12. The *Wednesday Review*, of the 28th October, contains the following:—"Speculation is rife as to what the next few months may have in store for us and the air is full of expectations and hopes. The gloom and despair of the past one year and more are gradually wearing off and the look-out is decidedly more encouraging. Though the advent of the bomb paralysed as it were all hopes of a better understanding between the Government and the people and it seemed that the only effect of bomb throwing would be a set-back in the matter of administrative reform and a general panic in the country, the firmness and the good sense of the responsible officers and also of the accredited leaders of the people, effectively checked the spread of panic and helped in practically rooting out a crime so foreign to the spiritual instincts of the people of India. Attempts were, of course, made—attempts most discreditable to the parties concerned—to exaggerate the significance of the bomb and the place of those who threw it in Indian society and to create as much bad blood as possible between the English residents and the people. Habitual alarmists and interested mischief-mongers joined hands with a disreputable

section of the Press and called upon all and sundry to engage themselves in the holy pursuit of exterminating the Bengali race and their sympathisers, whoever they might be. The action of a stray maniac was magnified into a national characteristic and the sins of a few were sought to be visited upon a whole community. These sorry tactics were too plain to deceive anybody and they naturally failed of the desired effect. The responsible heads of administration and the great bulk of Englishmen resident in the country declined to share the panic so deftly manufactured and they refused to detect in the situation the seeds of another mutiny. Beware of the Jubilee of the mutiny! was the cry started by a handful of scare-mongers and by various means the incidents of the year 1857 were brought to the recollection of those who would fain forget them and would only look upon the event as a nightmare that had passed away without the least chance of its returning. Subscriptions were proffered for celebrating the fiftieth anniversary of the mutiny, as if it was an event of which Englishmen or Indians could feel proud in any way and as if it would revive pleasant and helpful memories. But fortunately the idea was still-born and the busy bodies who took so much trouble to hatch it, had to bury it almost simultaneously. The ruse did not succeed and in spite of their pains, the scare ended where it was started, and barring an insane article or two in some scurrilous newspaper it had no effect on the public mind whatsoever. It is not likely that similar attempts will be made again and these evil-minded men would have learnt wisdom by their ignominious failure. We believe the unpleasantness caused by recent events has disappeared by now and any remnant of it will be gone when we come to celebrate the Jubilee of the Proclamation. The event is being looked forward to with expectancy and hope by people of all grades and ranks. Although it may not be possible to announce definitely the reforms in administration which Lord Morley has in view—and for our part we don't expect them to be announced before January next—the celebration of such an auspicious event as the Jubilee of the Proclamation must usher in a brighter era for the people and more cordial relations between them and the Government. Much of our hope is centred round that event and we have no reason to think that we would be disappointed. If it is not possible to introduce at once and on that occasion the contemplated reforms and changes, a message may be read from His Majesty, reaffirming the great principles enunciated in the Proclamation of Queen Victoria and assuring his Indian subjects that they would be given a more real and potent voice in the management of their own affairs and broadening the basis of popular representation in the councils of the Empire. Such a message from His Majesty delivered in all the dialects of the country on the occasion of the Jubilee will not only erase any lingering unpleasantness in the public mind owing to the unrest but will enable them to realise at least in part hopes long deferred. That will be an earnest of what will follow shortly and give them so to say a foretaste of the good things intended for them. In the absence of an official statement of the programme to be followed on the occasion, it is difficult to write at length or in definite terms about the subject. One thing is certain; the opportunity will not pass off merely as a holiday, the programme consisting of darbars and parades and for the rest dinners and dances. We trust the grandmotherly notion that nothing appeals to the heart and the imagination of the people of India so much as tinsel domes and elephant rides, has been given up once and for all, and the Government will think of more substantial means of making that appeal than costly follies. We cannot but think that a great deal of misapprehension and misunderstanding regarding the present situation and its remedies, is due to the prevalence of such notions in quarters where they are likely to cause the utmost mischief. These remarks would seem to be called for when we consider that hitherto opposition to liberal measures in the administration of the country has come from people who have been somehow imbued with ideas like those we have referred to. It is they who catch so easily and repeat so glibly the misleading phrases about Asiatic imagination and the veil of mystery shrouding everything in the east. And when some of them have the reputation of knowing things at first hand, their opposition is respected beyond its due and even those who have been habitually and successfully fighting against the conventionalities of official conservatism, succumb in the end to the opposition, and the promised land is again as far off as ever. But the outlook in that direction at present is much more cheery than it has been for many years past and we are not indulging in undue optimism when we say, that even in quarters where opposition has hitherto been strongest we may look for support and sympathy. There is the impression that the reforms promised by Lord Morley have not found favor with the services and with the larger section of the Anglo-Indian Press. To entertain that impression with regard to the services and the Anglo-Indian newspapers as a body would be unjust and uncharitable towards many firiends in both these important factors in the country's polity and it can be true only of a few hidebound individuals here and there, whose outlook is much too limited to admit of a truly comprehensive survey of the forces that are at work in the India of to-day. But their apathy will not be allowed to overcome the active sympathy of the great majority of Englishmen here who are entrusted with the responsibilities of administration. We have every hope that their voice and vote will be with us when they are called upon to judge of the reforms and changes which are to be introduced in a few short months and that they will not belie their character as representatives of a progressive nationality."

THE INDIAN PATRIOT,
Madras,
Oct. 29th, 1908.

King-Emperor's message.

13. The *Indian Patriot*, of the 29th October, writes:—"The news that the King-Emperor has graciously signified his intention of addressing a message to the princes and people of India on the Proclamation Day, coming on the second of November, will be received with delight all over the country. This announcement gives the Proclamation Day a significance which it did not possess before, and expectations would naturally be raised as to the exact nature the message would assume. . . . . The announcement, that we are going to have a message from the King on the fiftieth anniversary of the day, when the Government of the country passed into the hands of the Crown, adds a peculiar importance to the occasion. The message will, perhaps, be an affirmation of those principles which Queen Victoria embodied in the Proclamation of 1858. The second of November will be looked forward to with the most ardent expectations. . . ."

VERNACULAR PAPERS.

I.—FOREIGN POLITICS.

The affairs in the Near East.

AFTAB-I-DAKHAN, *Madras*, Oct. 22nd, 1908.

14. The ***Aftab-i-Dakhan***, of the 22nd October, refers to the present affairs in the Near East and says that the European Powers, who have been aspiring to take possession of Turkish Provinces by degrees, think that their hopes will now be frustrated owing to the introduction of constitutional Government in Turkey and hence it is that they have assumed the same attitude against Turkey as was assumed by Russia formerly and are creating difficulties in her affairs.

II.—HOME ADMINISTRATION.

(*k*) *General.*

The intended reforms.

INDIA, *Pondicherry*, Oct. 17th, 1908.

15. The ***India***, of the 17th October, remarks:—Some among us have been jumping with joy that Mr. Morley is going to introduce reforms in the Government and confer unheard-of advantages upon the people even as the children are told, "Do not cry; otherwise I will not get you sugarcandy in the evening," our English friends are daily preaching to us: "Indians! conduct yourself well; otherwise Mr. Morley will withhold the boons he is to confer upon you." In the meanwhile, the ***Englishman***, published in Calcutta, surprises us by writing as follows with reference to the boons abovementioned.

"A Calcutta paper says that there is a near probability of reforms being introduced in the Indian Government. But this is only guess work; for we can surely assert that no reform will be carried out in the Government for some years to come. It is true Lord Morley and his Council have prepared a scheme of reform and this seems to have been shown to Mr. Dutt too. We also learn that this has been sent for the opinion of the Government of India. But it will take several months before this Government comes to a conclusion. Then the proposals of these will be considered by the Ministers in England for some time. These will come back to India and then be sent back to England; it is only then that it will assume a shape. Even after this, the English statesmen will introduce this in the Parliament only at a time when no important question about English affairs is before it."

Excellent! If boons are to be conferred, they must be coming as speedily and surely as this! We cannot understand why the Indians should cry out when Morley is so sympathetic!

What should be done to restore peace in India?

NYAYABHIMANI, *Karikal*, Oct. 15th, 1908.

16. The ***Nyayabhimani***, of the 15th October,* observes:—If the British Government wishes to restore peace in India and ensure, for ever, the stability of their rule, it must adopt the reforms mentioned below—

Firstly, the Government should nullify the partition of Bengal, which is the chief cause of the excitement in India.

Secondly, the Government should pardon and liberate, on the day of the Jubilee of the Queen's Proclamation, all those editors, preachers and others, caught for having come forward to work for the public good, who had been found guilty and convicted in cases of sedition.

Thirdly, not only should the Press Act recently passed at Simla be repealed, but the law with reference to presses and preachings now in force in England should be enforced in India also.

Fourthly, in the Legislative Councils of British India, there must be an equal number of representatives with the officials and these representatives should be elected by the people according to the laws of England, on this subject.

---

* Received in the current week.

Fifthly, the Municipalities must consist wholly of elected members and they must elect one of themselves as the Mayor. The officials should have no sort of connection with the Municipalities and the latter must have the authority to carry out anything they deem fit.

If the British Government will carry out all the reforms above mentioned, the Indians will become a very quiet and loyal people. If all this is not done, we do not think that peace will ever be restored in India.

DESABHIMANI,
Cuddalore,
Oct. 21st, 1908.

Low-paid Government clerks.

17. The *Desabhimani*, of the 21st October,* writes:—"The lot of the low-paid Government clerks is pitiable in the extreme. Their scale of pay was fixed some twenty-five years ago when things were selling very cheap and when the work of a clerk was not half as onerous as it is now. Now, prices of food-stuffs and other necessaries of life have risen so enormously high that no clerk even with a salary of Rs. 25 or Rs. 30 a month and with no family to maintain can, with all possible economy, make the two ends meet. It is needless to dilate on the utter wretchedness of a Rs. 15 clerk burdened with a large family of half a dozen and more souls, whose sole means of eking a livelihood is the pittance of his pay . . . . . Their lot therefore demands urgent and substantial improvement and our benign Government ought not to grudge giving this host of honest and thoroughly loyal servants of theirs their much-needed and long-looked-for succour by permanently raising their scale of pay, fixing Rs. 30 as the minimum in provincial towns and Rs. 25 in the mufassal. Proposals for such regrading have, we understand, been long ago submitted by the Provincial Governments to the Government of India and their sanction has not yet come. In the meantime our Local Government were pleased to give temporary famine allowances of Rs. 1½ and 3 a month in addition to their pay to clerks on salaries up to Rs. 15 and 30, respectively, and even this temporary allowance was sanctioned only up to the end of September last. In the present state of the country, it is highly necessary that the said temporary allowances should be continued until the proposed higher scale of pay is sanctioned by the Supreme Government and we trust that an order to that effect will at once be passed by our Local Government."

HINDU KESARI,
Madras,
Oct. 16th, 1908.

"The present state of affairs."

18. Referring to the ancient greatness of India, the *Hindu Kesari*, dated the 16th and received on the 26th October, observes:—If we closely examine our Sāstras, Purānas and Itihāsas, we shall clearly see that nothing is so mean as to be under the rule of Mlecchas (foreigners). We have to find out a simple means for attaining the condition prevailing during the reign of those kings who were bent on *Dharma* as their sole object. We have sacrificed all our self-interests to foreigners. The Hūnas (Europeans) have determined to reduce us to a miserable condition. Everyday our countrymen are starving for want of food. Our countrymen are falling a prey to unmitigated famines. The Feringhees suck our life-blood and make living corpses of us. Taxes are unjustly levied and they wrest from us 50 crores of our hard-earned money and carry it away to England, 6,000 miles off, and subject us to eternal grief. As famines become more and more frequent, they increase the taxes unjustly imposed, instead of curtailing them. Had there been union among us at the very beginning, we would not have been reduced to the miserable condition of being subject to a "low class of people." Not content with thus crushing us, they prosecute some of our great men for sedition and cause them anxiety. The sorrow of great men will not be in vain (unrequited).

As an instance of the above truth, the story is narrated of the two sons of Parīkshit, Sala and Dala, persisting in refusing to return the horses borrowed from the sage Vāmadēva by the former for hunting a golden deer, and the consequent provocation of the sage bringing about the death of the said princes.

---

* Received in the current week.

KERALA PATRIKA,
Calicut,
Oct. 24th, 1908.

Indians in the Transvaal.

19. A leader in the *Kerala Patrika*, of the 24th October, remarks that the injustice and indignities the Indians in the Transvaal are suffering instead of being mitigated are steadily on the increase and presumes the intention of the Colonists to be to drive the Indians out of the Colony altogether. It is strange that the British Government are not bestirring themselves to protect their Indian subjects and they seem to be impotent to effect anything on account of the predominance of the Boer element in high offices as well as in the Parliament. An obvious trepidation on the part of the English Government to wound the feelings of the Boers appears to be the actuating motive that lies at the root of the Boer injustice. Many representative bodies in India and influential men in England are trying to prevail upon the Imperial Government to do something to redress the just grievances of the Indians; but their efforts forebode no hopeful results. If Government and people jointly resolve to proscribe the Colonists and their goods from entering India some benefit may result. Indian coolies should not be sent to South Africa under any conditions. Unless some such steps are inaugurated to protect Indian interests [in the Transvaal, Indians will completely lose their faith in the British administration.

An editorial note in the *Manorama*, of the 23rd October, also says that it is a great pity that the subjects of His Majesty the Emperor should endure such miseries in a Colony under his suzerainty and requests the authorities to try to redress the grievances of the Indians without delay.

VI.—MISCELLANEOUS.

INDIA,
Pondicherry,
Oct. 17th, 1908.

For what purpose are the Englishmen keeping India?

20. The *India*, of the 17th October, says:—The English Government has imprisoned some patriots in India for having mentioned in writings and speeches that "the Englishmen have been ruling India only with a view to their own profit" and treat them like ordinary murderers. But the Directors of the East India Company have themselves declared that the enormous wealth amassed by the Englishmen from their inland trade was got by such cruel ways as are not to be seen in any country at any time. A great French scholar has said about this subject: "If the method of the English Government in India be deeply examined, numerous will be the truths that are brought to light incriminating England, and all these truths put together may be called the great pillar of English injustice."

In the humble petition of an Englishman by name John Spencer to the Moghul Emperor in the year 1759, it is stated: We have come here only with the idea of trading. Our object is not at all to conquer countries and rule them." The Indian people believed these words and were duped. But the advice given by a Nawab in Bengal in 1756 to his son shows that, even as early as that, some intelligent Indians had understood the fraudulent intention of the Englishmen. He observed: "The heart of the Englishmen is imbued with a desire for wealth and kingly power. Their deeds have clearly shown to the whole east with what contempt they treat the commands of God . . . . My son! Destroy the Englishmen. If you give room for them to open factories and maintain troops within your dominions, your kingdom will soon become theirs." That these words have turned out to be too true, has been well pointed out by the French writer mentioned above. But it may be said that the French writers have said all this on account of their animosity towards the British. Even English statesmen have been repeating the same view. The late Lord Salisbury, who was Prime Minister of England, has stated that England has to suck up the blood of India in order to gain in prestige and wealth. Many Englishmen like Sir Henry Cotton, Digby and Hyndman have clearly pointed out that the Englishmen are ruling India unjustly with a view to their own profit. With all this, if our Indian brethren now begin to resent the treatment accorded to them, the English Government gets awfully provoked. But is it not quite natural for a thief to be provoked by being called a thief?

INDIA,
Pondicherry,
Oct. 17th, 1908.

The Jubilee of the Queen's Proclamation.

21. The *India*, of the 17th October, observes :—Last Saturday evening, a meeting was convened in the Victoria Hall, Madras, for settling the preliminaries to the loyal celebration of the Queen's Proclamation and the Hon'ble Nawab Sayyid Muhammad was in the chair. But the presence of Sri G. Subramania Aiyar and others in this meeting was a noteworthy fact. The mental condition of people like Sri G. Subramania Aiyar can be described better as "fear of the King" than as "reverence for the King." Leaving this aside, the very fact of this celebration makes us laugh outright. We know some of those who are taking a prominent part in this movement and we know also with what motive they have joined it, though we do not like to give it out. Coming to the Queen's Proclamation, the Jubilee of which is to be celebrated now, not one of the promises contained in it has been duly carried out till now and this is the view of the congress. Many of those who have joined this loyalists' congregation are also members of the congress and so we believed that these, while adoring the Queen's Proclamation, will at least speak out the truth that the Government has not acted according to it. We think that these people cannot have forgotten so soon Lord Curzon having openly brought this Proclamation into contempt. The British Government is now conducted in direct contravention of the ideas contained in this Proclamation, and it will continue in the same state until the Indians have a representative Government. The *Bengalee* writes that the Madrasees should, during this celebration, declare forcibly that the Government should be conducted on the lines laid down by the above document. Not doing even this, it seems they are to sing about the "benefits" and express their gratitude! In addition to this, they are going to poison the minds of the public by publishing certain handbills containing falsehoods. It is reasonable indeed that handbills should be circulated containing the "benefits" we have derived from the rule of the British Government for the last 50 years. But what will that list contain? Are they going to include the ever-existing famine in it? Are they going to remind them about plague or the increase in the army and decrease in higher education? Are they going to preach about the advantage in having disarmed the people? Are they going to sing a hymn on the land tax which is a most heavy burden on the ryot? Are they going to narrate all the troubles caused by the British Indian Police and bless them? Are they going to publish the fact of the people being treated like cattle without having either the liberty of the Press or the right of convening public meetings or the privilege of a fair trial? Are they going to point out the policy of "divide and rule", adopted by the English Government, evinced by its separating the Hindus from the Muhammadans and increasing religious animosities and race hatred? Are they going to dilate upon all the sufferings to which the patriots who attempted to establish union among the people were subjected? Are they going to express their joy at the Government taking care not to give food for the stomach, education for the mind and justice for the soul of the people of the country?

SWADESAMITRAN,
Madras,
Oct. 26th, 1908.

The Indian patriots in England.

22. The *Swadesamitran*, of the 26th October, writes :—Mr. Lala Lajpat Rai and Mr. Bepin Chandra Pal are the two prominent men among those, who, seeing that there was no use of working in India, have now gone to England with the hope that some good may possibly result from laying our grievances before the British public. Though these have no settled programme of work, they have been expressing their opinions through the papers whenever an opportunity occurred. Recently Mr. Lloyd George, one of the British Ministers, stated in effect that the people of a country, where a distinction is made between different classes in a community, certain higher privileges being given to one class and the other classes having no other privileges but poverty and misery, will have neither manliness nor courage. Lala Lajpat Rai writes to the *Daily News* as follows, commenting on this statement :—"If this statement of Mr. Lloyd George will hold good in England, will it not hold good even in India? Is it not true that while the one class, *i.e.*, the Englishmen, who have some higher privileges, lead

excellent lives and exercise authority, the Indian people have no other privilege but poverty and misery? If that is so, how can the noble qualities of manliness and self-respect grow in the Indians? If it is true in England, that for the people to be rid of slavery there is no other way than constant agitation, should not there be constant agitation in India also? If the people so agitate, the Government punishes those who do so under section 153-A, I.P.C. It is for agitating like this that men like Pindi Das and Dinanath in the Punjab and Tilak and Chidambaram Pillai in other places are now rotting in jail like ordinary criminals. Though Mr. Lloyd George is one of the British Ministers, why did he not try to apply his conclusions with regard to India too?" Mr. Bepin Chandra Pal also seems to have told a representative of the *Manchester Guardian*: "Leave India to work out her own progress." When both Lala Lajpat Rai and Mr. Bepin Chandra Pal maintain that rights are quite essential for the well-being of the Indians, they do not mean that the people of the two countries must get rid of their mutual friendship. If this friendship is to mature, the present methods of Indian rule must be changed and the administration conducted according to the will of the Indians after granting to them all their rights step by step. It is this view that these two patriots are now dinning into the ears of the British public.

Sadhvi,
Mysore,
September, 1908.

The way to prosper.

23. In an article headed "The way to prosper," the *Sadhvi*, for September, observes that it is a great mistake to suppose that politics need not engage so much attention of the people as the economic condition of the country ought at present. Politics and economics are very closely related to each other; and efficient administration invariably improves the economic condition of a country. It would be a great blunder if the patriotic leaders of this country were to think that their duty consists in merely trying to secure proper food and raiment for the people and that they need not trouble themselves with the shortcomings of the present administration. The first care of the British in their own country had been to improve their methods of administration so as to bring the constitution to perfection. It is this that has made them what they are; and the wisest course for us would be to follow their example and cultivate in ourselves, at the same time, feelings of unity and brotherhood. There can be no doubt that we shall have the hearty co-operation of our rulers in such attempts.

The Loyalist movement.

24. Referring to the movement to arrange for a Loyalist dinner and generally to promote loyalty among the people, the above paper remarks:—Love alone will beget love and not feasts. Loyalty displayed by such devices is mere lip loyalty. If justice and sympathy characterise all the actions of the authorities, loyalty will be created of itself without any adventitious aid. Affection and loyalty towards Government enforced by repressive methods are of little value. Neither Loyalist dinners, nor Loyalist societies, nor Loyalist funds for rewards, nor Loyalist speeches, nor Loyalist publications will be of avail in promoting true loyalty. Rewards, speeches, or books to promote loyalty lead to mere flattery. The main point to be borne in mind is that the interests of the British and the Indians are closely bound up with each other. India is considered to be the richest gem in the British Crown; and the Indians hope to advance in material well-being with the help of the British. If then, the mutual dependence and the duty of promoting each other's interests are fully realised, both will be rewarded. Bureaucratic methods of government will undermine loyalty and at the same time bring us to a more degraded condition. The path of justice is the only path to avoid these dangers. If this principle is strictly adhered to, loyalty will show itself without further effort. It is hoped therefore that the responsible authorities at the head of Government, namely, Lord Minto and Lord Morley, will so alter the existing methods of administration as to secure for the people of this land true sympathy and justice.

[Issued, 3rd November 1908.]

excellent lives and exercise authority, the Indian people have no other privilege but poverty and misery? If that is so, how can the noble qualities of manliness and self-respect grow in the Indians? If it is true in England, that for the people to be rid of slavery there is no other way than constant agitation, should not there be constant agitation in India also? If the people so agitate, the Government punishes those who do so under section 153-A, I.P.C. It is for agitating like this that men like Pindi Das and Dinanath in the Punjab and Tilak and Chidambaram Pillai in other places are now rotting in jail like ordinary criminals. Though Mr. Lloyd George is one of the British Ministers, why did he not try to apply his conclusions with regard to India too? Mr. Bepin Chandra Pal also seems to have told a representative of the *Manchester Guardian*:—"Leave India to work out her own progress." When both Lala Lajpat Rai and Mr. Bepin Chandra Pal maintain that rights are quite essential for the well-being of the Indians, they do not mean that the people of the two countries must get rid of their mutual friendship. If this friendship is to mature the present methods of Indian rule must be changed and the administration conducted according to the will of the Indians after granting to them all their rights step by step. It is this view that these two patriots are now dinning into the ears of the British public.

The way to prosper.

23. In an article headed "The way to prosper," the [illegible] observes [illegible] is a great mistake to suppose that politics [illegible] that engage as much [illegible] of the people as the economic condition of the country ought [illegible]. Politics and economics are very closely related to each other, and good administration invariably improves the economic condition of a country. It would be a great blunder if the patriotic leaders of this country were to think that their duty consists in merely trying to secure food and raiment for the people and that they need not trouble themselves about the shortcomings of the present administration. The first care of [illegible] their own country had been to improve [illegible] methods of administration so as to bring the constitution to perfection. It is this that has made them what they are; and the wisest course for us would be to follow their example and cultivate in ourselves, at the same [illegible] feelings of unity and brotherhood. There can be no doubt that we shall have the hearty co-operation of our rulers in such attempts.

The Loyalist movement.

24. Referring to the movement [illegible] for a Loyalist Mission [illegible] generally [illegible] loyalty among the people, the [illegible] remarks:—Love alone will beget love and not hate. Loyalty [illegible] by such devices is mere lip-loyalty. If justice and sympathy characterise all the actions of the authorities, loyalty will be created of itself without any attempt from outside. Affection and loyalty towards Government enforced by repressive methods are of little value. Neither Loyalist dinners, nor Loyalist societies, nor Loyalist [illegible] for rewards, nor Loyalist speeches, nor Loyalist publications will be of avail in promoting true loyalty. Rewards, [illegible] lead to mere flattery. The main point to be borne in mind is that the interests of the British and the Indians are closely bound up with each other. India is considered to be the richest gem in the British Crown and the Indians hope to advance in material well-being with the help of the British. If then, the mutual dependence and the duty of promoting each other's interests are fully realised, both will be benefited. [illegible] government will undermine loyalty and at the same time bring us to a degraded condition. The path of justice is the only path to avoid these dangers. If this principle is strictly adhered to, loyalty will show itself without further effort. It is hoped therefore, that the responsible [illegible] at the head of Government, namely, Lord Minto and Lord Morley, will alter the existing methods of administration so as to secure for the people of this land true sympathy and justice.

CONFIDENTIAL. **No. 45 of 1908.**

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 7th November 1908.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

I.—FOREIGN POLITICS. PAGE

Russia to invade India 768
Revolution in Persia .. .. ib.

II.—HOME ADMINISTRATION.

(*b*) *Courts*—

Our criminal justice .. .. ib.
A dark page 769
The Tinnevelly sedition appeals 770

(*e*) *Local and Municipal*—

Reform of Taluk Boards 771

(*k*) *General*—

The Post office in India .. .. ib.

II.—HOME ADMINISTRATION—*cont.* PAGE

(*k*) *General*—cont.

The Military charges 772

V.—PROSPECTS OF THE CROPS AND THE CONDITION OF THE PEOPLE.

The condition of the peasantry .. .. ib.

VI.—MISCELLANEOUS.

Jubilee of the British Indian Empire 773
The Jubilee of the Proclamation .. .. ib.
The King-Emperor's Message 774
The Proclamation Day 776
Proclamation Celebration in Madras 777
The celebration of the Proclamation Jubilee .. .. ib.

VERNACULAR PAPERS.

I.—FOREIGN POLITICS.

"Atrocities in the Transvaal" 778
The present affairs in the Near East .. .. ib.

II.—HOME ADMINISTRATION.

(*a*) *Police*—

The vagaries of the Police .. .. ib.
The Police and the collection of the National Fund .. 779

(*e*) *Local and Municipal*—

The municipalities and the popular leaders .. .. ib.

(*k*) *General*—

The Royal Message 780
The proposed reforms of Lord Morley .. .. .. ib.
The present state of affairs 781
Vande Mataram .. .. ib.
Duties of Kings 782

II.—HOME ADMINISTRATION—*cont.*

(*k*) *General*—cont.

Four-anna telegrams 782

IV.—NATIVE STATES.

A retrospect of the first year of Diwan Rajagopalachari's régime in Travancore 783

VI.—MISCELLANEOUS.

Who will help us at this moment? 784
The Hindus and the Muhammadans in India 785
The objects and aims of the *India* 786
Mr. Buchanan on the educated and the uneducated classes in India 787
The Queen's Proclamation .. .. ib.
The Loyal Celebration in Madras 788
The priests should preach *Swadeshism* .. .. .. ib.
The unemployed 789
Poverty of India and its remedies .. .. ib.

ENGLISH PAPERS OWNED BY NATIVES.

I.—Foreign Politics.

The Indian Patriot,
Madras,
Oct. 31st, 1908.

Russia to invade India.

1. In an article on the present state of political affairs in Europe the *Indian Patriot*, of the 31st October, has the following:—" . . . . It will be foolish if England goes to sleep, thinking that it has by the triple *entente*, guaranteed the peace of Europe—and the Englishmen are not going to be fools either, and we Indians have to suffer for their wisdom, by the way. Mr. Haldane has his army scheme, and the 'unemployed' has given him enough men; the 'unemployed' has come in at good time to further naval activity too, for Mr. Asquith announced the other day that the naval programme would be pushed through to give work to the workless. Mr. Keir Hardie has threatened to shock the country into activity, and the Government know too much of the labourers to slight that threat. The most unfortunate thing is that the protest which the Government of India sent yesterday against the latest addition of a 'trifle' of forty-five lakhs of rupees is not going to have any effect, although our good Government has adduced many good reasons in its protest. Lords Morley and Minto always agree, they say; but Lord Morley and Haldane have to agree, aye or nay, and there is an end."

The Muhammadan,
Madras,
Nov. 2nd, 1908.

Revolution in Persia.

2. In an article on the revolution in Persia, the *Muhammadan*, of the 2nd November, says:—

" * * * * *

It is contended that Islam on its political side is democratic, so that the limitation the Persians seek to put on the Shah commends itself to all educated Musalmans, especially the Indians who are linked to Teheran by historic ties of which they are proud. Much of their blood is drawn from a Persian source, its literature is a classic in their curriculum and many of its words have found adoption in their tongue. She is a land of romance, of song and of chivalry and her present state of decay pains the mind not only of every Moslem, but every one capable of being moved by the vicissitudes of adversity and filled with the conviction that Persia's case is not one of death but of suspended animation which may be removed by careful doctoring, till she is fitted to play as great a part in modern history as she did in ancient.

It goes without saying that the sympathy of England with Persia is the only moral force which may go a long way in restraining Russia in the execution of any sinister designs imputed to her by critics to whom through her troubled diplomacy she has become an object of suspicion.

"* * * * *"

II.—Home Administration.

(*b*) *Courts.*

The Indian Patriot,
Madras,
Nov. 2nd, 1908.

Our criminal justice.

3. In an article on the report on the administration of criminal justice in the Presidency, the *Indian Patriot*, of the 2nd November, remarks:—" . . . . Another question which is raised in the report and which deserves attention is the success or otherwise of trial by jury in this land. The report says that the jury system is generally reported to have worked fairly well; but

the Sessions Judge of Tinnevelly alone has serious faults to find. He reports that in several instances during the year palpably wrong verdicts were returned in his Court, and his opinion appears to be that the jury in this country is 'not a tribunal entitled to a large degree of confidence' and this apparently not so much on account of the want of intelligence of the juries as owing to the extent to which corruption prevails amongst them. That of all the Judge Mr. Spencer alone should pass such a sweeping remark upon jury system in India is no wonder, for we all know the serious reflection which the same Judge made in his judgment upon the honesty and integrity of the assessors in the Tinnevelly riot case. Mr. Spencer, being perhaps proud of the race to which he belongs, completely forgets that to the charge he chooses to bring against the Indian jury the special jury, composed of a majority of Europeans, is also equally open, and the fact is only too well borne out by the serious miscarriage of justice which characterises these trials in many cases. Government in their order almost agree with Mr. Spencer in his observation; for they say 'with regard to the jury system the Governor in Council regrets to observe that the Honourable the Judges of the High Court find the system to have worked only fairly well during the year. In some districts there is reason to fear that corruption affects their verdicts.' It would have been better if Government in making this endorsement cited some specific instances where the jury's verdicts were held to be affected by corruption and dishonesty. Unless and until a clear case is made out against the Indian jury, we cannot hold that jury system is a failure in India. On the contrary, all right-thinking Indians insist, and upon justifiable grounds, that the existing mode of trial by jury should be reformed and brought up to a level with that obtaining in England. An institution is not to be condemned because it admits of defects; true wisdom lies not in the ending of such an institution, but in the mending of it."

The Indian Patriot,
Madras,
Nov. 3rd, 1908.

A dark page.

4. The *Indian Patriot*, of the 3rd November, writes:—"The somewhat sudden suspension of the Midnapore trial, on the ground that the counsel for the prosecution was ill and absolutely 'breaking down' is the latest scene of the great drama which has been before the public gaze for the last five months. As has been the case with every scene, this one is not without a touch of the intensely dramatic in it, and it is but proper that, after a somewhat lurid picture of the gaol and the revelations of the Jail Superintendent, the case should cease with an almost sudden break which surprised the counsel for the defence, as it surprised every one who heard of it. That the plea of the counsel 'breaking down' should have been accepted and the case postponed is not surprising, for that is but a link in the chain of the 'startling' that has characterised the Midnapore 'sensation' from the very beginning. Counsel for the defence have been uniformly expressing their wonder—and counsel for the defence in the Midnapore case are a distinguished galaxy of eminent and experienced men—that the prosecution should take the slow course that it has taken; and repeatedly they have pointed out irregularities in the mode of trial; these irregularities were simply 'noted down' and the reins again given into the hands of the prosecution to go on as they liked. With the light that has been shed on the inner workings of this historic case, with the insight that we have into the treatment of the prisoners and into the ways that the police have been employing for getting evidence, one cannot help being struck that a postponement should ever have been granted, and granted on grounds characterised by the counsel as 'absurd, ridiculous, most unreasonable, unheard of, and monstrous.' During this interval it is feared that the police might use pressure and, as Mr. Roy put it, 'seek by improper means to secure false evidence.' 'From the beginning to end,' said another counsel, 'the police have been fabricating evidence, and a postponement would give them further opportunity.' But the Magistrate thought otherwise, and the postponement has taken place. The police may or may not fabricate evidence, but the accused are being fleeced, and in the case of the Raja of Narajole the loss comes up to nearly five thousand rupees. The Government

never cares for expenses, and perhaps need not care. . . . . . . The Midnapur case will, for ever, stand as an indelible stain on the police administration of Bengal, and the disclosures that were made about their methods of investigation will have only one effect upon the public mind, that of making them shun, whenever possible, the dreaded police; and all that might be done to 'protect' their dignity and 'safeguard' their interests on the part of a solicitous Government would never tend to make them popular, if they themselves do not care to be popular. In fairness to them, however, we have to say that some of the Calcutta police behaved very like gentlemen, and did the most unpleasant thing in a pleasing manner, and several of the house-searches ended in none of those 'scenes' which are so closely associated with them. But then these were only exceptions, and the exceptions proved more forcibly than ever the reform that the police are in need of. And this reform surely does not consist in yielding to their aggression and leaving them unbridled, but in severely exercising a wholesome check, putting them on the right path, and sternly telling them that the wrong path should be scrupulously left untrodden."

THE HINDU,
Madras,
Nov. 4th, 1908.

The Tinnevelly sedition appeals.

5. The *Hindu*, of the 4th November, writes:—" . . . . . . We have not got the full text of the judgments of the High Court, but it comes to us as a great surprise that the conviction in the first case against Chidambaram Pillai, as regards abetment in respect of the speeches made by Subramania Siva, was confirmed by the learned Judges. The conviction in the second case as regards Chidambaram Pillai, and the conviction of Siva in the first, are mainly based upon appreciation of evidence, and the text of the judgment of the High Court will be awaited by the public for a full understanding of the points involved. It is to be regretted, however, that for the disposal of two such important cases in which the evidence of Indian witnesses had to be weighed, and the propriety and correctness of the translations of vernacular words and expressions had to be decided on, one of the two Indian Judges now on the High Court was not called on to assist in their disposal. This is a defect in the composition of the Bench which was not unavoidable and which, in our humble opinion, must seriously detract from the value which ought to attach to the judgment of the High Court. We may say, however, that if the convictions in the two cases are sound, the substantial reduction of sentences is a modification of the decision of Mr. Pinhey, which will mitigate the shock which his monstrous sentences and extremely crude notions of political principles have caused in the mind of the general public. The sentences even as they now stand are extremely severe and out of proportion to the offences.

" * * * *"

THE INDIAN PATRIOT,
Madras,
Nov. 4th, 1908.

The *Indian Patriot*, of the 4th November, remarks:—" . . . . . In view of the Tinnevelly cases and their sensational character, we cannot but wish that the case had been decided by a Full Bench so as to afford the most authoritative pronouncement on the law of sedition.

"As regards the punishment itself we cannot but wish that the High Court had shown a little more consideration. No doubt, the ideas that have prevailed of late as regards punishment for sedition are of the most severe kind; and there are Judges who would give 'due effect' to recommendations for mercy, made by assessors, by awarding five years' transportation, and that to a lad of 19. The sentences, as reduced by the High Court in the Tinnevelly case, are merciful enough. But they still leave a doubt in our mind whether there can ever be a case of sedition in which a mere fine, or simple imprisonment, or rigorous imprisonment for a few months, would be deemed a suitable penalty, although all these different punishments are provided in the Penal Code. In view of the sentences recently passed, we have tried, but failed, to conceive any kind of sedition which could be punished in any of the less severe ways contemplated by the Penal Code; and their Lordships have not given us any enlightenment in this direction."

(j) *Local and Municipal.*

THE INDIAN PATRIOT,
Madras,
Nov. 5th, 1906.

Reform of Taluk Boards.

6. The *Indian Patriot*, of the 5th November, writes :—" The most striking feature of the reform of the Taluk Boards, as announced by the Government, is its inadequacy. The elective system to be introduced is only sufficient to make it ineffectual for practical purposes. The strength of the Boards is determined according to population, and varies between thirteen to twenty-four. One-third of this alone is to be elected, the rest remaining for nomination, as hitherto, of officials and non-officials according to the choice of the local officials. If a reform is to be introduced at all, it must be of a substantial character and sufficient at least as an experiment. An elected element which cannot assert its independent mind, which will be subordinated to the nominated majority, and over which the chief local official will exercise the right of passing any opinion and judgment according to the measure of satisfaction it may give to him by its attitude and vote, cannot be expected to exercise any independent influence in the administration of local affairs. On the other hand, there will be any amount of stepmotherly criticism about the capabilities and usefulness of the elected members if they show any disposition to have an independent judgment and to assert it in the deliberations of the Board It is disappointing that in such a matter as this, where no great imperial or provincial problems are involved, and where the concerns will be purely local, the measure of reform should be so meagre and so little calculated to rouse enthusiasm or to create interest. At least two-thirds of the members might be elected without any harm, and with much advantage That would make the Board's representative in reality as well as in name, and be a real test of the value of the elective system. Nor are we sure that the strength of the Boards might not have been larger. A Revenue Inspector's firka seems too large an area to be represented by a single member on a Taluk Board. As we have said, the experience to be gained of such an inadequate and ineffectual measure of representation cannot be of much practical value. But the conservatism which has prevented Government from giving any effect to the provisions of the Act as regards election, has asserted itself again when a step in advance has been resolved to be taken, and the result will be what may be expected, a condemnation of the elective system on the ground that it has proved useless in the opinion of the all-wise official masters of these bodies.

"* * * * *"

THE MADRAS STANDARD,
Madras,
Nov. 7th, 1906.

The *Madras Standard*, of the 7th November, remarks that the Government order on this subject is disappointing and that a more generous introduction of the elective principle is wanted.

(k) *General.*

THE HINDU,
Madras,
Nov. 3rd, 1906.

7. The *Hindu*, of the 3rd November, writes :—

"* * * *

The Post office in India.

" In the report previous to the one under notice, it was stated that special attention was paid during that year to raising the pay of Postal servants, not only on account of the growth of work and responsibility, but also on account of the general increase in the cost of living.

"* * * * *

" The Government are entitled to the thanks of the subordinates whose pay has thus been increased, but it should be borne in mind that the greater part of the cost of these improvements was met from the special funds provided for the purpose in connection with the abolition of discount on the sales of postage stamps and postal stationery. This is an important administrative measure carried out during the year. The grant of discount, which the Postal officials in the lower grade, in the capacity of sub- and branch-postmasters, were earning hitherto, was discontinued with effect from 1st April 1907.

The savings effected by the discontinuance of this discount on stamps were utilized in improving the pay of postmasters. In the year 1906-07, the sum so earned by Postal subordinates was given as Rs. 2,64,481. This year, the whole of this amount was a saving in expenditure. It does not appear from the report or the appendices thereto what portion of this amount was spent in the year in improving the pay of postmasters and other subordinates. We hope the saving effected by the stoppage of discount will be utilised in its entirety to the improvement abovementioned. While the claim of the subordinates is admittedly well-founded for additional remuneration by reason of the growth of work and money responsibility on the one hand, and the general rise in the cost of living in the other, it would be nothing short of cruelty to deprive them of even the small income they were hitherto deriving by means of the sale of stamps. What they lose on this score will have to be made good, and whatever improvements in pay and prospects that are effected must be, in all fairness, over and above the compensation they may receive in place of the long-enjoyed discount We hope the Government of India will deal with these officials as generously as the circumstances of the case would permit. Whatever the general tax-payer is called upon to contribute for the benefit of this class of officials he will most gladly contribute. But as it is the Postal Department yields a net revenue, and it would not be fair to be adding to the public funds at the expense of a hard-worked class of officials, whose services to the public are already of a highly valuable kind and rendered at considerable sacrifice. We trust there will be no disposition to deal with them in a petti-fogging spirit."

THE WEDNESDAY REVIEW,
Trichinopoly,
Nov. 4th, 1908.

The Military charges.

8. The *Wednesday Review*, of the 4th November, writes:—"We are glad to hear that the Government of India will not take lying down the decision of the Romer Committee in the matter of the apportionment of military charges between England and this country. No self-respecting Government can submit without a protest to so arbitrary a decision, arrived at in a manner which neither suggests wisdom nor fairplay. Practically speaking, the interests of India were not at all represented on the committee, though perhaps as a piece of formality, Sir John Edge and Sir Beauchamp Duff were there. We are not aware why these two should have been selected to represent India, and we are utterly in the dark as to their qualifications to urge on their colleagues the claims of this country for a more equitable treatment in respect of army charges. They have not been known to take any special interest in our affairs and if Lord Morley had wished that substantial justice should be done to us, his Lordship should have gone in for men who could speak with better authority and who are more sympathetically inclined towards us. With a couple of such indifferent representatives on the committee, it is small wonder that we should have been mulcted in another forty-five lakhs. The reasons adduced for this unjust imposition are of the most flimsy kind and cannot deceive anybody into believing that the Romer Committee was a Daniel come to judgment. In fact, it is an *ex parte* judgment and ought to be condemned as such.

"* * * * *"

V.—PROSPECTS OF THE CROPS AND THE CONDITION OF THE PEOPLE.

THE INDIAN PATRIOT,
Madras,
Oct. 30th, 1908.

The condition of the peasantry.

9. The *Indian Patriot*, of the 30th October, writes:—". . . . People with money have begun to think less of land; and investment in 3½ per cent. securities and in banks shows a decided tendency against the old familiar practice of investing in land. If land afforded sufficient attraction to the money-earning classes, is it conceivable that three crores of rupees would have been invested with Arbuthnot alone and lost? Things are not likely to improve under the present conditions. The Government have shown a strong reluctance even to make an enquiry into the condition of the peasantry. But unless they do it, and unless they take the steps which the enquiry may show to be

necessary, they will not have guarded agriculture against the disaster which is bound to overtake it. It is obvious that to give relief to the ryot means either a limitation of expenditure or saving in some other directions. But this has to be faced if an all-round economic prosperity is to be maintained."

VI.—MISCELLANEOUS.

THE MADRAS STANDARD,
Madras,
Oct. 31st, 1908.

Jubilee of the British Indian Empire.

10. The *Madras Standard*, of the 31st October, writes:—"Monday the 2nd of November 1908 will be a memorable day in the annals of India. On that day the Indian subjects of the King-Emperor will celebrate the assumption, by the British Crown, of the Government of India and recall to their grateful memory the words of hope, of love, of peace, and of promise spontaneously addressed to them by Victoria the Good. In temples, in mosques, in churches, in almost every enlightened Indian home, and in public places men and women of all classes will assemble to rejoice at the event. Leaders of thought and opinion and the educated classes generally will, by means of enthusiastic demonstrations of joy and loyalty, prove to the world at large how firm is the hold which England has obtained upon the hearts and the consciences of the people of India. It will be shown that existing controversies and differences of opinion notwithstanding the heart of the Indian nation is sound and that in spite of all that has happened the proverbial, traditional and instinctive loyalty of the people of this country, their innate love of peace, order and progress and their respect for constituted authority, which is the first principal condition of all progress to be sure, have never been shaken and, indeed, will never be shaken. Monday will at once be a day of thanksgiving and of hope,—of thanksgiving in regard to the blessings of the past and of hope in respect of the future.

"* * * * *

"We, Indians, must unite heart and soul and, in a spirit of reverence and loyalty, celebrate the Proclamation Day,—the Jubilee of the assumption by the British Crown of the Government of India."

THE HINDU,
Madras,
Nov. 2nd, 1908.

The Jubilee of the Proclamation.

11. The *Hindu*, of the 2nd November, writes:—" . . . . It must be a matter of the deepest satisfaction to the people of India that in the Royal message which His Majesty the King-Emperor has sent them to-day, the fourth clause expressly refers to the Proclamation of Queen-Victoria as 'the great Charter of 1858'. His Majesty's message is a message of peace, of patience, and of promise of progress. It recounts in general terms the effects of British rule upon the land and its people during the last fifty years, and it would be observed that the Royal message contains substantially no greater claims on the part of the administration in India to the gratitude of the people than are fully acknowledged in the addresses read to-day at the Banqueting Hall, one to His Majesty the King-Emperor and the other to His Excellency the Governor of Madras. No thoughtful man can deny that the general trend of British rule in this country has been productive of great benefits. During the greater part of the last fifty years, the late Queen-Victoria was the Sovereign, and of her reign and for all her subjects throughout the British Dominions, it is eminently true and just, what the late Lord Tennyson said: 'She wrought her people lasting good.' The King-Emperor truly says in his gracious message to-day:—'Difficulties such as attend all human rule in every age and place have risen up from day to day, and have been faced by the servants of the British Crown with toil and courage and patience, with deep counsel and resolution that has never faltered or been shaken. If errors have occurred, the agents of My Government have spared no pains and no self-sacrifice to correct them. If abuses have been proved, vigorous hands have labored to apply a remedy.' His Majesty denounces strongly and expresses a determination to sternly repress 'guilty conspiracies that have no just cause and no serious aim'. It has been pointed out repeatedly that the portion of the population which is affected by such

nefarious designs is infinitesimal, and it is absolutely in accordance with truth when His Majesty declares that 'these conspiracies, I know to be abhorrent to the faithful and loyal character of the hosts of My Indian subjects.' Anarchism is a foreign and deadly excrescence in Indian life, and it cannot find congenial soil, nor take root in this historic land of ancient civilization. It is gratifying to note the assurance given that steadfast steps will be taken to obliterate distinctions of race in conferring posts of public authority and power to sons of the soil. More important than this, as bearing upon the progress of the people, is the pledge given regarding the extension of the principle of representative institutions in the Government of the country. It is pointed out with much wisdom and grace that 'important classes among you, representing ideas that have been fostered and encouraged by British rule, claim equality of citizenship and greater share in legislation and Government. The politic satisfaction of such a claim will strengthen, not impair, existing authority and power. Administration will be all the more efficient if the officers who conduct it have greater opportunities of regular contact with those whom it affects and with those who influence and reflect common opinion about it.' These are admirable sentiments showing far-seeing statesmanship, and instinct with sympathy for the people, and when they are embodied, which the Royal Message graciously assures us that they will be in 'measures that are now being diligently framed,' they will undoubtedly, as His Majesty truly declares, 'mark a notable stage in the beneficent progress of your affairs.' The Royal Message has promised an amnesty or reduction of punishment in the case of persons whom the Courts have 'badly' punished for offences against the law. We hope this merciful concession will be liberally bestowed in the cases of the many persons who have been convicted of political offences. A fruitful source of heart-burning and sense of injustice and wrong in the mind of the general population will be removed if this beneficent measure is carried into effect in a liberal manner. The King-Emperor's Message will, we have no doubt, be received, on the whole, with feelings of devout thankfulness by all thoughtful and intelligent men in the country. Its re-affirmation of the principles contained in Queen-Victoria's Proclamation of 1858, its liberal recognition of the growing hopes and aspirations of the Indian people, and its enunciation of the principles of the proposed reforms in the Indian administration, are conceived in a high spirit of statesmanship which is of happy augury for the progress and welfare of the people. If the celebration of the Jubilee of Queen-Victoria's Proclamation heralds the dawn of an era of realization of the noble aims and purposes of a beneficent Government as outlined in the King-Emperor's Message, an epoch of general contentment, peace and prosperity for the people will be assured."

INDIAN PATRIOT,
Madras,
Nov. 2nd, 1908.

The King-Emperor's Message.

12. The ***Indian Patriot***, of the 2nd November, remarks:—"The gracious message of His Majesty the King-Emperor, which is conveyed to-day to the Princes and the people of India, will be received by every loyal subject, with the respect and reverence due to our august Sovereign whose love for India, inherited from his illustrious mother and enhanced by the visit of himself and of his son to this country, finds feeling expression in the message. When the late Queen of beloved memory issued her famous Proclamation, the circumstances of India were very different from what they are to-day. The problems which confronted British rulers fifty years ago were chiefly those connected with ignorance, superstition and fanaticism. The problems which confront them to-day are those created by the awakened intelligence of the people, their enlightenment and their loftier idea of progress. For this wonderful change British rule may justly take the credit. It is the work of British rulers, their administrative and educational system, their literature, history and science that have so revolutionised the thoughts and ideas of the people, that have inspired them with larger hopes and higher aspirations. India under King Edward is far different from the India of the pre-Mutiny days, and Englishmen may well feel proud of the achievement of fifty years. The

task that now lies before them is to proceed on the lines of advance they have made, and to so satisfy the hopes and aspirations, which they have awakened, as to harmonise contentment among the people with the strength and security of the Empire. 'In their prosperity will be our strength, in their contentment our security, and in their gratitude our best reward.' So declared Queen Victoria; and the same holds good to a higher degree, at present. The responsibilities of Britain have since vastly increased; and with these increased responsibilities her difficulties have also become greater. She has enemies abroad who will not hesitate to take advantage of any opportunity to harass her; the disclosures that have followed the Kaiser's disclaimer show beyond doubt the necessity for maintaining India strong and unassailable, with a prosperous and contented population. Britain's work has all along been the work of regeneration, and revivification of the intellectual and moral side of the people; and the greater opportunities that are being opened out to them will, indeed, gradually enable them to realise the great possibilities of their race.

" * * * *

"The Royal Message now issued is not intended for criticism, and surely this is not the occasion for a critical examination of the policy and measures compressed within the period of the past half a century. It is an expression of His Majesty's good-will towards his subjects, of his solicitude for their welfare, and of his intention and determination to advance their interests and prospects, and we welcome it with the most sincere feelings of loyalty and gratitude.

"Nor is the opportunity to be allowed to pass without some marks of Royal grace and clemency. In this His Majesty follows the example of his revered predecessor. In 1858 the Royal clemency was extended to a class of offenders different from those to whom it is to be extended now. They were guilty of dark deeds, of actual rebellion. But several of those who are now rotting in jail have offended by words only. Some of them are mere youths; all of these are men of decent station in life, to whom hard labour in jail is much more than a punishment. Nor is it generally believed that every one of them has been convicted on unimpeachable evidence. Law and authority have been vindicated as against them; and the Royal clemency now to be extended to them will produce nothing but a happy feeling in the country. To pardon the offences of men who have been misguided is a high prerogative of the Sovereign; it is also consistent with the patriarchal character of Kings. The late Queen granted unconditional pardon, amnesty and oblivion of all offences to those in arms against the Government. His Majesty now grants pardon to men who have been guilty of far less serious offences and who, when restored to liberty, are sure to return to their homes as peaceful subjects. The message also promises substantial boons to the Indian soldiers who have proved their valour and loyalty in the field. They are not the least valued portion of the fighting strength of the Empire, and in their steadfast loyalty and courage the Empire has a resource of strength of which Indians are rightly proud."

THE MADRAS STANDARD,
Madras,
Nov. 3rd 1908.

The *Madras Standard*, of the 3rd November, writes:—

" * * * *

"What, then, shall we say of this message? It is a literary masterpiece in the composition of which we see the Roman hand of Lord Morley, and which breathes the spirit of the policy for which he has been responsible. It is an earnest expression of peace, love and good-will on the part of His Majesty the King-Emperor who, besides being the greatest of living Monarchs, is also one of the most sagacious of living statesmen. If we read the message through carefully, we shall not find anything new or striking. But it is a document elastic and broad enough to make room for wise and beneficent measures of reform in consonance with enlightened Indian feeling. It is a dignified survey of the past and a hopeful forecast of the future,—which must be taken and read along with the great Proclamation of 1858."

THE WEST COAST SPECTATOR,
Calicut,
Nov. 4th, 1908.

The *West Coast Spectator*, of the 4th November, writes :—" . . . . Compared with Queen-Victoria's Proclamation of 1858, we must confess King-Edward's message is dull and uninspiring. It has not the literary merit which we should expect in a production of Lord Morley. The long enumeration of the results achieved by British rule in the past and the praise of 'the agents of my Government' take up half the message. These things the people here may well be supposed to know, and would not have missed. After all, Royal Proclamations go for little. The problem is right here at our very door. On Indian soil east and west have met. The future of the Indian Empire and its relation to Britain will depend on the mutual relations between the races, on the British realising their true mission out here, and the Indians learning to help and uplift themselves."

THE SOUTH INDIAN MAIL,
Madura,
Nov. 2nd, 1908.

The Proclamation Day.

13. In an article on the celebration of the Proclamation Jubilee, the *South Indian Mail*, of the 2nd November, writes :—" . . . . That the terms of the message have been most inadequately fulfilled is a hard truth. The Anglo-Indian statesmanship fails to entertain us with a chapter of its achievements on this score. So far as the fulfilment of the promises in the Proclamation is concerned, the Anglo-Indian statesmanship has been a minus quantity. There is something more than non-fulfilment. Lord Curzon did not hesitate to tamper with its promises and he did not blush to declare that the highest appointments in the public service of this country should be a preserve for the favoured representatives of the ruling class.

"There is yet another irony. In times gone by, India used to cherish the Liberal victory in England. India eagerly used to look forward to the day of Liberal victory under the impression her grievances would freely be heard in Parliament. But what has come to pass with a democratic Parliament and with a philosopher statesman at the head of the Indian administration? It is all a 'tragic irony in the spectacle of the foremost representative of philosophic Liberalism attempting—with the help of that facile and confident departmentalist, Sir Herbert Risely—to find the greatest common measure between the Simla Secretariat and a vast movement of popular forces.' Discontent can never be a manufactured commodity. It is deep-rooted in the universal hunger of the entire continent. Clouds alone are not to blame for this state of affairs. Famines, according to Mr. H. M. Hyndman, are 'official manufactures.' None can gainsay they are at least partially so. The Government fights shy of the economic inquiry so often pressed upon it. But, on the other hand, the hammer of repression is freely used. Not to take up the Bengal and the Punjab cases, in Bombay alone, we had the following telling instances. The editor of the Marathi weekly *Vihari*, for an article embodying a translation of a poem by Mazzini, was awarded the severest sentence of two years' hard labour and a fine of Rs. 1,000; the editor of the *Hind Swarajya*, a Guzeratti weekly, was sentenced to three years' hard labour. Mr. S. M. Paranjpe, editor of the *Kal*, a Marathi weekly, was ill-fated to suffer nineteen months' hard labour. Two instances out of Bombay we will choose to cite, one of them being an instance of curious perversion. Mr. Fazl Hasan, for an article in an Urdu monthly criticising the British educational policy in Egypt, was sentenced under the Indian Penal Code to suffer two years' hard labour and a fine of Rs. 500. Mr. Hoti Lal Varma, for sending a seditious telegram to a Calcutta newspaper, was sentenced to suffer seven years' transportation. In Bombay there is the towering instance of the prosecution of Mr. B. G. Tilak for two articles in the Marathi *Kesari* with the result of six years' transportation and a fine of Rs. 1,000 (since remitted). The entire Indian Press has expressed itself against some irregularities with regard to the details of the trial.

" * * * * *

"The people of Madras choose to celebrate the Proclamation Day. They will prominently bring out the non-fulfilment of the promise therein mentioned. Their celebration is welcome from one-view point—there are yet privileges in it to cherish, to redeem, and to stand by."

THE MADRAS STANDARD,
Madras,
Nov. 4th, 1908.

Proclamation Celebration in Madras.

14. The *Madras Standard*, of the 4th November, writes :—"The spontaneous and enthusiastic manner in which the Jubilee of the Proclamation of the late Queen-Empress was celebrated on Monday both in the city of Madras and in the mofussil should have brought home to the mind of the most casual observer the deep loyalty which the people of Southern India entertain towards the British Raj. Whenever an opportunity has occurred for exhibiting this loyalty in a natural and not in an artificial manner the people in our Presidency have come forward and shown how they appreciate the benefits of British rule and the principles which guide it, however much the details of the administration may lay themselves open to criticism. The genuineness of this loyalty cannot be questioned.

"* * * * *"

THE WEDNESDAY REVIEW,
Trichinopoly,
Nov. 4th, 1908.

The celebration of the Proclamation Jubilee.

15. The *Wednesday Review*, of the 4th November, writes:—"As was expected the Celebration of the Jubilee of the Proclamation at Madras was a thorough success, and we have no doubt that the celebration in other provinces was equally successful. The event by itself is of profound significance to the people of India, and it must be a powerful incentive to them for further progress and advancement under the ægis of British rule. Especially now when the gospel of despair is being loudly preached in some quarters and impracticable ideals of nationality are being dangled before them, there is need for reminding them of how much they owe to that rule and what great prospects of national well-being lie before them. Amidst disturbing counsels the fiftieth anniversary of the great Proclamation comes to revive grateful memories and serves as an occasion to take stock of what has been achieved by British statesmen for the good of India in the course of this half century. The record is not all perfect, and here and there, there may have been a falling off from the ideal set before her representatives by Queen Victoria for the governance of her Indian Empire. But these shortcomings are as nothing before the sum-total of the great work that must ever redound to the glory of Britain. To have raised a whole people from the moral and mental torpor of centuries and to have provided them with opportunities for their development in all directions, is no mean achievement and for this, if for nothing else, the people owe an enduring debt of gratitude to their rulers. The address presented to Sir Arthur Lawley by the citizens of Madras sums up in one single sentence the blessings which British rule has conferred upon the country. 'Reforms in all branches of the administration, the gradual opening up of higher appointments under the Government to Indians, the establishment and the subsequent reconstitution of the Legislative Councils, the introduction of local self-government, the promotion of education and sanitation, the construction of great public works, the extension of facilities of communication between the different parts of the Empire and the numerous measures taken for the improvement of the condition of all classes are abiding proofs of the solicitude of the Government for the welfare of the people of this country'. These constitute a record of which any nation may feel proud and the Proclamation of His Majesty points to a still brighter one in years to come."

VERNACULAR PAPERS.

I.—Foreign Politics.

Kistnapatrika,
Masulipatam,
Oct. 25th, 1908.

"Atrocities in the Transvaal."

16. Referring to the cruel treatment accorded to Mr. Gandhi (Barrister-at-Law) and other Indians in the Transvaal for refusing to make finger-prints in obedience to a new Act passed there, the *Kistnapatrika,* of the 25th October (received on the 2nd November 1908), observes:—Nowhere in the modern civilised world is to be found such a dreadful Act. Our countrymen are trying to swim (set themselves) against this Act, without caring for their life or honour. However much our countrymen might complain, neither the Indian nor the Home Government concerns itself in this matter. Meetings should be held throughout the country to condemn these atrocities, and to request the British Government to admonish the Transvaal Government and relieve Mr. Gandhi and other patriots of their troubles.

Shams-ul-Akhbar,
Madras,
Nov. 2nd, 1908.

The present affairs in the Near East.

17. The *Shams-ul-Akhbar*, of the 2nd November, has a letter from its special correspondent in Turkey, in which the correspondent attributes the cause of present difficulties to the intrigues of Austria, and says that the future hopes of the Turkish nation depend on the attitude taken by Britain in this matter. If England should consent to the violation of the Berlin treaty she will lose her influence in Turkey, which is now being re-established. Apparently the present attitude of England towards Turkey is friendly and the British statesmen will not hesitate to protect the interests of the crores of Mussalmans over whom England rules. The correspondent, in conclusion, asks the Mussalmans of India to give up using Fez caps manufactured by Austria and travelling in her ships for, says he, Austria and Russia are the bitterest enemies of Turkey.

II.—Home Administration.

(a) *Police.*

Nyayabhimani,
Karikal,
Oct. 22nd, 1908.

The vagaries of the Police.

18. The *Nyayabhimani*, of the 22nd October,* says:—The British Government is vainly spending all the money of India in introducing a so-called reform among the Police by increasing the salary of the constables and appointing different grades of officers above them. How has all this improved this corps? Instead of the superior officers of this corps asking their subordinates to prevent disturbances in the country, they insist on the constables detecting a certain specified number of cases within a certain time. To obey this order these Police prevail upon any stray fellow to pounce upon respectable people and, dragging them both to the station, terrify them, by thrashing and kicking, into admitting the crime that they want to accuse them of. If, in the meanwhile, they receive any gratification, they pocket it and send them away. Otherwise, they manufacture suitable evidence for their case and have the respectable man, that they have caught, convicted under some section or other of the Indian Penal Code, thereby getting promotion in service. Every ryot in British India will admit these facts. They have not the boldness to speak out because they are afraid that they will also be dragged in, on some pretext or other. This is not the only instance of the vagaries of the Police. It can be truly asserted that every case brought by them is only a concoction. This can be put a stop to if the authorities make it a rule that

---

* Received in the current week.

the Police of every division will be held responsible for any offence committed within that division, and we hope the higher authorities will take note of this.

SWADESAMITRAN,
Madras,
Oct. 30th, 1908.

The Police and the collection of the National Fund.

19. The *Swadesamitran*, of the 30th October, remarks:—While collection of the National Fund was being made at Nagerkoil on account of *Deepavali*, the Police Inspector of the place appears to have stopped the collection by threatening to report against it to the Government. We cannot understand why the Police should interfere in this affair which is purely an attempt made to help the growth of the industries of the land. The Maharaja of Travancore paid Rs. 500 and the Governor of Madras, Rs. 2,500 to the All-India Weaving Competition organised by the National Fund Association. So, the work of this association cannot be said to be seditious. Such being the case, the interference of the British and the Travancore Police in this matter is quite illegal. We hope the Diwan of Travancore will consider about this.

(*e*) *Local and Municipal.*

SWADESAMITRAN,
Madras,
Oct. 28th, 1908.

The municipalities and the popular leaders.

20. The *Swadesamitran*, of the 28th October, says:—Mr. Asquith, the present Prime Minister, is reported to have stated, in a speech in Scotland, that it is only in municipalities that a common feeling, a common work and a common opinion is fostered and developed and that therefore those who have the interest of the public at heart are bound to come forward to work in the municipalities. Though this statement applies to the Indian municipalities as well, considering their present constitution and the work turned out by our people in them, it is clear that there is scope for a great deal of improvement. We cannot boldly assert now that all our municipalities are administered without any flaw, and this is because of the restricted rights they have. We can prove by certain instances that some officials here do not like the idea of our people coming forward and working with zeal in the municipalities. There are sixty municipalities in our Presidency, comprising on the whole 944 members. Of these 426 persons are nominated by Government, 68 persons are members *ex-officio*, and the remaining 450 members are elected by the tax-payers. Thus, the representatives of the tax-payers are not even one half of the whole number. Even among the tax-payers there are both Indians and Englishmen, and we know, by experience, that the representatives of the English tax-payers and institutions do not always agree with the Indians. We know also that some of the Indian representatives too belie their representative character owing to thoughtlessness and an anxiety to avail themselves of sundry advantages. Besides, the number of European members alone in these municipalities is 172. Owing to these reasons, the number of members really working in the interests of the people is greatly reduced. Now, taking the taluk boards, all the members in it are nominated by the authorities. So it is quite natural that only those who act with a fear and according to the will of the authorities will be nominated as members of these boards. Though some popular leaders are also on these boards, they will stand a chance of being nominated again only if they are in the good graces of the authorities. So, it is difficult to expect good traits like public zeal from the members of the taluk boards. Coming lastly to the 22 district boards in the Presidency, they consist of 657 members on the whole, of whom three hundred and seven are elected by the taluk boards. These will naturally be men with narrow views, being elected by those who always care for the good-will of the authorities. Some years back, there was a rule that the taluk boards should elect only such members to the district boards as have no official status. Now, this rule has been changed by the Government of Madras, which has permitted officials also to compete at the elections to the district boards. Thus the number of those who work for public good in these bodies is also greatly reduced. So, it is no wonder that,

the constitution of the taluk and district boards and the municipalities being what it is, the official influence is on the increase in them and the public do not derive as much benefit from them as they should otherwise do. So, if the rigour of the present constitution of these bodies is further loosened and the representatives are granted greater privileges, self-government will become a reality even in this country.

(*k*) *General.*

SWADESAMITRAN,
Madras,
Nov. 4th, 1908.

The Royal Message.

21. With reference to the Royal message to the Princes and peoples of India, received on the 2nd instant, the *Swadesamitran*, of the 4th November, says:—It is greatly to our advantage that the King has, in this message, not only upheld the promises contained in the Queen's Proclamation but also tried to prove that the British rule has all along been conducted on those lines alone, unlike some British statesmen who, changing the real meaning of that Proclamation, declared that the British rulers of the present day were not bound by it. The King's message has held out high hopes to us with reference to our main aspirations, viz., that we should be given the higher appointments in the country, without any distinction of race, and that we should have a greater share in the administration of the country. The message states that certain reforms on these points are now under consideration and will be published soon, and we hope, when published, they will not be a disappointment to us. In one respect alone, the King's message seems to have a flaw and that is the omission to make any mention of the bad treatment now accorded to the Indians in the Colonies in spite of the promise in the Queen's Proclamation that "The British and the Indian subjects will have equal rights." Still, the ministers of the King have been expressing their inability to insist on the Colonies acting according to their will and how can we expect them to grant us a benefit which they are not able to do?

SWADESAMITRAN,
Madras,
Oct. 28th, 1908.

The proposed reforms of Lord Morley.

22. With reference to the proposed reforms of Lord Morley, the *Swadesamitran*, of the 28th October, observes:—The *Englishman*, of Calcutta, says that, as soon as the draft of the reforms sent by the Government of India reaches England, Lord Morley will appoint a committee to consider the same and that Lord Macdonnel will be one of the committee. This gentleman, while he was the Lieutenant-Governor of the United Provinces, was well known for his broad views and his friendship towards the Indians. Moreover, being a Member of the House of Lords, he may be of help to Lord Morley when these reforms come before the Parliament. But, however sympathetic both Lord Morley and Lord Macdonnel may be towards the Indians, it will doubtless give great satisfaction to the Indians if our people examine and approve of these reforms. There are some Members of Parliament in whom we have confidence and there are two Indian Members even in the India Council. Besides, there are many respectable Indians now living in England, among whom may be mentioned Messrs. Romesh Chunder Dutt and Gokhale. So, a committee may be appointed, consisting of members with different experiences and temperaments of mind, and asked to consider and report on the reforms proposed by the Government of India and this will please the Indians a great deal. For example, Lords Lansdowne and Ampthill from the House of Lords, Sir Henry Cotton and Dr. Rutherford from the House of Commons, Mr. Gupta and an English Member from the India Council, and Sir William Wedderburn and Messrs. Dutt and Gokhale outside Parliament may be chosen as members of this committee.

The *Englishman* also adds that the proposal of Lord Morley to have the reforms, sent by Lord Minto after due consideration with his Councillors, examined by a separate committee, will show his want of confidence in the Government of India. But it is wrong to say so. The opinions submitted by the Government of India will only be those of the officials here and cannot possibly be based on the aspirations of the Indians and be such as will satisfy them. But the reforms to be carried out now must be of this nature. Moreover, the reforms suggested by the Government of India will contain many minute points, all the details of which it is not possible for the Members of Parliament to go into, and therefore the latter may naturally desire that the questions must be considered by a separate committee appointed for the purpose. Such a desire will not be, in any way, an insult to the Government of India. When there are established different grades of authorities in a Government, it is quite natural that the officials in a higher grade should examine and correct the opinions of those in a lower grade. If the Secretary of State for India is to approve, without any enquiry, all the acts done by the Government of India, there is no necessity at all for there being different grades of authority in the Government. The decisions and recommendations of the Government of India have been amended, modified and rejected in so many cases by the Secretary of State for India, and we cannot see why the English papers want that Lord Morley should in this case alone approve of the decision of the Government of India without any enquiry!

THE HINDU KESARI,
Madras,
Oct. 16th, 1908.

The present state of affairs.

23. The *Hindu Kesari*, of the 16th October (received on the 4th November 1908), observes:—From Pauranic stories it is clear that kings, who disgraced great men and caused them mental anxieties, suffered evil consequences therefrom. It can be emphatically asserted that Srijut Bal Gangadhar Tilak, Lajapat Rai, and Bepin Chandra Pal are such great men. The policy of punishing such excellent men with transportation, deportation and imprisonment, respectively, with hard-heartedness and without the least cause and without any hesitation is similar to the policy of Rakshasas.

We are sorry that there are not timely rains and that the whole country is affected with distress. Was not the absence of rain during the reign of Rōmapāda due to his disgracing a sage? That king disregarded only one sage, and for that reason, timely rains failed. But, now the Government persecute many sages in our country, considering it their chief duty to disgrace all the great patriots by putting them in prison. How can there be rains in this unjust kingdom? It is certain to rain fires. The mental distress of great men will not certainly be in vain.

Our Māla (Pariah) rulers who have achieved much fame by punishing great men are letting off their own people out of partiality for them, though they are charged with offences such as rape on our high-class women, murder of our people, misappropriation of our money by opening banks and oppression of various kinds, which are fully proved. Notice this injustice. We never saw nor heard of a kingdom administered with such prejudice. They alone are considered able statesmen who administer impartially without any class prejudice, protecting the subjects like their children with equal affection, without subjecting them to various hardships which the Feringhees now put us to, contributing various comforts, levying just taxes like our kings of old without imposing on us unjust taxes as our Māla rulers have levied, and having great confidence in us. Ah! When will our difficulties cease? When will the mental anxieties of the great men vanish!! When will we be emancipated from the nets (troubles) of the foreigners!!! When will *Swaraj* come to us!!!!

THE HINDU KESARI,
Madras,
Oct. 16th, 1908.

Vande Mataram.

24. The *Hindu Kesari*, of the 16th October (received on the 4th November 1908), writes as follows:—The Feringhee rulers foolishly regard the uttering of the pre-eminently sacred words *Vande Mataram* as sedition and unjustly punish us for that offence. Observe the worst meanness of this Government! O, Patriots! *Vande Mataram* means to prostrate oneself before his mother. If wise men consider well, they will know how they should regard the Government that inflict punishment for uttering the sacred works—whether as moral men or as wicked persons! Ah! the time has come also for such base restriction that we should not prostrate ourselves before our mothers who bore us for ten months, underwent the pains of child bed and nursed us very tenderly! How grand does this sinful time appear, O God! the patriotic readers themselves will see that there is not even an iota of difference between

the time of wicked Rākshasās like Rāvana, Hiranyakasipu, and others and of our Māla (Pariah) rulers. Subjects under such an unjust administration can never be happy. Perhaps it may be supposed that the holy formula the Panchākshari, known as *Vande Mataram*, is not intended for mother-worship, but that it is a word for treating the Hūna (European) Government with contempt Such a perverted meaning must be connoted by the word itself or it must be implied by it. However well it may be examined, it can be emphatically asserted that it is the holiest of the holiest words concerning mother-worship. The Feringhees reduce us to a very low condition by charging us with false offences, with the intention of crushing us by any means. If one be subjected to so many difficulties for merely worshipping his mother, it is beyond our power to write what might be the fate of one who actually commits an offence. There is a saying in the world, that a "runner is at the mercy of the pursuer." Similarly, however patiently we bear the hardships caused by the Hūnas (Europeans), they constantly subject us to severe troubles. They treat us with contempt and disregard It is because there is no union amongst us, that we have to be indeed subject to these severe hardships. Good brethren! conduct yourselves with great attachment to the native country. Difficulties that are now and then caused to us by the Feringhees will cease, and we shall enjoy the comforts of the times of Srī Rāma and Dasaratha. Though there may be many quarrels among us, if we act in union, there is no doubt that the trouble from Hūnas (Europeans) will cease and that *Swaraj* will be obtained. Now the prejudiced Hūna rulers are arrogantly prohibiting us from uttering *Vande Mataram*. If, in a few days, unjust laws are passed such as those prohibiting us from offering water (to the manes) on the new-moon day from going to temples, and from observing Hindu feasts, are we to obey those laws? If we Hindus are united, regarding ourselves as of one family, there will be no need for being subject to the Feringhees. This is a thrice-told truth. Every Hindu must not only be attached to his country, but he must also work for its progress. We must be united like brothers and work in harmony for the elevation of our native country. If we work so for a time, there will be no obstacles for obtaining *Swaraj*. Even though they may occur, we can overcome them with the strength of our union.

THE HINDU KESARI,
Madras,
Oct. 16th, 1908.

Duties of Kings.

25. The *Hindu Kesari*, of the 16th October (received on the 4th November 1908), observes:—Kings must govern without entertaining hatred towards their subjects. It is very sinful for Kings to be constantly angry. There is nothing that is meaner than Kings attaining their ends by oppressing their people. Kings must not punish their subjects without making proper enquiries, and they must not be prejudiced in punishing them. Kings must always treat great persons with consideration. If Kings cause mental annoyance to great persons, they will be hell-doomed. If Kings out of excessive love for people of their own class secure many comforts for them and treat the other classes very meanly, such wicked Kings would lose their kingdoms soon.

SASILEKHA,
Madras,
Nov. 6th, 1908.

Four-anna telegrams.

26. Referring to the proposals of the Government of India regarding the abolition of the four-anna telegrams, the *Sasilekha*, of the 6th November, observes:—We hear that as Europeans and Feringhees are largely employed in the Telegraph department on high salaries, the cost of its upkeep is heavy. Instead of those servants, native servants only must be employed. For a post which carries a salary of Rs. 100 in the case of a European or Eurasian, a native graduate can undoubtedly be got for Rs. 50. If this policy were adopted, the cost of the department would be reduced by one half. Then we believe the Government would not suffer loss by allowing the four-anna telegrams to continue in force. We desire that the people will memorialise the Government of India to let them have the benefit of those telegrams as now. The four-anna class of telegrams must be left undisturbed. But the charges for the ordinary and urgent classes may be slightly increased. In any case, we request that the four-anna class of telegrams that is of advantage to the poor people may not be abolished.

IV.—NATIVE STATES.

SWADESHABHIMANI,
Madras,
Oct. 28th, 1908.

A retrospect of the first year of Diwan Rajagopalachari's regime in Travancore.

27. A leader in the *Swadeshabhimani*, of the 28th October, referring to the administration of Diwan Rajagopalachari in Travancore, gives a review of the first year in the following words:—"The first year of Diwan Rajagopalachariar's regime has just come to a close, and although it has not been a remarkably eventful period we believe there have been salient points in the administration which deserve more than a passing notice. We, therefore, take this occasion to give our readers a clear picture of the situation. The occasion, we believe, is propitious. For, on the one hand, fresh from the festivities of the *Tirunal*, His Highness the Maharaja can command enough leisure to bestow his attention on the significance of the situation, and on the other we believe the Diwan will only be very glad to ascertain the feelings and opinions of the people on the eve of a fresh session of the Popular Assembly.

"Tired of the solicitous attentions of the late Diwan to the Palace subordinates, town and country longed for a stern administrator who could give a quietus to such a state of things. All people therefore hailed the advent of the new Diwan, especially as it was understood that he had done his duty with caution and wisdom under the British Government in India and under the Cochin Raja. The promptness with which he met the last session of the Popular Assembly, the assiduous zeal which he displayed in the conduct of the public festivals and the frowns and punishments with which he visited the delinquent subordinates—these served to confirm the hopes of the people. But the course of events has led the people to perceive that his promptness is a fit of the passing hour, that his zeal has already begun to cool and that his punishments are often ill-considered and ill-commensurate with the gravity of the offence committed. And even during the last session of the Assembly there were wise men who shook their heads with evident concern for the welfare of the State. Did they base their fears on the bureaucratic spirit with which the Diwan was apparently inoculated by the British Government of India? Did they notice behind a stern exterior a proneness to let things drift? Or did they consider that the social amenities that subsisted between him and the British Resident were of an uncommon kind? The curt address with which he opened the session, the studied formal manner in which he replied to questions bearing on the actions of the executive, and the striking desire he exhibited to augment the revenues of the State even to the neglect of the interests of the people—these breathed the spirit of a British Indian Collector. Then again they could observe the evasiveness he displayed in dealing with the vital questions of Police reform, the development of primary education, the retrenchment of expenditure on the Palace, the Devaswams and the Ottupurahs and the social disabilities of the Nairs. If such was the impression which a deep observer was likely to receive from the first acts of the Diwan, his subsequent conduct throughout the year has served to spread this impression among the people universally. We are constrained to ask in despair, how long it will yet take to cleanse the Augean stables of the Huzur. We put it to the Diwan if the decentralising of authority will ever work well before the stamping out of corruption and nepotism so rampant in the State. Will it not rather be a source of adding insult to injury? We ask in all seriousness—was it wisely done to have told the Assembly that no pie would be spent on public works, even for the most crying wants till the Kodayar Project is closed, and to have preposterously fallen in with the wishes of the planters in the matter of opening up roads and communications? Was it not putting the cart before the horse to have employed an Archæological Superintendent before work could be provided for him? Does it not betray gross indifference to the interests of the people to have employed two Geologists to carry on operations without the help of a laboratory or even of the necessary instruments and tools? There has existed an Agricultural Farm in the town for many years and the public of Travancore knows not what benefit it has done to the people. And before the way could be found out to formulate a practical and useful scheme of Agricultural instruction and development, we have had a Director appointed and a number of Inspectors will also soon be given for his aid. This is administrative talent! And we shall not be surprised if we are told that the Police has been reformed by the improvement introduced in the pay and prospects of the Inspectors. To be candid, we consider the people have a grievous grievance in that the tax on fuel and on *puduval* lands has been increased. We believe it is the height of folly to allow the hill ranges to be denuded of the forests and to get new forests reared on the plains. We desire to have it understood that it is detrimental to the interests of the poor to assign away whole tracts of land for the benefit of the planters. We do say that the order reducing the export duty on fibre was vitally injuring the interests of the country. We shall not be far wrong in contrasting it with the policy of the late Diwan in enhancing the duty on *copra*. We are not prepared to say in so many words that this is an indication of the Diwan's surrender to the interests of the foreign trader and the foreign planter; but the behaviour looks uncommonly like it. Was it the outcome of a desire to husband the revenues of the State or the inclination to wash the hands of the State off the responsibility of catering to the comforts and health of the people that the Town Improvement Committees have been, like the Municipalities in British India, asked to take care of themselves with the help of fresh taxes from the overburdened ryot? We should like to be able to discountenance the fears of the people; but the persistent rumours of the design of the Government of India to acquire Comorin, the rather unexpected visit of Sir Archibald Hunter to the Fort at Vattakotta, the proposed hunting expedition of Lord Kitchener into the forests of Travancore form a series of events which bears a rather unpleasant aspect. In this, as in many other points, the public have every right to be told frankly of the intentions, if not of the designs, of others.

"The net result of these facts has been to add indifference to inefficiency. The gruesome picture is only relieved by the fitful conduct of the Diwan. The year has been marked by a number of trips and tours and they have been followed invariably by a few suspensions and fines, and stoppage of promotion, and there the matter has ended. And to add to this woeful tale, the nervousness displayed by the British official in India in the face of the growing spirit of public opinion and popular freedom has unfortunately been copied by the local authorities, and it has taken a firm root in the soil. The natural consequence is mutual distrust of the people and the State and consequent secret prying into mysteries of each other's concerns. The police are thus much in evidence; and as in British India, we are drifting into a rule by the police, and we know not where it will end. The Chalai riot has not been without a moral significance. If the riot has been a sure index of the growing unpopularity of the Police and their methods, the inefficiency of the magistracy to cope with the situation and the tactlessness of the higher authorities in command, the indiscriminate arrests that followed the riot, the abnormal delay in bringing the accused to trial and the cruel victimising of the people betoken the vindictive spirit of the bureaucracy which has taken hold of the powers that be.

"We believe, however, we have one source of strength yet left to guard us amidst these toils and turmoils. With the keen intelligence and majestic power of royalty, His Highness the Maharaja has it in his power to cry halt to these unworthy deeds, and we hope that he will ere long use his influence to bring the matters to a just pass."

VI.—MISCELLANEOUS.

NYAYABHIMANI,
Karikal,
Oct. 19th, 1908.

Who will help us at this moment?

28. The *Nyayabhimani*, of the 19th October,* observes:—Lakhs of our people are dying of hunger, having no means of livelihood in this country and lakhs of them are dying in foreign countries uncared for, having gone there to eke out a livelihood. Why should our countrymen suffer like this? Because the foreigners have come here and monopolised

---

* Received in the current week.

all trade and all the industries and employments in the country. They do not take the least trouble for reaping all this benefit. They have most up-to-date conveyances for travelling even short distances. Even while travelling in the railway, they occupy a first class. No Indian, whatever his position, should sit with them here, and if he happens to get in, he will be necked out the next moment bag and baggage. Even when they sleep, a black must draw their punkahs and if he dozes, even in the least, a kick and instantaneous death will be the result. They live in grand buildings with a lot of servants and all of these servants are only Indians! For all this service, they get only half a stomach of gruel, and that with enough of kicking and thrashing! Will not this afflict the minds of the other Indians? The patriots and the benevolent persons of our country are anxious to devise means to remedy this state of things and they are sacrificing their body, wealth and soul only for these suffering countrymen of theirs. But what can these do? Can they redeem all the people of our country who have become steeped in poverty? But still they tried their best to do so by opening different industries here. The several whites and Feringhees here, including officials and traders, seeing that their position will be materially affected if the people succeeded in their efforts, called this sedition and deported and imprisoned many respectable men so as to strike terror into the minds of the people. Who is there to intimate all this to the King and help those who are in prison?

The *India*, of the 24th October, reproduces the above article.

The Hindus and the Muhammadans in India.

INDIA,
Pondicherry,
Oct, 24th, 1908.

29. A Muhammadan correspondent of the *India*, of the 24th October, addresses his co-religionists in the following strain:—Mussalmans! The troubles and losses caused to our land of Bharata, on account of its subjection to a foreign nation, are numberless. Our countrymen are drowned in poverty from day to day and every week thousands of us fall victims to famine and plague. Many countries have till now been ruled by foreigners. Even this India was subject to foreigners before this period. But no country has had to suffer so many troubles and losses under the rule of any foreign nation as India does now. There are two kinds of strength—brute strength and manly strength. The former is that which is used to destroy an enemy mercilessly, even though he is weaker, while the latter is that which opposes an enemy only when he is equally strong and well-armed. The strength with which the Englishmen rule over us is only brute strength. But this brute strength alone will not suffice for the people of a little island 4,000 miles off to rule over 30 crores of us here. They have used the additional stratagem of "sowing discord among friends" to enslave all of us. Though the British have been governing us only by their brute strength and the use of this stratagem for nearly a century, we have not fully regained our sense. But, by the grace of God, we have now woke up and we must soon open our eyes fully and shake off the illusion that blinded our eyes till now. The moment a thirst for liberty was created in us, our enemies began to know us and no friendship can possibly exist between us hereafter. It is three years since we began our work. We have got into the water and are now half way. We must either reach the other shore or get drowned. It is foolishness to retract, and he is a great sinner who is allured by the deceitful words of the enemy or comes back to fall at his feet. As long as we continue to be under the rule of the foreign Englishmen, they will drain our blood like leeches. Their Government has been established here only to enable them to live at the expense of our lives. So we must, without delay, join together and do our work.

Brethren! The Muhammadans also came to India only as foreigners; but they did not cause us so many troubles and losses as the Englishmen have. They did not come here to rob. They hated the use of mere brute strength. They regarded the Hindus as their brethren and treated them with kindness and generosity. Emperor Akbar observed no distinction of race or religion in administering the country. He did not establish one law for the white and another law for the black. Even now the Mussalmans regard the Hindus only as their brethren. As Sir Sayyid Ahmad Khan said, the Hindus and the Muhammadans resemble the two eyes of Mother India. Such being the case, some wicked Englishmen babble that the Hindus and the Muhammadans are hereditary enemies like the rat and the cat, and that it is they (the Englishmen) that keep them from falling out with each other! How can a rat and a cat trust the English bull-dog? Cannot a rat which trusts a bull-dog rely upon a cat and cannot a cat, which befriends a bull-dog, love a rat? We trust none will be deceived by the words of these wicked people. The Indians in the Transvaal, both the Hindus and the Muhammadans, are being most cruelly treated by the whites there. The Muhammadans are also dying of hunger on account of the destruction of the industries of the land. So there are many reasons why we should work with the Hindus.

INDIA,
Pondicherry,
Oct. 24th, 1908.

The objects and aims of the *India.*

30. The *India*, of the 24th October, intimates to the French and the British authorities its objects and aims in the following terms:—

To the French authorities.

We know that the French territory is itself the birth-place of freedom and that if the French are to rule over the people of another country, they will never govern like Russia or England. The French colony in India resembles a model flower-garden. It can be called a free school established to teach the rudimentary principles of representative Government to the people of the land of Bharata. We express our gratitude to the Almighty God for having placed a portion at least of the land of Bharata, which has been very unfortunate within the last few centuries, under the rule of France. We have read in history that there were one or two democratic States in this country in the time of Buddha. After that time, the people of this country never knew the noble institution called democracy. The Moghul Government and the still more curious British Government were bringing about the ruin of India. At this juncture the French hoisted the democratic flag in our country and we bless them for this from the bottom of our hearts.

To the British authorities.

Our idea is not to cause riots in the country and ruin the British Government. We know that the occurrence of a riot now will only increase the difficulties of our people. But our desire is that the people in British India should also have the "vote" as in the French Settlement and that they should strive for establishing a representative Government. The British have granted such a form of Government even to the people of the Transvaal who actually waged a war with them. They are ruling India alone in the most uncivilised manner, without granting her any rights. They have ruined the wealth and charity of India. They have struck a blow at the root of the growth of the industries of the land. Things have now come to such a pass that we have to be seriously afraid whether the race of Bharata, which has become immersed in famine, disease and injustice, will soon cease to be. Our object is that the people should oppose this with the weapon of "passive resistance," a method which has been followed even by the people of England. The English officials must be brought to their senses and they must be made to abide by the popular will. The people should not continue to be quietly putting up with their despotic rule. It is usual for the foolish people in the world to abuse their enemies and call them names. Just like this, the British Government regards all the reformers to be anarchists who throw bombs and inflict beastly punishments on them. Is this just? So, we will incessantly advise that efforts should be made by the people in British India to attain a representative Government by peaceful and orderly methods. This object is not in the least unlawful and none but brutes can object to this.

Mr. Buchanan on the educated and the uneducated classes in India.

SWADESAMITRAN,
Madras,
Oct. 27th, 1908.

31. The *Swadesamitran*, of the 27th October, writes:—In a recent speech of his, Mr. Buchanan, the Under Secretary of State for India, observed as follows:—"As a new spirit is leavening the minds of the people in the whole of Asia, even the Indians are now engendering new aspirations. It is the duty of England to satisfy these desires to a legitimate extent. It is not all the classes among the people that are cherishing these ideas, for it is only the educated classes, who form a minority, that do so. The gist of their aspirations is that they should have a reasonable share in the conduct of the administration. But the majority, who are the agriculturists, do not consider this as very important and will be entirely satisfied if justice is administered on an impartial basis and tempered with mercy." Though he has spoken out the truth in the above statement, he has not uttered the whole truth. We do not agree with him in thinking that the majority of the people are not having any new desires. To form the few who have English education into one class and all the remaining people into another class comprising the uneducated and to divide the people on this basis only shows the characteristic of a foreigner who cannot truly gauge the state of the country. But those, who know this well, having lived among, and associated with, the people of the country, will not make such a division as the above; because between the few who have an English education and the masses who are illiterate, there are lakhs of people who know the vernaculars and who are generally intelligent. As these depend for their livelihood upon the educated class, their minds are also imbued with the ideas and aspirations of the members of that class. So Mr. Buchanan is not correct in saying that the new spirit is leavening the minds of only a few among the Indians. With regard to the other statement that the agricultural classes will be content if they have impartial justice, it should be admitted that, however ably and purely the Englishmen administer justice, the agriculturists will be better pleased and have greater benefit if justice is administered by Indian officials under Indian supervision.

The Queen's Proclamation.

SWADESHABHIMANI,
Mangalore,
Nov. 1st, 1908.

32. The *Swadeshabhimani*, of the 1st November, observes that the Proclamation of 1858 is regarded by the Indians as an important charter of their rights and liberties, that it has the effect of creating a tie of affection towards Government even among the malcontents and that it may be taken by the authorities as a compass to guide them. At the time of the Proclamation Her Majesty the late Queen Victoria granted pardon to all who took part in the mutiny of 1857. Sir Henry Cotton suggests that this anniversary is a fitting occasion for releasing all political prisoners. Such clemency will uphold rather than undermine the prestige of the British empire. One great reason for the commemoration of this Proclamation is the sympathy it reveals. It is the lubricant (oil) which makes the whole machinery of Government run smoothly. His Royal Highness the Prince of Wales pointed out that want of sympathy was a great defect in the present administration. Lord Morley also observed that sympathy was the secret of Indian administration. But do the authorities here act up to his advice? The Proclamation may be taken as our political ideal. Once we acquire the privileges promised therein, we shall have acquired *Swaraj* (self-government). Our fitness alone will help us to obtain these privileges. We must therefore first cultivate in ourselves unity of feeling, improve our education, patriotism and social state and become fit to enjoy those privileges. As subjects of the British Empire, our claims to the privileges of British-born subjects are admitted. We then have the same privileges as the British subjects in England or in the Colonies. The treatment to which the Indians are subjected in the Transvaal are altogether opposed to justice and yet we are entitled to self-government as in the British Colonies. Again the Proclamation guarantees that "in framing and administering the law, due regard shall be paid to the ancient rights, usages and customs of the people." Do the foreign administrators know these rights and usages better than the people themselves? All the neighbouring

countries, such as China, Japan, Persia and Turkey, have established a representative form of Government. Even in Mysore and Travancore there are popular representative assemblies. Are the British Indian subjects alone less advanced? The Royal Proclamation also promises that Indians of whatever race or creed would be freely and impartially admitted to offices in Government service. Lord Morley said that this promise would be liberally fulfilled. The late Queen Victoria expressed her wish that the Indians should enjoy prosperity and social advancement which are secured by internal peace and good Government. If the higher administrative posts now set apart for the Europeans were conferred according to merit alone without regard to creed or colour, it would certainly increase the prosperity and social advancement of the Indians. In the Proclamation the Queen also expressed her earnest desire to stimulate the industries of India. But it is very unfortunate that the industries of India have been steadily waning all the time. If our present rulers had fulfilled in a liberal spirit the pledges given by the Proclamation, there would not have been this agitation for *Swaraj*. Besides, even statesmen like Lord Curzon tried to interpret the promises in a highly illiberal manner. But these words are clear and expressive enough:—"In their prosperity will be our strength, in their contentment our security, and in their gratitude our reward." The Proclamation ends with a prayer:—"May the God of all power grant to us and those in authority under us strength to carry out those our wishes for the good of our people." Lord Morley may have thought of useful reforms to carry out these wishes and he has now the opportunity of introducing them. Both the reports regarding *Decentralisation* and the formation of Advisory Councils are now before him. May the God of all power grant him strength to redeem the pledges given by the Proclamation.

VEERAKESARI,
Madras,
Oct. 30th 1908.

The Loyal Celebration in Madras.

33. Referring to the arrangements made for the Loyal Celebration in Madras, the *Veerakesari*, of the 30th October, observes that the day fixed for the celebration is the 50th anniversary of the Queen's Proclamation which gave certain pledges to the people. It said: "We hold ourselves bound to the natives of our Indian territories by the same obligations of duty which bind us to all our other subjects and those obligations, by the blessing of Almighty God, we shall faithfully and conscientiously fulfil. All other colonies of England have already obtained self-government. But in India alone whoever advocates self-government is deemed a seditionist. Mr. Gladstone, Lords Ripon and Metcalfe all encouraged Indian aspirations for self-government and admitted that the duty of the British consisted in training the Indians in the art of self-government and eventually granting them that privilege. But the Viceroys during the past few years have come to think very lightly about the Proclamation and regard it as something done merely to throw dust into the eyes of the Indians. It is not clear why the leaders of the Madras public have arranged to celebrate the jubilee of such a Proclamation. Is it to curry favour with the Anglo-Indians? Or, is it to remind the administrators that they have not fulfilled their pledges?

VEERAKESARI,
Madras,
Oct. 30th, 1908.

The priests should preach *Swadeshism*.

34. The *Veerakesari*, of the 30th October, observes that the Brahman is the acknowledged *guru* (teacher) of other castes; and while he lays claim to that title, he ought not to ignore his responsibilities. Were the *Swadeshi* spirit now awakened among us but the result of man's effort alone and not the work of Providence, it would not have spread in the country so rapidly. As this movement is part of our duty in which we are assisted by Providence, it is imperative that we should do our best to help on its progress. But there seems to be no attempt among the Brahmans in this part of the country to help in this movement. In the Punjab, Bengal, Bombay and other places it is the Brahman that leads. But the priestly class here is still ignorant of the movement, excepting the educated few among them. But there cannot be the least doubt that it is essentially the duty of the priests to help it on. If priests should undertake to preach the duties of patriotism and

Swadeshism, the country will soon make a rapid advance. In Bengal, the priests refuse to minister at the rituals if they see foreign sugar used in the house, or foreign cloth given in gift. This is why *Swadeshism* spread so rapidly in Bengal. No knowledge of English is necessary for these things. Should our priests realize their duties and bear the responsibilities truly and conscientiously, our country will soon make rapid progress.

VEERAKESARI,
Madras,
Oct. 30th, 1908.

The unemployed.

35. The *Veerakesari*, of the 30th October, observes that in spite of their valuable and instructive books which teach them practical wisdom, the Indians are ignorant of the value of effort and readily ascribe their abject condition to the decree of fate. They learn the *Bhagavadgita* by rote but to no purpose. Even when others encroach upon their "rights" they would not oppose them. When Duryodhana refused to surrender back the kingdom to Dharmaraja, did the latter not fight? When Arjuna replied that he would not commit the sin of fighting against the enemy and that he would rather give up his right to the kingdom than fight (for it), did not Sri Krishna successfully induce him to fight? Similarly, should we not make an effort to secure our rights? These are duties which we forget and the Western people carefully observe. When the people are without any means of livelihood, it is the duty of "Government" to devise some means. The paper then refers to the wild scenes at Manchester and other places in England owing to the cotton lock-out and large numbers of mill hands being thrown out of employ. The paper next deplores that in this country the people go a-begging when they have no means of livelihood, and when there happens to be a single vacancy in any public office, hundreds apply for the post and even stoop to the most degrading and corrupt means for obtaining it. Our people who are already in a state of subjection (bondage) seem still to crave for a life of servitude. It is not meant that the people here should become rebellious like the unemployed in England. The people will remember how the strike and the riots in Bombay were suppressed by the police and the troops. Although our people are cowards it seems the internal peace cannot be maintained without the aid of cartridges. Would it not be better that the unemployed among us give up presenting applications and supplicating the officials and unite in demanding of the Government to show them some means of livelihood? Is it not the duty of Government to establish factories or new offices and some how to find employment for the unemployed? Is it not the "right" of the unemployed to ask for labour?

BHARATA BANDHU,
Oct. 31st, 1908.

Poverty of India and its remedies.

36. A correspondent in the *Bharata Bandhu*, of the 31st October, dwelling at some length on the extreme indigence of the Indians insinuates that the main cause of suffering is the severe exaction of high taxes by Government, and that even in the most favourable times an agriculturist in India is hardly able to make both ends meet. As a remedial measure apt to give some slight relief it is suggested in case the Government are not willing to effect any reduction of the taxes, to grant the waste lands to the people for agricultural purposes and prepare them at State expense for cultivation, as the people are too poor to do so themselves. The correspondent hopes that their request will not be construed as seditious and will attract the attention of Government.

A female correspondent in the same paper describes the state of India in ancient and medieval times, and says that the prosperity of the ancient times was dimmed by the cruel deeds of the Muhammadan invaders of the medieval period, but their atrocities did not affect the material wealth of India inasmuch as they lavished their vast hoards of wealth in the land itself unlike in the present period when the wealth is being drained away therefrom by Englishmen, though the latter rule the land in peace, assuring safety to person and property. The Muhammadans did not deal a death blow to the local industries, commerce and agriculture and death from starvation was a thing unheard of then. History unfolds the fact that the Muhammadans employed their own class and the Hindus in high offices alike without drawing any distinction. It is true that they plundered and oppressed the Hindus but the ignorance and barbarism that characterized the state of society will afford them an excuse and no injury was done by them with the express object of ruining one class to promote the prosperity of another. She says, in conclusion, let us seek means for our own improvement, let us exert as much as it lies in our power to improve agriculture, commerce and industry; let us vow to use *Swadeshi* goods as far as available, but let us strictly boycott foreign articles and then we shall elevate ourselves soon.

ERRATUM.

On page 749 of the Report, in line 17 of the article numbered 27—
For "Mr. Madhava" *read* "Mr. Madhava Rao."

[Issued, 10th November 1908.]

CONFIDENTIAL. **No. 46 of 1908.**

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 14th November 1908.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

II.—HOME ADMINISTRATION. PAGE

(b) *Courts* -

The *Swaraj* sedition case 792
The *India* sedition case 793

(e) *Local and Municipal*—

Local self-government 795

II.—HOME ADMINISTRATION—*cont.* PAGE

(k) *General*—

The coming reforms 796

VI.—MISCELLANEOUS.

Attempt to shoot the Lieutenant-Governor of Bengal .. *ib.*
Further outrages in Calcutta 798
War with anarchists 799
The Indian National Congress .. .. *ib.*
The "National Anthem" 800

VERNACULAR PAPERS.

I.—FOREIGN POLITICS. PAGE

The President of the United States of America 801
Swaraj and *Bundaymataram* .. .. *ib.*
The Pinderpose assault case .. .. *ib.*

II.—HOME ADMINISTRATION.

(a) *Police*—

Murder and house-breaking in Nellore .. .. .. *ib.*
Reserve Police Inspector of Nellore 802

(b) *Courts*—

The conviction of Sathyéndranath Bose .. .. .. *ib.*

(k) *General*—

The present condition of India .. .. *ib.*
The English authorities and the popular leaders .. 803

II.—HOME ADMINISTRATION—*cont.* PAGE

(k) *General*—cont.

The British administration in India 803
The attempt to shoot the Lieutenant-Governor of Bengal .. .. *ib.*
The present condition of Bengal 804
The Fishery department .. .. *ib.*

VI.—MISCELLANEOUS.

An impertinent suggestion by an Australian official .. *ib.*
Mrs. Besant and the Indian students 805
The split in the Congress 806
India and Italy .. .. *ib.*
The Jubilee of the Queen's Proclamation 807
The condition of the Indians in the Colonies .. .. *ib.*
His Majesty the King-Emperor's Message .. .. .. *ib.*

ENGLISH PAPERS OWNED BY NATIVES.

II.—HOME ADMINISTRATION.

(*b*) *Courts.*

THE HINDU,
Madras,
Nov. 9th, 1908.

The *Swaraj* sedition case.

1. The *Hindu*, of the 9th November, writes:—" . . . . The judgment of the learned Sessions Judge would give unalloyed satisfaction to all fair-minded men. The ends of justice have been amply realised by the conviction and the sentences inflicted. There is no denying the fact that the articles which formed the subject of the charges against the accused, if they were the writers thereof, far exceeded the bounds of all legitimate criticism and comment, but the paper in which they appeared was an ephemeral production. Both the accused are men of education, especially the second who is a Master of Arts and they are said to have tendered an unqualified apology to the Government at the commencement of the criminal proceedings. Under such circumstances, the Government would have acted gracefully and would have been well-advised in withdrawing proceedings against them on their publishing such an apology as the circumstances required. It was, no doubt, upon a due consideration of all the circumstances surrounding the cases that the learned Judge queried the Public Prosecutor when he rose to address the Court for the Prosecution, why the Government did not proceed in this case under section 108-A of the Ciminal Procedure Code as they did in the case of Mr. G. Subramania Aiyar. The Public Prosecutor cannot naturally be expected to answer such a question without specific instructions and he said he was unable to do so. It is indeed refreshing to find that a Sessions Judge belonging to the same race as Mr. Justice Dawar, has taken a sane and a commonsense view of this class of cases. Mr. Kershaspji showed his clear discernment of law and of the justice of the case by his rigorous exclusion in the course of the trial of the mass of irrelevant evidence which the prosecution endeavoured to support itself with. The learned Sessions Judge's final judgment is one which will, we hope, act as an eye opener to all his brethren in the judiciary in this country, high and low. A fair, judicial-minded and sensible way of dealing with offenders would go much farther to maintain the dignity of law, the majesty of justice and the prestige of the Government than panic-stricken convictions and frenzied sentences."

THE INDIAN PATRIOT,
Madras,
Nov. 10th, 1908.

The *Indian Patriot*, of the 10th November, writes:—" . . . . . In regard to the question of punishment it is needless to say that the sentences passed by the learned Judge show a due sense of proportion, and will be received by Indian public opinion with entire approval and satisfaction. No doubt, there have been sentences of varying severity; and some of the sentences in the Presidency have been of a shocking character. But the nature of the case, the position of the accused, the ephemeral existence of the paper, are all circumstances which clearly call for moderation; moreover, the accused in sedition cases are not burglars, dacoits, and cut-throats. There may be Judges who consider that there can be no adequate punishment for sedition without excessive severity. But severity which causes a revulsion of popular feeling is mistaken in its aim. Not one of the recent sentences can be said to have met with public approval, however much those who inflicted them may deem them appropriate; and Mr. Judge Kershap has, for once, made a much-needed departure by way of adapting punishment to popular sense of proportion. Nine and six months' confinement in jail is not, after all, an inconsiderable punishment; and those who are subjected to it are no more likely to be tempted to commit sedition than others who have been punished with transportation. A trial and conviction are in themselves sufficient deterrents in the case of all but determined criminals; and excessive severity can but embitter the minds of those who are affected by it without in any degree improving this feeling of the citizen in them."

The Indian Patriot,
Madras,
Nov. 14th, 1908.

The *India* sedition case.

2. The *Indian Patriot*, of the 14th November, remarks:—" . . . . Mr. Justice Munro's charge in the *India* case yesterday places the offence of sedition over ordinary feelings of enmity such as may be inferred from hostile criticism of every kind. As a political offence it must be taken in a political sense, and so taken it must amount to exciting feelings of disloyalty to Government. His Lordship explained disloyalty as a disposition to desire another Sovereign or Government and not to obey or support the existing Sovereign or Government. That is intelligible enough. Disaffection, hatred, and contempt, as mentioned in the section, all indicate this disposition which alone will constitute disloyalty or sedition. Another helpful observation that fell from his Lordship was that 'if the general tone of any one of the articles was consistent with loyalty, they should not condemn it because of hasty or strong expression,' and that 'if the spirit of the article was disloyal, while the jury might not base their judgment on isolated passages, they must nevertheless give to each part its proper value, and try as best they could in a liberal and generous spirit to arrive at the drift of the article.' Both observations lay down sound principles, and any jury that observe them cannot go far wrong in judging any writing or speech which is contended to be seditious. And supplying them to the *India* case, it cannot be seriously urged that the publication did not transgress the limits of the law.

"The main plea on behalf of the accused was that he was only a name-lender for the sake of the Press Registration Act, that he had no responsibility for the actual editing and publishing of the paper. This plea, of course, could not prevail except for mitigation of the sentence. The object of the Press Registration Act is defeated if people are to lend their names with the hope of escaping their responsibility. It is quite possible that in this case the accused was not his own master, and that he had for the sake of his livelihood to bear responsibility for things which, if left to himself, he might not have permitted to be published; and we believe that to a certain extent he struggled between the extreme views of the paper and his appointment on it. But it is not quite clear why he became proprietor of the journal if he did not mean to really own it. Whatever doubt may be felt on that point, the sentence of five years' transportation is excessive in its severity; and but for similar sentences in other cases lately, it would be quite exceptional. The imprisonment of three years or less or fine prescribed in the section seems to have no practical applicability to sedition. For what kind of cases such lesser penalties are intended the minimum which the High Court has hitherto fixed does not enable one to know.

"Another matter which compels a word of comment is the composition of the jury which consisted of eight Europeans and one Indian. The Crown challenged seven out of the nine Indians who had been summoned; one, when called, was absent, and the remaining one was not challenged. We have before expressed our strong disapproval of the Crown exercising the right of challenge on racial lines; and when it is exercised as against the maximum eight, allowed by the code, out of nine jury men summoned for the trial, the accused is deprived even of the chance of getting more than one Indian juror. If the Crown is to challenge only Indian jurors, more Indian jurors than nine might be summoned. As it is, trial by jury to an Indian accused is not a privilege, but a disability."

The Hindu,
Madras,
Nov. 14th, 1908.

The *Hindu*, of the 14th November, writes:—"Five years' transportation for the accused in the *India* sedition case which was concluded yesterday, is a sentence of as much enormity as was that of transportation for life for Chidambaram Pillai awarded by Mr. Pinhey. The Judges of the

Madras High Court have established quite a record in the matter of heavy sentences in sedition cases. In Mr. Chidambaram Pillai's case, which was tried in a District Sessions Court, there was the right given by law of an appeal to the High Court, which in confirming the conviction modified the sentence to one which, though still excessive, is less repugnant to reason and humanity than was the original sentence. In yesterday's case, the accused is not given the right of appeal, either against verdict of the jury or the exceedingly harsh sentence of the Judge. The accused is subjected to all the disabilities which the system of trial by jury entails upon him without having had any of its chief benefits. The advantage of a trial by jury consists in the accused being tried by his compeers, men who may be expected to bring to bear in their judgment a thorough comprehension of the case, of the evidence adduced and of all antecedent and surrounding circumstances relating to the charge against the accused. In the *India* sedition case, the case was tried by a jury composed of eight Europeans and one Indian, who is a Government official. The jury thus composed was not empannelled by accident. In the list of special jurors, the names of Europeans preponderate over those of Indians. In the present case, when the names of jurors were called out for forming the panel, the Crown prosecutor challenged the names of seven Indians, two of whom were editors of local journals, of much experience and knowledge in the journalistic line, and according to the true import of the jury system of trial, about the best fitted persons to sit on the jury in this case. The defence, in its turn, challenged the names of eight persons, who are Europeans, and after the fullest exercise of the right of challenge on behalf of the accused, the jury empannelled was composed of eight Europeans and one Indian official. It must be borne in mind that the articles which formed the subjects of the indictment for sedition were in the vernacular, which is a foreign language to the eight jurors, as well as to the presiding Judge. The offence of sedition was sought to be made out by some of the articles imputing partiality and prejudice by the British Government's alleged failure to deal even-handed justice between Europeans and Indians. The former were somewhat offensively referred to in them as Feringhees, whites and so forth. Under such circumstances we think that a system of criminal trial which makes possible the case being tried and adjudged by eight Europeans without any provision for appeal, and concluding with so heavy a punishment as five years' transportation, needs to be reformed, if the administration of justice is to ensure thorough public confidence. We feel no doubt that the jurors in the present case acted from honest convictions in giving their verdict, and the fact that the summing up of the learned Judge was in the main in favour of conviction shows, that the whole Court, the Judge and the jury, gave their opinions upon their apprehension of the merits of the case. We cannot but think, however, that the importance and gravity of the case have been greatly over estimated by those responsible for the various stages, from the moment of the institution of the prosecution down to the awarding of the sentence. . . . . The accused denies that he was the writer of the articles at all. He is, according to the evidence, a man of no means, was doing the business of a clerk or manager in office, and he is not of sufficient education to have been the writer of the articles complained of. If instead of allowing the paper to go on for four months writing inflammatory articles, Government had warned the proprietor of the peril he was incurring, or had at once taken proceedings as it was bound to do under section 108-A, the springs of 'Sedition' would have dried up instantaneously, the evil would not have assumed the proportions which the Crown alleges that it had, and the accused would not have been made to suffer so severe a penalty. We cannot, indeed, conceive an explanation as to why when the Government took the course we have pointed out, though at a rather late stage in the case of Mr. G. Subramania Aiyar, an experienced and veteran journalist, they should have pressed the prosecution in regard to this young man, to the furthest extreme, and have instructed the Crown Prosecutor, to ask for an exemplary sentence after conviction. The circumstances of this case, as disclosed in the evidence for the defence and the position of the accused, were such as to call for lenient and humane dealing. Both the Government and the learned Judge, who has sentenced him so heavily, have failed to appreciate the actual circumstances. The Council for the defence, who is an able, experienced and conscientious Advocate, placed his client's case before the Court in as clear and convincing a form as could be put. The sentence of five years' transportation is no doubt one regarding which it may be said, 'the law allows it.' But that is all that can be said for it."

(*e*) *Local and Municipal.*

THE HINDU,
Madras,
Nov. 12th, 1908.

Local self-government.

3. The *Hindu*, of the 12th November, writes:—"Those who attempt to make out that the extension of local self-government begun by Lord Ripon in India has not been so successful as was anticipated and who, therefore, view the further extension of popular privileges with disfavour, will find a wholesome corrective to their notions in the results achieved in England by the working of the new Parish Councils Act of 1894. These new parish Councils were created with a view to relieve the work devolving on the District Councils and to provide for greater attention being bestowed on local administrative matters in detail, particularly in reference to roads, sanitation and the rest. Of course, great expectations were entertained as to the useful and educative functions which these bodies were expected to discharge, which were soon found to be unrealisable. . . . . . Unlike the carping critics of local self-government in India, the *London Times* points its finger to the true causes of the failure and exonerates the Parish Councils themselves from any charge of unfitness in the matter. It points out, as has been so often pointed out by keen observers in India, that the constitution and powers of these bodies were hardly calculated to enable them to discharge their functions efficiently by themselves. 'They have little real power and scarcely any responsibility,' says the *Times*, 'their spending powers are so limited that they have no power to carry their schemes out, but must act, so far as they act at all, in subordination to the district council above them.' If, in place of the district councils in England, we place the local Government in India, the statement of the *Times* is exactly applicable to most of the local and municipal bodies in India. 'It is hard upon them,' therefore, in the words of the *Times*, 'that in matters directly affecting the daily life of the community which they represent, they should not be able to carry out necessary work for themselves, subject only to the check of the parochial electors upon their expenditure. A body which has so little power, and at every step has to leave responsibility to others, has not a fair chance of justifying its own existence in the eyes of its constituents.' Much has often been made of apathy in India towards the exercise of the franchise, but it is too often forgotten what the *Times* has reminded its readers of. 'If in London itself,' says our contemporary, 'a most inadequate proportion of municipal electors takes the trouble to vote in the choice of representatives who will have the spending of many millions, it would be unreasonable to expect greater public interest in the parochial electors of Little Pedlington.' It will, therefore, be seen that the failure of local institutions really ensues from the witholding of powers and of real responsibility to them. Lord Ripon's scheme fully provided for this, but his successors have so altered and modified the character of the reforms he initiated that it is no wonder that some go the length of saying that this was done more with a view to discredit the scheme than to carry it out loyally in the spirit in which it was initiated. This is a danger that threatens also to overtake Lord Morley's reform proposals, and if he desires that his sincere exertions in the path of progress should bear any fruit, he should take care to avoid the pitfall of creating new bodies or expanding old ones without entrusting them with any real power or responsibility over legislative, administrative or financial affairs."

(*k*) *General.*

THE WEDNESDAY REVIEW,
Trichinopoly,
Nov. 11th, 1908.

The coming reforms.

. The *Wednesday Review*, of the 11th November, writes:—" . . . . . Everything points to the inauguration of a policy in administration which must go far towards strengthening the bond between England and India and make the two peoples love and respect each other better. As we have said, in writing on this subject, we have no definite details to go upon and we can only make a general forecast of the coming reforms with the aid of more or less authentic reports and telegrams. Last week Reuter wired that according to the *Daily Mail* the reform proposals included the formation of a Council of Indian chiefs, the appointment of an Indian to the impending vacancy on the Executive Council, an increase of the Indian element in Provincial Councils, and the extension of the scope of the latter. Though there is nothing definite about the information conveyed by the telegram, the omission of any reference to the much-talked of Advisory Council is at once significant and reassuring. The practical disappearance of the Advisory Council from the scheme will give universal satisfaction here, and our only wonder is how it came to be conceived at all by the Government of India. A more ludicrous and unworkable proposal we had never come across. That a body of men should be called into existence for the purpose of advising the Government on grave problems of public policy, whose only qualification for so responsible a task consisted in their owning a regulation number of acres, is a suggestion, the absurdity of which must be patent to even the meanest intellect. These landed magnates, as they are called, have never taken any appreciable interest or part in public affairs and they certainly lack that amount of education and culture which would befit them to assume the rank of political advisers. Unless the Government meant it has a big joke we can never understand the utility or purpose of calling into existence such an incompetent body of men . . . . Regarding the appointment of an Indian to the Executive Council of the Viceroy and the extension of the scope of the Provincial Councils, we may rest assured that they will be accomplished facts before long and that they will satisfy the hopes of the educated classes, which they have been cherishing all these years. Meanwhile, we trust the responsible leaders will strengthen the hands of Lord Morley by expressing themselves on the subject fairly and fully and stating in clear terms what the Secretary of State and the Parliament have to do in popularising British rule in India and giving effect to the pledges and promises made in the two Proclamations in a spirit of broadmindedness and sympathy towards the people of this country."

VI.—MISCELLANEOUS.

THE INDIAN PATRIOT,
Madras,
Nov 9th, 1908.

Attempt to shoot the Lieutenant-Governor of Bengal.

5. The *Indian Patriot*, of the 9th November, writes:—" The attempt to murder Sir Andrew Fraser, the Lieutenant-Governor of Bengal, last Saturday in broad day light by a young Bengalee lad, is the latest sensation from that side, and it will create horror and dismay in every human heart which has not been vitiated by fanaticism and a passion for dastardly revenge. This incident, details of which appear in our telegraph columns, brings back, with renewed vigour, the old question as to the extent of the anarchist ramifications, and in a way justifies the vigorous police efforts that are to-day the bane of Bengal, and which we so strongly criticised last Saturday.

" * * * * *

" We would like to see, side by side with the police, the people exerting themselves to turn out this character out of doors. Bengalis, as a nation, are as high and as noble as ever; but, in times of panic and terror like this, more of them are apt to be suspected than would be right or just. The average Englishman will be tempted to see the anarchist in every Bengali he meets, for, we all know, that he knows very little of the people, and the little that he does know now is so damagingly against them. Sometime ago, when a wave of police hooliganism burst in Calcutta, and the official enquiry did not satisfy the mind of the people, they appointed a non-official commission, took evidence, and conducted investigations in a way which was both admirable and well organised. If the educated public of Bengal could direct their activity towards exterminating this new character, which as much discredits the province of Bengal as it discredits the continent of India, they would be taking a step which would have the sanction and blessing of the whole world. But the question will be asked, and it is asked with acuteness in Bengal to-day, how respectable men can co-operate with the police as it is. There is one of the most difficult problems before the Government. If they suspect the people they make a mistake. But they cannot help suspecting a crowd from which a lad could rush, revolver in hand, and shoot the Ruler of the Province. And when the people are suspected, and know they are suspected, they will not have that enthusiasm to help the Government, although they know that to help the Government is to help themselves. The Bengalis know it as well as anybody else, that the hand that turns against the Ruler to-day may turn against the leader to-morrow, and they would rightly abhor the man who seeks to destroy life. But if respectable men would shudder to go to court as witnesses, simply because it entails difficulties, they would shudder to exert themselves to find the anarchists, because it entails, not difficulties alone, but danger. And unless a strong man is at the helm, who would make a bold effort, taking the people into his confidence and curbing the police also a little, things are apt to grow from bad to worse.

"* * * * *"

The Madras Standard,
Madras,
Nov. 10th, 1908.

The *Madras Standard*, of the 10th November, writes:—"Throughout India the news of the attempt on Sir Andrew Fraser's life, which our Calcutta correspondent reports in his telegrams published elsewhere, will be read with intense horror and indignation . . . . . Sir Andrew Fraser has been, and will continue to be, the recipient of the greatest sympathy and the most sincere congratulations from all classes of people. He had a miraculous escape at which everyone, who is not a criminal lunatic, will rejoice. Subsequent reports of the antecedents of the man and other particulars connected with this occurrence point to the conclusion that anarchism of the continental type exists in Bengal though no one is able to localise it. It is reported that these men have adopted the methods of the European anarchists in the prosecution of their dark purpose. Under the circumstances then it is the duty not only of the Government in Bengal but still more of the people of Bengal to exert themselves to the utmost to unearth the plot and give the conspirators over to the just vengeance of the law. Without the active co-operation of the people no police, however vigilant and active, can eradicate the evil and exterminate the pest and free society of its dangerous foes. It must be borne in mind that anarchists are the enemies not only of one country or one race, but of the whole humanity and of the civilised world. In this land of Rishis and sages noted for its deep piety and its tenderness and humanity nothing of the kind, no upas tree of poison, endangering the peace and security of the whole social fabric, should be permitted to grow. We, Indians, owe it to ourselves and to the country which has given us birth to free the country from this new plague of humanity and make the path of social, material and political progress easy and rapid by means of constitutional efforts."

The Wednesday Review,
Trichinopoly,
Nov. 11th, 1908.

The *Wednesday Review*, of the 11th November, writes:—"The attempted assassination of the Lieutenant-Governor of Bengal must send a thrill of horror throughout the country and at the same time every heart will rejoice that the attempt failed so happily and so miraculously. It is impossible to dismiss it merely as an act of a stray fanatic committed in a moment of madness. We cannot do so in the face of the fact that the assassin is respectably connected and has apparently received a decent education. There is also the fact that it is not for the first time that the country is startled by such an attempt. Within the course of these one year, crimes of this kind have been heard of more than once, and the only conclusion we are compelled to draw is that there must be a secret society working out its diabolical plans and making cats' paw of impulsive young men. Else we cannot suppose that the youth of 18 who rushed at Sir Andrew Fraser at a public meeting with a loaded revolver in hand did so out of any personal spite or grievance against His Honour. He must have been taught to believe that Sir Andrew was an enemy to the country and he must be sacrificed in its interest and anybody who undertook the deed would cover himself with glory. We dare say that fuller particulars about the incident will be forthcoming and we will be in a position to judge of the extent of the anarchical plot which may be in existence. Meanwhile it would be rank folly to make a hero of the young man and try to discover patriotic motives behind the devilish act. A great deal of mischief is being done by irresponsible writers who with strange fatuity set to discussing such deeds in the abstract, as if the criminals concerned were so many heroes of romance, deserving our sympathy if not our admiration. When an inexcusable crime of this kind is committed it is the duty of every right-minded man to condemn it in the strongest manner possible and if he cannot aid in bringing the criminal to justice, he may at least refrain from indulging in sickly and foolish sentiments about him. This tendency to confound anarchism with patriotism will result in untold mischief to the country. The Government and the people must make common cause and root out an evil which is certainly a disgrace to a country which has never in its glorious history advocated bloodshed as a means to any end and least of all towards the attainment of some temporal and fleeting good. The people of India have never failed to remember 'how small of all that human hearts endure, that part which laws or kings can cause or cure' and why should they now forget so satisfying a consolation of life?"

THE INDIAN PATRIOT,
Madras,
Nov. 11th, 1908.

Further outrages in Calcutta.

6. Commenting on the murder of Inspector Nando Lal Banerjee, the *Indian Patriot*, of the 11th November, writes:—" . . . . Throughout Calcutta there must be a growing sense of unsafety, and no man can feel himself safe when there are fanatics about, ready to wreak vengeance on men against whom they may have a real or imaginary grievance. All the outrages perpetrated in Bengal recently have been by young men who, when possible, make good their escape after accomplishing their task. Suddenly some one is shot, and the assassin disappears. Even the fate of those who have been caught, convicted and hanged has apparently had little effect. On the other hand, even the infliction of death penalty seems to make the brood more determined in their revenge. Is this to go on, adding perpetual terror to life in Bengal? The fact is very significant that two thousand people attended the funeral of the young man who was hanged yesterday for the murder of Gossain, and that the boys walked bare-footed, risking even dismissal from their schools and colleges. There is no doubt whatever that these young men have got into an awful frame of mind; and they present a problem which it is necessary early to attempt to solve. The methods hitherto employed have failed to produce the intended effect; and the situation seems to get worse. A serious consideration of the matter in consultation with Bengalee leaders is urgently called for as to how these desparate youths can be brought under control, and how their minds can be influenced in a better direction. As far as those youths are concerned who have actually perpetrated or participated in crime, they will be duly punished. But their example seems to infect the minds of other young men, and this has to be prevented as early as possible. What is it that embitters the minds of these youths so much? Have they any grievances of their own, apart from general political matters such as the partition? Is there any reason to think that they have been subjected to particularly bad treatment? . . . . It is a serious problem when the youth of a country becomes animated with a feeling akin to that which has found expression in the murder of Gossain and the Police Inspector, and in

the attempt on Sir Andrew Fraser. Arrests, prosecutions, and the severest punishments have all been tried; and it seems necessary to do something in addition to arrest what looks like a growing evil."

THE INDIAN PATRIOT,
Madras,
Nov. 12th, 1908.

War with anarchists.

7. Referring to the recent outrages in Calcutta, the *Indian Patriot*, of the 12th November, says:—" . . . . There will be only one desire, and that is to stamp out the evil at any cost. This is surely no time to pause and think why such atrocities are committed, but to crush the villains at one blow and then consider the why and the wherefore. As we said yesterday, it is a serious problem when young men turn blood-thirsty and are full of bloody ideas, and the sooner that is solved the better. We cannot afford to have our young men, who are the pride and stay of our country, to turn lawless murderers and midnight assassins; and we have no doubt it will engage the attention of both the parents and the Government. But, at the same time, it is very necessary that whatever is done is done, not in defiance of public opinion, but in harmony with it. The Hon'ble Radha Charan Pal, when interviewed by an *Empire* representative, said that the dastardly outrage on the Lieutenant-Governor had roused the Bengali community into the greatest pitch of indignation against the anarchists, 'but,' said he, 'there is a strong feeling about the Midnapoor prosecutions in my countrymen.' The reference to that is inevitable. Educated Bengal hates the anarchists as much as they hate the extreme steps that those who are paid to book the anarchists resorted to in Midnapoor. The agragrian trouble in Champaran is one which appeals strongly to public sympathy, and the Bengal Government made a mistake when they gave the reins to the local authorities. The Government must as much discourage panic as they suppress the 'Anarchist,' and steer midway with coolness on the one side, and firmness on the other. The feeling that is to-day in the public mind is that any disturbance, be it the most innocent, is likely to be attributed to the worst crime, and to result in the house search. It ought to be in the mind of the local authorities, that if they allow themselves to be in a 'panic' and go to extremes, they will never be tolerated by the Government. That will give confidence to the people whose co-operation is very necessary in matters like this. And, as for the youths, they must be placed under sympathetic teachers such as Mrs. Besant described the other day, who could take a scorpion in their hand and knock out its venom. Bengal young men, we are told, are not having that freedom which they once had in their colleges and the country, and it is a mistake if such a feeling should be allowed to grow. Mrs. Besant's lecture came in good time, and the truths that she has to say, will, it is hoped, appeal to the authorities."

THE MADRAS
STANDARD,
Madras,
Nov. 14th, 1908.

The Indian National Congress.

8. The *Madras Standard*, of the 14th November, contains the following leader:—" If what has taken place in Calcutta can be taken as an indication of what the Congress proposes to do, we may say that the Congress is still in a liquid or disorganised state. But we have our own doubt whether the anxiety shown by a few Extremists in Calcutta and in Poona for an immediate compromise is shared by other congressmen elsewhere, whose views are entitled to weight and respectful consideration. With the exception of a few in the localities specified, no congressman has evinced any desire for the undoing of the work of the Convention and for effecting a reconciliation between the two parties. No man can challenge the assertion that the attempts for union have all been made by the gentlemen who were responsible for the collapse at Surat and their followers. No Constitutionalist or Moderate has ever taken upon himself the task of bringing about a union between the party to which he belongs and the party opposite. With the exception of two or three Constitutionalists in Bengal, who have recently shown an inclination to discuss the question of compromise with the Extremists, no responsible Moderate in any part of the country has come forward with any constructive proposal or scheme upon the basis of which the old Congress may be revived. The Moderates as a body, in nearly all provinces, have stood sternly and silently aloof in spite of the heroics of the *Amrita Bazar Patrika* and the *Mahratta*. Neither the Committee of the

Convention nor any other Congress body has ever taken up the suggestions for compromise so profusely offered by the spokesmen of the Extremist party. Nor has the threat of another Congress disturbed the equanimity or the resolution of any Constitutionalist worth the name. Of course we shall be told that it is lack of patriotism, or want of political insight or a self-imposed vow of slavery which makes the Constitutionalists remain firm and immoveable, as if patriotism, political sagacity and love of liberty were the exclusive property of those who shouted down Mr. Surendranath Bannerjee and rushed the platform at Surat. So far as we have been able to gauge public opinion the Constitutional congressmen have resolved that in the truest and best interests of the country, it is better and more in keeping with the spirit of progress to carry on political agitation on certain definite and approved lines and in consonance with the needs and wants of the country. The line of action they have chosen for themselves lies through the broad, open and straight road of constitutionalism, and it does not in the least matter to them whether others, whose methods are different, pursue a different course and keep up an organisation of their own. It is the conviction of the Moderates that after a fruitless wandering in the howling wilderness of impatient idealism, the Idealists will come back and take their places among their old political comrades of the Moderate persuasion.

In the face of these facts and possibilities we do not think that the various proposals made for an effective reconciliation will be received with approval by the Moderates . . . . ."

THE WEST COAST SPECTATOR,
Calicut,
Nov. 11th, 1908.

The "National Anthem."

9. The *West Coast Spectator*, of the 11th November, contains the following:—"The 'National Anthem' was sung in Malayalam at the Town Hall meeting on Monday. Whose 'National Anthem'? Many of the sentiments in it are so unsuited to India. Take, for instance, the words: 'May he defend our laws!" Whose laws? The laws imposed upon us, often in the face of our united and emphatic protest, by our bureaucratic rulers. The Arms Act, the Regulation of 1818, the Seditious Meetings Act, the Newspapers (Incitement to Violence) Act, the Calcutta Municipality Act, the Universities Act, the Forest Laws, the Abkári Laws, and all the other measures to which we object. We are to pray that His Majesty may 'defend' these iniquitous enactments! It is different in England, of course, where the people themselves make 'Our laws,' and expect the King to 'defend' them."

VERNACULAR PAPERS.

I.—FOREIGN POLITICS.

The President of the United States of America.

SWADESAMITRAN,
Madras,
Nov. 6th, 1908.

10. With reference to the election of Mr. Taft as President of the United States of America, the *Swadesamitran*, of the 6th November, remarks:—The other candidate who competed in this election was Mr. Bryan, who visited India three years back and from his observation published certain opinions which were not very palatable to the Englishmen. His view is that the aspirations of the Indians are very reasonable and that the British rulers are bound to satisfy them and it is only our misfortune that he has not been elected President even though he tried for it more than once. Especially now when the Indian students desire to go to America for purposes of education and the Americans have begun to take an interest in the present condition of India, it would have been to our advantage if Mr. Bryan had been elected.

Swaraj and *Bandaymataram.*

SHAMS-UL-AKHBAR,
Madras,
Nov. 9th, 1908.

11. The *Shams ul-Akhbar*, of the 9th November, says that the paper called *Bandaymataram*, of the 29th October last, has the following notification:—

"We put off issuing the paper for various reasons till the case against us under the Press Act is decided."

It has the following as regards *Swaraj:*—

"We believe only one thing, we shall have tied to us a rope strap to protect our life during this cyclone, and it will also protect us from the waves which are rising in this land. The reason why such self-sacrificing endeavours are made in India is to revive this dead land, and as to this we sincerely believe and intend that in order to revive in India its old life and glory the fighting should continue. *Swaraj* is that strap, *Swaraj* are the ships, *Swaraj* is the star, *Swaraj* is the guide.

The Pinderpose assault case.

SHAMS-UL-AKHBAR,
Madras,
Nov. 9th, 1908.

12. The *Shams-ul-Akhbar*, of the 9th November, referring to the punishment awarded to the accused in the Pinderpose assault case, says that the assault was cowardly and none can sympathise with the accused.

II.—HOME ADMINISTRATION.

(*a*) *Police.*

Murder and house-breaking in Nellore.

BHAVANI,
Nellore,
Nov. 6th, 1908.

13. Referring to the several cases of house-breaking and theft and the murder of a Vysia woman, which took place during last month in Nellore, the *Bhavani* of the 6th November, observes:—How insecure must life and property be in the villages when, in such a big place as Nellore, which is the head-quarters of the officials and which has a Police force, such horrible offences are often committed and go undetected. All the offences that are committed do not come to the notice of the Police. For, as the proverb goes that "a horse got over the rider not content with throwing him down," the people do not report cases to the Police, because they are afraid that in addition to the distress of mind for having lost property, they will be put to much trouble by the machinations of the Police. They are certain that the lost property cannot be recovered. It is to be

doubted from this (fact) how far the police are alert and what confidence the people have in the police for the protection of their honor and property.

BHAVANI,
Nellore,
Nov. 6th, 1908.

Reserve Police Inspector of Nellore.

14. The *Bhavani*, of the 6th November. says:—Mr. Konjēti Srīrāmulu Chetty, a native of Nellore, writes: "On Sunday last, that is, on the 25th (ultimo), while my brother's son Ādisēshayya, a young lad of four years, was sitting in the bazaar at 3 P.M., the Nellore Reserve Inspector entered the bazaar on the ground that the lad had laughed, created disturbance, and compelled the boy to follow him, declaring that he had abused him. The lad was frightened very much and was weeping confusedly without following him, but the Inspector persisted and asked constables on the beat to frame a charge (against him). Thereupon I went to the station taking the boy with me. There the Inspector ordered the lad and me to be put in the lock-up. Then Mr. Varadiah, the station-house officer, entered the case in his diary, and dismissed it as not being cognisable. As the lad was frightened without any cause, he got fever from shock and is not yet relieved from it. I hope you will publish this in your newspaper *Bhavāni*.

"We are hearing every day stranger stories than this one about this Reserve Inspector."

(*b*) *Courts.*

INDIA,
Pondicherry,
Oct. 31st, 1908.

The conviction of Sathyéndranath Bose.

15. With reference to the sentence of death passed on Sathyéndranath Bose, one of the alleged murderers of the approver, Naréndranath Gossain, the *India*, of the 31st October,* observes:—This case was tried before a jury, the majority of whom pronounced a verdict of "not guilty." In the country of the whites, the accused should have been acquitted in a case like this. But the law they have established for us is quite different from what obtains in their own country. Unlike the law of other countries, the High Courts here can reject the verdict of a jury. Even in this country, the High Courts never used to reject the verdict of a jury declaring the accused "not guilty" in cases in which Europeans are accused of having murdered Indians. For one to be sentenced to death, the jury must give a unanimous verdict of "guilty," and even if a majority of the jury pronounce a verdict of "guilty", the accused should be sentenced only to transportation and not to death. In this case, when the majority of the jury gave a verdict of "not guilty," the Sessions Judge should have at once acquitted the accused. Instead of this, he not only sentenced the accused to death but even got his sentence confirmed by the High Court. Every one will say that this is not at all a case in which a sentence of death ought to have been passed. But the justice of the world is quite different from the justice obtaining in British India. Being slaves, we cannot obtain justice anywhere.

(*k*) *General.*

INDIA,
Pondicherry,
Oct. 31st, 1908.

The present condition of India.

16. The *India*, of the 31st October *, publishes a cartoon in which the Anglo-Indian official wrings an asseveration of loyalty to the British King from the Indians, after having previously gagged and hand-cuffed them, so that they might not be in a position to complain of the present famished and afflicted condition of India, and says:—What is the use of thus wringing a declaration of loyalty at the point of the lance? In the Queen's Proclamation issued 50 years back, she stated that in the prosperity of her subjects would be the strength of her Kingdom and that in their contentment would be her reward. It is feelings of this kind that denote real loyalty among the people. But how is it possible for one to give up a fruit, after once tasting it, even though it be the property of another?

---

* Received in the current week.

INDIA,
Pondicherry.
Oct. 31st, 1908.

The English authorities and the popular leaders.

17. The *India*, of the 31st October*, writes:—Credit should, indeed, be given to the English authorities for their mental strength; because any other man in their position would have been unnerved and perplexed by this time. They are not in a position to place complete confidence on any one in British India. For example, almost all the people of Bengal belong to the new party. Babu Surendranath Banerjea is the only man who is still a Moderate, having publicly approved of the creed of the conventionists. But still the Government cannot place complete confidence in him too, for it was he who was the originator of the *Swadeshi* activity in Bengal, who instilled the idea of liberty into the minds of the people by delivering lectures in various places and who raised a hue and cry in the country against the partition of Bengal. He is now one of the chief workers in the cause of *Swadeshism*. He stated some time back that the Government itself was the cause of the recent bomb outrages. Such being the case, how can the Government trust him? Then, again, Lala Lajpat Rai, who was considered to be a Moderate while here, has now joined Bipin Chandra Pal in London and thus become one of the open seditionists. Worst of all, Sir Mancherjee Bownagiri, a most loyal subject of the British King, has delivered a speech recently along with Bipin Chandra Pal about the condition of the Indians in the Transvaal and about this fact the *Madras Times* says: "Even the shadow of seditionists like Bipin Chandra Pal should not fall on persons like Bownagiri. But now they have both spoken about the same subject in the same place and held the same view! What has it come to?" Really it has become impossible to point out even one man, among these thirty crores of black uncivilised people, as a true and loyal subject of the British King! What a pity!

NYAYABHIMANI,
Karaikal,
Nov. 5th, 1908.

The British administration in India.

18. The *Nyayabhimani*, of the 5th November,* writes:—The duty of the King of a country is to see that all his subjects live happily without any kind of trouble and not to wring from them and take away all that they have, without caring in the least for their welfare. But the British Government, which has been ruling India, has been treating its subjects as slaves, without caring in the least for their troubles and losses, and trying to ruin the country by filling all the responsible appointments with its own men. What is the present income of this Government when compared with that thirty years back? How many taxes have been newly imposed within these thirty years? Nearly one crore of the people in India are having only one meal and many of these have been reduced to this condition only because of their inability to meet the various taxes imposed by the Government. Is it not the duty of a just Government to enquire into all this?

SWADESAMITRAN,
Madras,
Nov. 10th, 1908.

The attempt to shoot the Lieutenant-Governor of Bengal.

19. With reference to the attempt recently made to shoot the Lieutenant-Governor of Bengal, the *Swadesamitran*, of the 10th November, observes:—We extremely regret to hear of the attempt that was recently made by a Bengalee youth to shoot Sir Andrew Fraser, the Lieutenant-Governor of Bengal. Though it is a consolation to all that His Honour had a narrow escape and that the culprit, now in the custody of the Police, will surely be punished according to law, the whole of India should view with sorrow and anxiety the fact that the people in Bengal who commit such horrible crimes have not yet been rooted out. That such atrocities should be committed without fear or forethought, even after the Government and the Police have punished such ruffians and the country as a whole has begun to abhor them, does not forebode a good time for India. When there are several constitutional ways by which we can represent to the Government whatever causes of discontent we may have against it and get them removed, what are we to think of those stupid souls who want to do good to the country by adopting the cruel methods of the nihilists of the west? No

---

* Received in the current week

good has come out of the deeds of these nihilists in Russia, Italy, Spain and other countries, and what good can they do in India? They will only cause unnecessary rancour and hatred and impede even the advantages we may gain by lawful means. While we should be grateful to the British Government for its having promised to grant greater privileges to the Indians, which promise has been confirmed by the recent message from the King, to attempt murders at this juncture can only be the work of traitors to the country. It is the first duty of all of us not only to root out all these traitors, but also to prevent altogether the recurrence of such horrible ideas which are quite contrary to the nature of the Indians.

SWADESAMITRAN,
Madras,
Nov. 11th, 1908.

The present condition of Bengal.

20. The *Swadesamitran*, of the 11th November, writes:—We spoke only yesterday of the horrible attempt that was made to shoot the Lieutenant-Governor of Bengal, and we are sorry to learn to-day of another horrible occurrence in Bengal, viz., the murder of an Inspector of Police, by name Nundolal Banerjea. If events like these become so easily possible, every one, whether an official or not, will have ever to be afraid of his life and the peace and progress of the country will be greatly disturbed. Those who shoot the officials to-day may to-morrow shoot those who, in their opinion, uphold the officials, and if this is to continue, none can regard his life as safe. For the last two years the Government of Bengal had enough to do in trying to break up the associations of these budmashes and get them punished according to their crimes. This state of things should not be allowed to continue long in any civilised country. The British, who are conducting the Government with vigour and foresight, should crush this at once, as otherwise it may greatly impede and endanger their high ideals. As the *London Times* and the *Statesman* suggest, the best way will be to adopt a summary procedure in cases of this kind and the people also will not raise any objection to it. But we are not sure whether by adopting this method the murderous deeds and the secret societies which organise them will become things of the past. Lord Minto and Lord Morley should come to a speedy decision. The state of mind of the Bengalees may be said to be the cause of the present dangerous condition of the country, and it is well worth a trial to see if this cannot be changed by Lord Morley reconsidering his decision that the partition of Bengal is "a settled fact."

KERALA PATRIKA,
Calicut,
Oct. 31st, 1908.

The Fishery department.

21. A leader in the *Kerala Patrika*, of the 31st October, referring to the proposal of Government to establish a Fishery department for the improvement of the fishing industry in this Presidency, observes that as the method proposed to catch big fish will require the outlay of a large sum of money, it will be beyond the means of the mukkuvars (fishermen) of the West Coast, the majority of whom are too poor to provide themselves with big fishing boats, etc., for the purpose. The other well-to-do castes will not turn their attention to this industry, which is repugnant to their caste scruples and usages and it is therefore feared that the industry will ultimately fall into the hands of the European capitalists and the hereditary fishermen of the West Coast, who live by catching fish, will have their hoary and time-honoured occupation snatched from them and will be reduced to want and penury. The article, while approving of the spirit of the scheme, invites the attention of Government to the necessity of safeguarding the interests of the fishermen of the West Coast.

VI.—MISCELLANEOUS.

SWADESAMITRAN,
Madras,
Nov. 7th, 1908.

An impertinent suggestion by an Australian official.

22. The *Swadesamitran*, of the 7th November, says:—One Doctor Richard Arthur, an official in Australia, has made an impertinent suggestion in the papers that the Indian Civil Service Examination should be held in Australia itself for the benefit of the Australian youths. As our readers know, this is a competitive examination held every year in London to choose candidates for certain higher appointments in India, and any

British subject, whether he be an Englishman, a Colonial or an Indian, can apply for this examination. Though the rule is that any successful candidate in this examination should be provided with certain appointments in India, the majority of these appointments are given only to British youths, because it is possible only for a small number of Indians to go to London to compete for this examination. Though the Colonials also have this disadvantage, it will not affect them so badly owing to the similarity in language, customs and habits between them and the British. Thus it happens that a great many appointments under our Government, the salaries of which are paid from our revenue, are held by British youths. Repeated requests have been made by our people to the British Government to remove this real grievance and many British ministers in the past have oftentimes promised to do so. Even in the recent Royal Message, a promise has been held out that the difference which now exists, in this respect, between the British and the Indians will be gradually removed as the latter advance in education, experience and capability. All the same, the request of our leaders like Sri Dadabhai Nowroji that the Civil Service Examination should be held in India alone, for the benefit of the Indian youngsters, is yet to be granted. Such being the case, this Richard Arthur not only wants this examination to be held in Australia but also adds that, as a return for this concession, Australia will be prepared to help England with twenty thousand troops to quell any riot that may occur in India. What impertinence! When we cannot get certain appointments in our country, these Australians, who hate us and who would not allow our people even to set foot on their soil, want to have them! It seems they will help the British if a riot occurs in India! As if the British cannot quell a riot in India without extraneous help! Perhaps Richard Arthur thought that the Indians were inferior even to the race of Bushmen who do slavish services in his country! But we are glad that statesmen like Lord Morley are not in need of the advice of men of this stamp in conducting the Government of India.

INDIA,
Pondicherry,
Oct. 31st, 1908.

Mrs. Besant and the Indian students.

23. With reference to the "Sons of India" society recently started by Mrs. Annie Besant the *India*, of the 31st October*, remarks:—The object of this society is announced to be to prevent the spread of seditious ideas among the students of the land and to change the current of their new aspirations into good channels. A very laudable object indeed! But the first issue of the "Sons of India", a paper published by this society, has confirmed our suspicion that, being an English woman, she would avail herself of this opportunity to inculcate to the Indian youths some false ideas in the interest of the English authorities; for in the very first page of this paper we see the following poisonous advice given to the Indian students:—

"The system of self-government may be broadened. But the Indians cannot hope to have complete independence for many centuries, and it is doubtful if it will ever come to pass. Even if it does, it is only harmful, because it is better that all the nations of the world form a federation, dependant upon each other, than that one nation should enjoy an isolated independence."

We do admit that it is better that all the nations of the world form a federation of States. But we do not see why on this principle India should put a stop to her attempt for liberty. If the federation that Mrs. Besant speaks of is to be an accomplished fact, the people of every country in the world must become free and enjoy equal rights and privileges with those of other countries. It is the feeling of affection between equals that can be termed friendship and not that between a slave and his master. It is liberty that leads to equality, and this in turn gives rise to the fraternity of nations. Besides all this, cannot this lady preach this philosophy in England? Why should not this lady go to England and preach to her countrymen that the principle of fraternity does not allow of one nation ruling another despotically and mercilessly? Who is it that now prevents the establishment of mutual equality and dependence among the nations of the world? Who is it that now keeps the Egyptians in a condition of slavery? Who is it that has been preventing Ireland acquiring independence and afflicting the people of the country, keeping them in subjection? Who is it that has heaped innumerable insults upon the land of Bharata, the mother of the world? We are only surprised that she has come to preach her philosophy to us instead of doing so to the nation who has done all this.

---

* Received in the current week.

INDIA,
Pondicherry,
Oct. 31st, 1908.

The split in the Congress.

24. The *India*, of the 31st October*, observes:—Curzon cut Bengal into two and the people, unable to put up with it, cried out. Mr. Morley, not heeding this, said: "It is a settled fact."

"Similarly Méhta cut the Congress into two and the people cried out and are still crying out that it was an unjust act. V. Krishnaswamy Aiyar and some others declare: "It is a settled fact; it cannot be changed."

Of the two instances of tyranny given above—which is the more cruel?

INDIA,
Pondicherry,
Oct. 31st, 1908.

India and Italy.

25. The *India*, of the 31st October,* writes:—That our land of Bharata, which is now suffering under the English rule, has been dragged down from its lofty position in ages gone by is known to all of us. The history of the world shows that many other countries like ours had at one time or another to become victims of the cruelties of foreigners and Italy is an example of this. It was as famous as India, when it was the capital of the Roman Empire, at a time when the race now called Europeans were a race of uncivilised people roaming about in the forests and subsisting on hunted animals. The Englishmen who now rule over us are only the lowest breed of this race.

There are many points of similitude between the history of this country and that of India. This country was once subject to Austria and afflicted by it in various ways, even as India is now being teased by the Englishmen. But the Italians were in a worse plight than ourselves in one respect and that is that Austria was their neighbour, so that the latter was able to bring its armies into Italy and successfully prevent any attempt on the part of the Italians to obtain liberty. What will be our condition if England were next door to us instead of 4,000 miles off as now? Our readers may remember the mutiny of 1857 during which nearly 20,000 Englishmen fell a prey to the sword of the famous Nana Sahib, a Mahratta Prince, who led the mutineers. To quell this disturbance, troops were sent for from England; but all of them refused to come here and so the Government was not able to bring English troops into India. Thus it is an advantage to us that England is so far off. As is the case in India at present, a new party arose in Italy under the leadership of a patriot called Mazzini, whose object was to redeem the country from a cruel foreign rule. He soon formed an association and began to spread his propaganda among the people by means of newspapers and hand-bills. The Austrian Government soon found that this association was gaining in strength and began to inflict severe punishments on its members. Our Mazzini was one of those and, while in prison, he conceived the idea of forming a bigger association called "Young Italy" and achieving the independence of his country by the help of such an institution. But as soon as his period of imprisonment expired, he was deported from his country. Still undaunted, he went to France and, with the help of many other deported Italians like himself, organised an association called "Young Italy" and succeeded by steady and strenuous efforts in kindling a deep-seated hatred towards the Austrians and an ardent desire for the establishment of *Swaraj* among the people of Italy. At last he had the pleasure of seeing with his own eyes the accomplishment of his objects and died one year later.

---

* Received in the current week.

Therefore let us also accomplish our object. If we join together, bear up against all troubles and work hand in hand as brethren, we can gain a victory very soon. If we only compare our true strength—we who are the descendants of great Rishis like Baradwaja and Valmiki—with the poor strength of our enemies which need not be cared for, and if we are prepared unanimously to sacrifice our lives with full confidence, what difficulty can there be in our attaining our ancient lofty position?

NYAYABHIMANI,
Karaikal,
Nov. 5th, 1908.

The Jubilee of the Queen's Proclamation.

26. With reference to the celebration of the Jubilee of the Queen's Proclamation all over the Madras Presidency, the *Nyayabhimani*, of the 8th November * remarks:—There seems to have been no such celebration in Bengal and what necessity was there for it in our Presidency? Lord Curzon himself had stated that this Proclamation was simply a document drawn up by the Queen to cheat the Indian people. If such be the case, of what use is it going to be now? We now hear only of sedition, imprisonment and deportation, and what benefit can we derive by celebrating the jubilee of this Proclamation now? So we are sorry our people have spent their time, and money vainly on this.

SWADESAMITRAN,
Madras,
Nov. 12th, 1908.

The condition of the Indians in the Colonies.

27. The *Swadesamitran*, of the 12th November, says:—It seems one J. L. Armitage, a Britisher in Natal, recently cut off the ears of an Indian servant for having assaulted his wife. As if this was not enough, the Britisher, when he was tried for the offence he had committed, seems to have remarked in his defence that there was nothing wrong in cutting off the ears of a sheep and that an Indian was no better than a sheep. The Magistrate who tried him fined him only £20, even though he criticised his conduct very strongly during the trial. Inasmuch as it has come to be thought that the Indians are no better than sheep, it is not their ears alone but every organ of theirs can be cut off. Whatever barbarous and merciless deeds the Colonial British may commit, they will be deemed civilised acts. This news must have reached England as well, and the officials there like the Colonial Secretary and the Secretary of State for India and gentlemen like Lord Ampthill are bound to take note of this occurrence and take immediate steps to remedy the state of affairs in the Colonies. It will really affect the dignity of the British Empire if they fail to do so.

ANDHRAKESARI,
Rajahmundry,
Nov. 6th, 1908.

His Majesty the King-Emperor's Message.

28. The *Andhrakesari*, of the 6th November, observes:—The Emperor's message has disappointed all our countrymen. His Majesty's message falls short of the historic Proclamation of 1858 in point of political principles and earnestness of purpose. The Liberal Minister, who is the Secretary of State for India, is alone responsible for this Proclamation of 1908. We have to infer from it that the "Conservatism" of 50 years ago was more liberal than the present Liberalism with all its principles of independence. Some of the recent actions teach us that the Liberalism of the Liberals has languished, that "Imperialism" has poisoned the relation of the two parties in the administration and brought ruin to the welfare of the subjects. The old Proclamation was agreeable to the views of the people. But the present one is dictated by the administrative policy of the Government. It is true that the authors of the Queen's Proclamation were actuated by noble sentiments and that they zealously extended the privileges of independence to the Indians, as to other people. The word Self-government (*Swaraj*) does not appear anywhere in the present Proclamation. In its place occurs "Representative Institutions." Even such a phrase as the "Government assisted by the representatives of the people" is not mentioned.

Referring to the last paragraphs of the two Proclamations, the paper observes that mutual affection between the rulers and the ruled can be secured only by brotherly feeling and general progress. Such an affection cannot be secured unless the representatives of the people are associated with in the administration of the country. This is the only royal road acceptable to all people.

---

* Received in the current week.

MALAYALI,
Nov. 7th, 1908.

Most of the Malayalam papers publish the substance of His Majesty the King-Emperor's Message to the Princes and peoples of India and exhorts the people to take to heart the gracious words of His Majesty and act according to the sentiments contained therein. But the *Malayali*, of the 7th November, remarks that the omission to make any mention therein of the grievances of the Indians in South Africa, has caused great disappointment.

ERRATUM.

On page 761 of the report, in line 4 of the article numbered 15, *for* " the people even ", *read* " the people. Even "

[Issued, 17th November 1908.]

CONFIDENTIAL. **No. 47 of 1908.**

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 21st November 1908.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

I.—FOREIGN POLITICS. PAGE

Dark Persia 810

II.—HOME ADMINISTRATION.

(*b*) *Courts*—

Tilak trial and contempt of Court .. .. *ib.*

(*j*) *Salt and Abkári*—

Excise administration and auction system 811

II.—HOME ADMINISTRATION—*cont.* PAGE

(*k*) *General*—

Special procedure for political crimes 812
Dark forebodings 813
Income-tax administration .. .. *ib.*

VI.—MISCELLANEOUS.

The situation in Bengal 814
Benighted Bengal .. .. *ib.*

VERNACULAR PAPERS.

I.—FOREIGN POLITICS. PAGE

Turkey and the European Powers 816
"Are the Indians better than sheep"? .. .. .. *ib.*
Affairs in the Near East .. .. *ib.*

II.—HOME ADMINISTRATION.

(*a*) *Police*—

Police in Nellore 817

(*b*) *Courts*—

The reduction of the sentence passed on Sri Chidambaram Pillai and Siva .. .. *ib.*
The *India* sedition case 818
The consequences of litigation .. .. *ib.*
The Karur sedition case .. .. *ib.*

(*c*) *Local and Municipal*—

The recent Government Order on the constitution of the Taluk Boards .. .. *ib.*
Wickedness of the municipality 819
The Calicut-Wynaad Taluk Board 820

II.—HOME ADMINISTRATION—*cont.* PAGE

(*k*) *General*—

The reforms we are going to have 820
The Royal message 821
The causes of the discontent in the Punjab .. .. *ib.*
The political prisoners in India 822
Corpses of executed criminals .. .. *ib.*
Duties of kings .. .. *ib.*
Visvamitra and the present Government .. .. *ib.*
Anarchism in Bengal 823
Grant of increment to the pay of native army .. .. *ib.*

VI.—MISCELLANEOUS.

The Maharaja of Benares on our boycott movement .. 824
The *Madras Mail* and the Moderates .. .. .. *ib.*
An excellent lesson .. .. *ib.*
What becomes a just king? 825
Political offenders in England and in India .. .. .. *ib.*
The loyal celebration in Madras .. .. *ib.*
What should we do? .. .. *ib.*
Our important work 826
The Proclamation .. .. *ib.*
The King's message 827
The Transvaal Indians .. .. *ib.*
Attempt to shoot the Lieutenant-Governor of Bengal .. *ib.*

ENGLISH PAPERS OWNED BY NATIVES.

I.—Foreign Politics.

The Indian Patriot,
Madras,
Nov. 16th, 1908.

Dark Persia.

1. The *Indian Patriot,* of the 16th November, writes:—"A telegram that we published last Saturday depicted the condition of the Southern Provinces of Persia in the darkest colours. The principal routes for caravans were closed, and Indian merchants were consequently at the port of Shiraz. That speaks to a condition of affairs which requires the immediate intervention of the Powers that have any interest in Persia, and we are not surprised, therefore, that the British and Russian Ministers had an audience with the Shah last Thursday and advised him to grant some form of constitutional regime. We do not know what the Shah replied; we still less know what he means to do. But when he has so far never cared to grasp the real situation, when he has allowed trade to be dislocated, caravan route to be stopped and the Cossacks to enter and play their part freely, he has shown that he does not love his people and does not love his country. If he really loved the people, he would not allow such lawlessness to reign in the land; if he really loved his country, he would have a better idea of the dignity that attaches to his high office than to be dictated to by the ministers of foreign Powers. To-day's telegrams show that three hundred Cossacks, with six guns, have arrived in the Asiz-ed-Dowlah camp. This would exasperate the other party into more bitter action, and once allowed to interfere, Russia would learn to place her foot strongly. The Shah is doomed; and whether the people are doomed or not will depend upon their attitude. Meanwhile, this free interference of Russia ought to create alarm in Britain, and whatever identity M. Isvolsky and Sir Edward Grey might have found in their views, the revelations of the Kaiser's interview ought to teach England that she should not allow Russia a free-hand in Persia. Russia has her eye on India; she had it for several years; and any footing in Persia for such a power ought to be given only with the greatest circumspection. From the English papers to hand by the last mail we find that the gravity of the situation in Persia has attracted the attention of some of the members, and the answers of Sir Edward Grey show that he himself is not quite satisfied with what he has to say. That Sir Edward Grey is watching the developments with increased anxiety is certain, and however much Russian intervention may be defended on the ground of more important interests involved, it is good to have an eye on the Russian sphere of influence. The British Minister at Tabriz will no doubt be watching the course of events with the greatest ease, and in the mood in which the whole of Europe is thrown into by the 'Kaiser's interview,' any wrong move or side-move be it ever the slightest will be vigorously protested against. As for the Persians they are much in the same place, only their property is more insecure and their country is more lawless. They have no confidence in their king, and their king has neither confidence in his people or nor in himself."

II.—Home Administration.

(*b*) *Courts.*

The Indian Patriot,
Madras,
Nov. 19th, 1908.

Tilak trial and contempt of Court.

2. The *Indian Patriot,* of the 19th November, remarks:—"The Bombay High Court has, without doubt, vindicated its authority, and its power to punish those who write or speak disparagingly of its Judges. But we are not sure that it has done any good to the learned Judge concerned

by condescending to take such serious notice of three separate cases of contempt in connection with the trial of a single case. The last case it disposed of was that of a Sholapur pleader, Mr. Samant, B.A., LL.B., who had presided over a public meeting held to express sorrow and sympathy with Mr. Tilak for the punishment inflicted upon him. Mr. Koyajee, Advocate, who appeared for the accused pleader, tendered an unqualified and unconditional apology for the language of the resolution passed at the meeting over which he had presided, and pointed out several inaccuracies in the report of the proceedings, upon which action was taken. But in spite of apology and submission, the learned Judges thought it necessary to suspend the pleader from practice for six months. The Chief Justice said that pleaders were a privileged class, whose business was to render assistance to the Courts in the administration of justice. Their position, training and practice gave them influence with the public; and it was directly contrary to their duty to use that influence for the purpose of bringing the administration of justice into contempt. Mr. Samant owed his position to a sannad issued by this Court; he had invited, and procured at the meeting, nearly one thousand people and passed a resolution contemptuously denouncing or protesting against the conduct of a Judge of this Court, in passing sentence at a trial at the Criminal Sessions. This conduct called for more serious notice than a mere expression of disapproval. All this is perfectly true; but the punishment of irreverent critics will not remove the extremely bad feeling created by what we were compelled to characterise the other day as injudicious. Even High Court Judges have to remember that they must command public respect by avoidance of errors which are liable to misinterpretation; and as regards the Tilak's trial it cannot be said that the presiding Judge was as considerate and careful as he might have been."

(*j*) *Salt and Abkári.*

THE HINDU,
Madras,
Nov. 17th, 1908.

Excise administration and auction system.

3. The *Hindu*, of the 17th November, writes:—"The bane of the excise administration of the Government of India is the auction system. It has been condemned on all hands; its extinction has been universally prayed for. But the Indian Government are peculiarly wedded to it, and no views and no opinions to the contrary have so far been of any avail. The success of the excise administration would seem, in their estimation, to depend on his pernicious system, and it is obvious what is meant by such success. The auctioning of licenses has tended to the increase of consumption in a wonderful manner, and the increase of consumption, with the increase of duty on country spirits, has resulted in an enormous increase of revenue. The end and aim of excise administration is really to derive more and more revenue, not with the minimum of consumption as is professed, but with the very reverse of it. There can be no denying the fact that drinking, if not also drunkenness, is increasing in the land, and the policy pursued by the Government in regard to this curious system of auction sale of licenses has not a little to do with this increase. The Indian Excise Committee was opposed tooth and nail to this system, and even the dead-set which they presented has had no influence with the Government of India. The Committee was composed of the most experienced administrators, and the head and front of their objection was not that the system was misunderstood or misapplied in certain localities, but that there were inherent defects in it. But every one of the weighty considerations urged by the Committee in regard to this system has been brushed aside by the Government of India, who have obstinately held their own position. But the mighty drink evil is growing every day, and ways and means must be found to bring the weight of enlightened public opinion to bear on the Government to change them from their present ruinous course of looking more exclusively to the revenue. It is, indeed, gratifying to note the endeavours that are being made in this direction by Temperance Associations in several parts of the country. We have before us an interesting and instructive pamphlet on the subject of the auction system, issued by the

Calcutta Temperance Association, being a statement of the evils of the system and the advantages of what is called the tender system in disposing of excise licenses. We commend the pamphlet to the careful consideration of the authorities, and cherish the hope that the appeal made therein is not made in vain. . . . . ."

THE MADRAS STANDARD, *Madras.* Nov. 21st, 1908.

In a leader criticising the Excise system, the *Madras Standard*, of the 21st November, says: "It is to be regretted that the Government of India did not see their way to accept the recommendations of the Excise Committee. We have to urge that the Excise system as it obtains at present in this country stands in urgent need of reform in many directions."

(*k*) *General.*

THE MADRAS STANDARD, *Madras,* Nov. 17th, 1908.

Special procedure for political crimes.

4. The *Madras Standard*, of the 17th November, writes:—"The recent dastardly anarchist outrages in Bengal culminating in the attempt on the life of the Lieutenant-Governor have produced in certain quarters a cry for a special procedure to be adopted in the case of political crimes. The ball was set rolling by the *London Times* which criticised severely 'the dilatory procedure of the Indian lower courts.' The cry has been taken up by certain Anglo-Indian papers in this country which are pressing for a summary method of trial in the case of political offences. Now we are quite unable to see the reason underlying these suggestions. What is necessary in the interests of justice and public safety is that the real offenders should not escape and that adequate punishment should be meted out to criminals, whether political or non-political. A little reflection will convince any one that it is the certainty and not the swiftness of punishment that acts as a great deterrent of crime. In the case of the anarchist criminals two have already suffered the extreme penalty of the law. One has been already condemned to death and awaits execution. As to dilatoriness in some of the political trials a good deal of it is due to the faults of those conducting the cases and not to any inherent defect in the law. It is, to say the least, imprudent to criticise the administration of law in British India which has been slowly built up by the efforts of lawgivers and judges . . . . Is there no risk if the 'sharp and summary' method of procedure advocated in certain quarters be adopted of the innocent suffering with the guilty? The history of the Midnapur trial eloquently preaches the danger of allowing a 'summary' method of procedure. In the Midnapur case many persons were suspected, some of them influential men holding high positions in society. They were kept in confinement for weeks and then at last have been released because there is no evidence against them. One of the informers was a 'drunken debauchee' and he retracted his confession, which, he alleges he was induced to put forth by the police. Now suppose in this case a 'summary' method of procedure had been adopted. What would have been the result? It is hardly necessary to dilate on this point. It is a sound maxim, both of law, morality and of high policy that no man should be punished till he is proved to be guilty, that ample investigation should take place and the accused allowed sufficient opportunity to defend themselves. One of the greatest merits of British rule in India and one which is so well and gratefully appreciated by the general public is the impartial administration of the law.

"Where is the necessity for adopting a 'summary' procedure? There is no rebellion in the land and the outrages that have taken place are the work of a demented criminal few with which the bulk of the people have not only no sympathy but which they look upon with detestation and abhorrence. Has the ordinary law failed in the case of these anarchists? As we said it has not failed. Those whose crime has been brought home to them have suffered and justly suffered. But in any case it is necessary that there should be no risk of the innocent suffering. In the case of criminal trials which affect the general peace of the district, we have the high authority of

Sir Harvey Adamson that there is the danger of the subordinate magistracy being unconsciously guided in their judicial work by considerations which are not purely judicial . . . . What is required is not a 'summary' procedure but a vigorous search for the perpetrators of dastardly crimes and leaving no stone unturned to bring them to book. In this task of putting down anarchism the authorities and the public should join hands. Anarchical crimes and attempts at them such as Bengal has unhappily witnessed of late can never be too severely condemned. We trust that everything will be done to uproot anarchism, a poisonous exotic growth, from Indian soil and every method adopted in the task, barring that which involves the great risk of the innocent suffering with the guilty."

The Indian Patriot,
Madras,
Nov. 19th, 1908.

Dark forebodings.

5. The *Indian Patriot*, of the 19th November, writes:—" . . . . . "We sincerely hope that when the Viceroy's executive council meet, it will meet in no angry or fearful mood—angry at the whole Bengali nation for the cowardly outrage attempted on a prominent official, or fearful that when confusion subsides in one place it has risen in another and therefore the movement is a widespread one; and yet no one will blame the Council if it meets in that mood and passes the severest measures. What we would desire is that they would calmly look before and beyond, carefully gauge public opinion, and see that if they do anything it must be what is not calculated to alienate the people further. No one will deny that the Government is facing a difficult position, but everybody desires that the position must not grow more difficult. We fear very much that the panic is spreading. Yesterday we had quite a respectable crop of 'sensations' from our Calcutta correspondent. A *Swadeshi* preacher was arrested; the house of a respectable pandit was searched; a clerk was arrested and detained in custody; a revolver was found in a house that was searched. No doubt all this is sensational, but it is quite conceivable that the police, when they fail to find any clue to the most desperate, cold-blooded murders, have a right to pursue where their scent leads to, and somehow the police have suspicions against several respectable men. The inquest into the murder of the Police Inspector had to be postponed for want of evidence, and the police, who will be blamed if they failed to book the culprits, have every right to push on their investigations. But all the same, the people are surprised, terror-stricken, and think they never deserve such treatment. The leaders who might be expected to know the difficulties of administration, and who could better assuage public feeling by explaining to them these difficulties that face the Government and prepare them for some trials and sufferings, do not feel themselves called upon to do their part by the side of a police officer or a Magistrate who could, at the slightest suspicion, throw them into a cell, put them on the most detestable food, make them bow before a Jail Superintendent, and in every way treat them as a lump of human flesh and nothing more. We publish to-day tales of woe from the Bettiah people, which strike a responsive chord in every Indian heart, and a public-spirited man will, surely, have nothing to do with people who would behave thus towards a silent and sorrowing humanity as the poor tenants of Bettiah. As we go to press we hear that a special court, presided over by a High Court Judge, is to be established to try anarchists; and the decision of this court on such cases will be final."

The Hindu,
Madras,
Nov. 20th, 1908.

Income-tax administration.

6. The *Hindu*, of the 20th November, writes:—" . . . . During the past six years, there has been a steady increase in the amount of tax collected under other sources of incomes. . . . . Increases are generally accounted for as due to increased prosperity and more careful enquiries on the part of assessing officers. Both are more or less official myths. There is practically nothing else than these figures to show that the material prosperity of the middle classes is increasing. What evidences there are point the other way. Careful enquiries on the part of the assessing officers are by no means made to the extent to which they are spoken of. Assessing to the income-tax is only a minor concern of our Revenue officers. Their time is sufficiently

occupied in attending to the land revenue and kindred matters. The enquiries which they are supposed to make in respect of assessees and probable assessees to income-tax are nothing more than interested accounts received from their own unscrupulous subordinates or from ill-disposed neighbours of the assessees or others who bear them a grudge. The anonymous scribbler finds a ready welcome in this department, of all others. Incomes are taken to be annually increasing as a matter of course, and increases in assessment are automatically made within certain broad limits. The only care is in leaving the lowest grades of earners without molestation, as well as those in the top grades. Notwithstanding the figures that might be adduced in Administration Reports, we are led to think that the most opulent classes in this country, who make their income by thousands in every month, do not generally bear a proper share of the burden of this taxation. In their cases, it happens that this is the only taxation they are liable to, and even this is to a greater or less extent evaded. This is because there is not a proper agency to control the levy of this taxation. During the year 1907–1908, over Rs. 29·61 lakhs were collected as income-tax. What is the expenditure incurred in the assessment and collection of this amount? The establishment charges came to Rs. 25,000 and all other charges to Rs. 7,000. Naturally, with such a poor establishment, it becomes impossible to exercise any care or supervision over the manner of assessment or the method of collection. Objections and revision-petitions are the only safeguards against irregularities, but knowing how these petitions are entertained and disposed of, it is impossible to attach any value to the percentages that are given in the annual Administration Reports under this head. The appeal and revision enquiries are not worth the name, and it happens in a number of cases assessees do not offer themselves or submit their accounts for such enquiries in disgust and in order to avoid the great worry of the same. It is usual to read in reports that the decreased proportion of objections and revision petitions affords fair evidence that the original assessments have been fixed with increased care and moderation. But assessees know what these remarks really mean so far as they are concerned. . . . . ."

VI.—MISCELLANEOUS.

THE MADRAS STANDARD,
Madras,
Nov. 12th, 1908.

The situation in Bengal.

7. The *Madras Standard*, of the 12th November, writes:—". . . Whatever may be the motive of the offence now committed in the heart of Calcutta and however dark the conspiracy which is said to be at the bottom of it, it is well to bear in mind that it is the work of a handful of crazy and desperate young men whose minds seem to have irrecoverably lost their sanity. In a country consisting of three hundred millions of souls, whose loyalty and love of law and order have been proved beyond the possibility of a doubt, the crimes of a handful of mad men should not be made an excuse for stringent measures of repression all round. But sedition and anarchist conspiracies should be put down with a strong hand. To this end the Government and the people must make common cause and exert themselves manfully. The Government will, of course, do their duty, and we appeal to the leaders of the people of all shades of thought to rise to the gravity of the occasion and actively take up the cause of law and order, so that anarchists and seditionists may be hunted down and turned out of the bosom of society. From what Mr. Bhupendranath Bose has written we are sure the Bengalees will do everything in their power to clear their provinces of its enemies and maintain its fair name and fame in their unsullied purity and integrity."

THE EAST COAST NEWS AND ADVERTISER,
Vizagapatam,
Nov. 19th, 1908.

Benighted Bengal.

8. Commenting on the recent outrages in Calcutta, the *East Coast News and Advertiser*, of the 19th November, writes:—" . . . . . We are afraid this murderous proclivity of young Bengal will continue as long as, as the *London Times* wisely remarks, 'the dilatory procedure of the Indian lower courts and the singular variations of political sentences' go on. What is most wanted is quick trials, exemplary and deterrent punishments, and the arrest

of all suspects. The police force of Bengal is obviously not numerically strong to cope with the additional duties that are being imposed on it by the murderous assaults, day-light raids and dacoities and the oft-repeated bomb throwing of the Indian anarchist. By increasing the strength of the force and by exercising a greater surveillance over the unruly and treacherous section of benighted Bengal open acts of sedition may be kept under check for some time; but the unrest, which is really at the bottom of the revolutionary doings, is more deep-seated and cannot disappear so easily. It rests with the Government to grant such concessions and privileges that the educated portion of the Indian population has been laying claim to since the Royal Proclamation of 1858 . . . . ."

VERNACULAR PAPERS.

I.—Foreign Politics.

India,
Pondicherry,
Nov. 14th 1908.

Turkey and the European Powers.

9. The *India*, of the 14th November, publishes a cartoon, in which the Sultan of Turkey, the sick man of Europe, attempts to rise up from his bed but is pushed down by the European powers who are averse to the idea of his recovery, and, in explaining it, says:—Lord Curzon, when he was the Governer-General of India, observed that the Westerns were the only true men and that the term "Oriental diplomacy" had a very bad significance. Perhaps the misdeeds now done by the Westerns with reference to Turkey will be pointed out by him as illustrations of the above statement! The Europeans were saying till now that Turkey could not improve merely because she had not a representative Government and that the moment she had it they had no objection to treat her as an equal civilised Power. They alleged that they were ill-treating and insulting her in various ways only because she had not a representative Government and they were derisively pointing out the ruler of Turkey as the sick man of Europe. This sick man was till now confined to his bed, having taken in draughts from the *hookah* of Western diplomacy. He has now regained consciousness and tries to throw off this *hookah* and come out of his bed. But the neighbouring European Powers are envious of this and are on that account causing harm to Turkey in various ways. In effect they say to the Sultan: "You must ever be a sick man and continue to imbibe from our *hookah* of diplomacy and grant us the indemnities and apologies we are constantly demanding from you."

Kistnapatrika,
Masulipatam,
Nov. 15th, 1908.

"Are the Indians better than sheep"?

10. The *Kistnapatrika*, of the 15th November, observes:—While it is heart-rending to hear of the horrible political punishments which are inflicted upon our brethren in the Transvaal, the audacity of a "whitefaced" man in cutting the lobe of the ear of an Indian causes much sorrow and provokes our indignation. The name of this Indian is not known. He was punished, some time ago, for assaulting the wife of Mr. Armitage. When the white gentleman was being tried, he said he cut his ear so that he might be identified easily. He defended himself saying that the Government allowed the cutting of sheep's ears and that the Indian was no better than a sheep. At last he was sentenced to a fine of 20 pounds sterling. The Magistrate remarked that a sentence of imprisonment had not been passed on the accused because he thought that he must have been provoked by his (Indian's) assault on his wife a few months ago, and that he had his mind unhinged thereby. There was no medical evidence as to his mental disorder. From this, we can infer what value is attached to the lives of the Indians in the Colonies.

Jaridah-e-Rozgar,
Madras,
Nov. 14th, 1908.

Affairs in the Near East.

11. The *Jaridah-e-Rozgar*, of the 14th November, in discussing at great length on the political aspect of affairs in the Near East, makes the following observations: Europe is always occupied in creating some new quarrels or other. European statesmen and politicians never seem to be quiet. When Bulgaria proclaimed herself independent, Austria lost no time in signifying her intention of annexing Bosnia and Herzegovina, which according to the terms of the Berlin Treaty, were given into the custody of Austria merely for administration. As Austria now claims to have performed her task efficiently, she is bound to give back to Turkey the provinces which she pretends to have regenerated. Every means is adopted by the European Powers to threaten Turkey by encroachments on the independent sovereignty of the Sultan. The treaty of

Berlin has now become a dead letter, since one of the contracting parties has violated its provisions. Germany has been playing a double game and Russia has ever been the foe of Turkey. It is only England that has ever espoused the cause of the Ottoman Caliphate in times of stress. An able and wise statesman Sir Edward Grey is a real sympathiser of Turkey, and he is now trying to settle matters amicably. Although there have been statesmen in England of the type of Mr. Gladstone, who undoubtedly have made mistakes in their oriental policy, yet England has proved herself in times of danger to be the staunchest ally of Turkey. Austria has been during many long years, the evil genius of the Near East, and has persistently fomented trouble for her own selfish ends. She has deliberately encouraged disorder in every part of the Balkan Peninsula, regarding the smaller States as mere pawns in her own villainous game and playing off one against another with cold-blooded cynicism. However, as matters stand now, Great Britain is the real friend of Turkey for she and Turkey have been carried back to the sentiments of those Crimean days, when they fought side by side against a common foe. The people of Turkey do well to understand how much they owe to the policy of King-Emperor, Edward VII, the Peace-maker, not merely on the score of their country's stability and the respect it commands, but also for this that they have the right to regard the future with confidence. Whatever Congresses may be held, whatever negotiations may take place between the various diplomatists of Europe, the interests of Turkey will no longer be set aside and there will be no further encroachments on the independent sovereignty of the Sultan.

II.—HOME ADMINISTRATION.

(a) *Police.*

BHAVANI,
Nellore,
Nov. 13th, 1908.

Police in Nellore.

12. The *Bhavani*, of the 13th November, observes:—If thieves are arrested and punished, everybody knows that thefts will not take place. But who will find it possible to catch thieves? It is not incorrect to say that every house contains more than two persons. The reason why the occupants cannot arrest thieves, holds good in the case of police constables also. We must not idly depend on the police constables for the protection of our person and property. If we cannot protect ourselves, others cannot protect us. Therefore the inhabitants of the place should make arrangements for one or two persons from each house to patrol during nights.

(b) *Courts.*

INDIA,
Pondicherry,
Nov. 7th, 1908.

The reduction of the sentence passed on Sri Chidambaram Pillai and Siva.

13. With reference to the reduction by the High Court of the sentence passed upon Sri Chidambaram Pillai and Sri Subramania Siva, the *India*, of the 7th November *, remarks:—Sri Chidambaram Pillai was sentenced to transportation for 20 years and Sri Subramania Siva for 10 years for having preached that we should try to attain *Swaraj* by means of *swadeshism*, *i.e.*, boycott of English goods, and this was British justice.

Since the English King is now suing for peace at the hands of the Indian people, the Madras High Court has reduced these punishments to six years in each case, thus tempering the aforesaid justice by sympathy. Orders have been issued to release many thieves and robbers on the birthday of the King as a sign of his sympathy. But as regards the infliction of cruel punishments on great men like Chidambaram and Siva, his sympathy seems to stand still. It is only by such acts as the infliction of six years' transportation for having preached boycott that the stability of the Government will be secured!

---

* Received in the current week.

SWADESAMITRAN,
Madras,
Nov. 16th, 1908.

The *India* sedition case.

14. With reference to the conviction of the printer and publisher of the *India*, the *Swadesamitran*, of the 16th November, remarks :—It has now become quite the order of the day for the Judges inflicting severe punishments on those who are charged with sedition by the Government. No doubt it is very necessary that offenders should be punished. But the Government and the Judges need not show so much severity towards persons charged with sedition, in that these are mostly educated and respectable men. In this case, Mr. Srinivasa Aiyangar was not the man who wrote the seditious articles in the paper and the real proprietor and the editor of the paper have escaped. The primary responsibility for the crime should never have rested on this man, but for the fact that his name was registered in the office of the Commissioner of Police, and on this ground alone he could have been sentenced to a lighter punishment. Besides, if the Government had warned the paper at the very time when seditious articles began to appear in it, the proprietor and the editor of the paper, who have now run away, would not have allowed the paper to continue in the same strain As in all other sedition cases, in this case also, the jury consisted mostly of Europeans which was not a fact favourable to the accused. Till now there have been about seven or eight sedition cases in our Presidency, and we are sure the preachers and the editors of papers will be careful hereafter. We hope Lord Minto and Lord Morley will take into consideration the condition of those who have been convicted in these cases and graciously obtain His Majesty's order for releasing them within a short time.

LAWYER,
Madras,
Nov. 1908.

Consequences of litigation.

15. The *Lawyer*, a newly-started magazine in Madras, for November, observes :—The chief object of our starting this magazine is to enable all our Telugu countrymen to understand the nature of the laws in force in our country, and to settle (adopting the principle of the proverb that "one's own judgment secures one's own happiness") their disputes among themselves, according to law so that no party suffers loss. Our chief aim is that parties should settle their disputes among themselves without resorting to courts of justice.

LAWYER,
Madras.
Nov. 1908.

The Karur sedition case.

16. Referring to the sentence passed in the Karur sedition case, the *Lawyer*, for November, observes :—The Judge thinks that the sentence is a light one and that he has passed it on the recommendation of the assessors, that is, he showed mercy to the accused in awarding him five years' transportation. So, we believe that the court would have inflicted thrice or four times the punishment it has actually awarded, had not the assessors recommended the accused to the mercy of the court. The accused is lucky enough that the assessors have so recommended.

(*e*) *Local and Municipal.*

DESABHIMANI,
Cuddalore,
Nov. 11th, 1908.

The recent Government order on the constitution of the Taluk Boards.

17. The *Desabhimani*, of the 11th November, * writes in English :—"It will be remembered that in June last the Government issued a Gazette Extraordinary notifying, for general information the broad outlines of certain proposals of theirs for introducing the elective system to Taluk Boards, for raising the qualifications of voters and candidates in Municipalities and for increasing the proportion of members of District Boards elected by Taluk Boards, and invited the views of those interested in the subject on the principles and leading features of those proposals. In our issue of July 8, we discussed the proposals at some length in all their bearings and indicated the lines on which the proposed reforms should be given effect to so as to be of practical benefit to the people and to give them a real training in local self-government. But the recent order of Government on the subject is very disappointing and has

---

* Received in the current week.

blighted many of our hopes so fondly cherished at the time. The reason is not far to seek. The Government order is apparently based on the opinions of the Boards which under the existing constitution are dominated by officials who are naturally averse to any curtailment of their powers and privileges, and are chary of any large introduction of popular element which might disturb the official majority; and it is no wonder they would limit the proportion of seats in the Boards to be filled by election to at most one half or less. The Government have thereupon now come to the conclusion that for the present at least and until more experience is gained of the working of the elective system in rural areas the proportion of elected members in the Taluk Boards should be limited to one-third of the maximum to be sanctioned for each Board; and though the original proposal was to fill by nomination only as many seats as were necessary to provide for the Government officials whose presence on each Board was considered desirable and for the representation of important minorities which might not be represented by the elected members, they have now elected to reserve an unfettered discretion as regards the selection of nominated candidates. However, we are thankful even for this small mercy in the hope that ere long the Government will find their way to enlarge the elective system now to be introduced into the Taluk Boards so as to give the people an effective control in the administration of their local affairs.

“* * * * *

“The qualification for a candidate for election is the registered ownership of landed property of three times the rental value fixed as the qualification of a voter in the same area or an income of Rs. 3,000 as evidenced by the payment of income-tax, no exception being made in this behalf as regards graduates. We are disposed to think that the property qualification thus fixed for a voter as well as for a candidate is far too high and will unduly limit the franchise and the field of choice; but the Government seem to be of opinion that by this means they will be “able to attract as candidates that class of practical business men whose opinions would be of real value and assistance and whose presence on Local Boards is highly desirable in the interests of efficient administration’. We are, however, of opinion that this is applying a wrong remedy and will not bring about the desired end. The real cause of the apathy of such men is, as we observed on the last occasion in regard to municipalities, ‘the unattractiveness of a seat in the council (*a fortiori*, on the Board) on account of the limitations to power which the system imposes.

“* * * * *

“Lastly with regard to the proposal for increasing the proportion of elected members to District Boards and to retain the right of nomination only in respect of seats for Government officials and for the representation of important minorities it is highly regrettable that the Government have come to the conclusion that it is unnecessary and inadvisable to do either and the reasons urged in support of it do not, we are sorry to say, commend themselves to us. We, however, trust that the Government will soon find reason to change this view and will give effect to their original proposal.”

HINDU KESARI,
Madras,
Oct. 23rd, 1908.

Wickedness of the municipality.

18. Referring to the recent heavy rains and the collapse of a house in Kuppiar street, Georgetown, Madras, the *Hindu Kesari*, of the 23rd October (received on the 18th November, observes:—The Administrator-General, who is in charge of the house, ordered the re-building of that house. It is being demolished now. People are not allowed to enter on either side of the street in which the house is located. The rubbish of the demolished house occupies the whole street like a mountain. The drains in the street are blocked with bricks, etc., and the whole street is inundated by gutter water. The people of the street are unable to bear the bad smell there, and they have no easy ingress into, or egress from, the street. If the drainage waters, which are a constant source of bad smell, should flood the street, what more injury is

needed for the people? It is only a few days ago that our city was freed from cholera. Under such improper administration of the Municipality the outbreak of cholera is a question of time. This is, indeed, a prominent illustration to show that our Feringhee rulers are determined to subject us to endless difficulties. Are you not aware what fate attended such wicked Rākshasās as Kamsa and others! O, Málás (Pariahs)!! If both the entrances to the street are closed against the people, then which is the way for the residents of the street to come in and go out. If you, cruel men ("Municipality"), consider with the natural intelligence vouchsafed by God, it will be clear to you whether your action which causes discomfort to the people is great or mean. Ah! God!! In addition to harassing us by means of unjust taxes they (the Municipality) are also the cause of calamities such as those mentioned. When will we be freed from the persecution of the Mlécchas (non-Hindus)!!! Why do not the Municipality carry out their work such as the conservancy of the streets and cleansing of the drains, etc. Who is to prosecute them for so oppressing the people? It is the duty of the Government (to prosecute them). Actuated by partiality and wickedness they seem to think that they may do as they like and that they can oppress the people in any way. God is determined to "prosecute" the Government and the Municipality that oppress us, in the same way as He did the wicked Rākshasās of old who oppressed the people similarly, and is waiting for an opportunity. That (occasion) is also nearing. There is a time when we shall be happy. Their empty threats are only for a little time more.

MANORAMA,
Calicut,
Nov. 13th, 1908.

The Calicut-Wynaad Taluk Board.

19. A leader in the *Manorama*, of the 13th November, referring to the resolution passed at the last meeting of the Malabar District Board to amalgamate the Calicut and Wynaad Taluk Boards, disapproves of the step, and observes that considering the circumstances and position of the latter board it will be better to keep it separate and allow its members to meet monthly at Wynaad and carry on their own affairs, instead of putting the members of the Calicut Taluk Board to the necessity of proceeding to Wynaad once in three months to attend the board's meeting. If, as was remarked by the Vice-President, the amalgamation of the two taluk boards is likely to result in a reduction of expenses and contribute to better supervision on the part of the District Board President and the Divisional officer at Calicut, these two taluks could very well have been combined into one revenue division and placed under one Divisional officer; but they are separate for administrative convenience and efficiency. The paper further remarks that it will be detrimental to the interests of both the taluk boards if the one whose income is insufficient is joined to the other. The paper is surprised that Government have already settled the matter without consulting the people affected by it, and it hopes that Government will reconsider the matter.

KERALA PATRIKA,
Calicut,
Nov. 14th, 1908.

The *Kerala Patrika*, of the 14th November, is, on the other hand, in entire accord with the resolution passed by the District Board, and says that the amalgamation will not in any way be detrimental to the interests of either of the two taluk boards.

(*k*) *General.*

INDIA,
Pondicherry,
Nov. 7th, 1908.

The reforms we are going to have.

20. The *India*, of the 7th November *, publishes a cartoon in which some Indian dogs, who pose to guard the palace of the land of Bharata, bark at the foreign Englishmen who plunder it, but are calmed down by the latter throwing out some bones styled employments and titles for them, while the lion called Tilak, the leader of the party of independence, would not yield to the enemies so easily and therefore is deported and imprisoned by them. The paper adds that this will be the nature of the reforms we are going to have.

---

* Received in the current week.

INDIA,
Pondicherry,
Nov. 7th, 1908.

The Royal message.

21. While commenting on the King's message received on the day of the Jubilee of the Queen's Proclamation, the *India*, of the 7th November,* observes:—As if in reply to the accusation of our leaders through the Congress that the promises contained in the Queen's Proclamation have not been carried out in the least, the King has stated in his message: "We have been till now carrying out those promises, and we intend to do so even in the future." This shows that the promises will be carried out in the future only in the same way in which it has been done till now. Our friends must have already known that the proposed reforms have been drafted with a view to strengthen the very fetters which the people of British India have been trying to cast off. The statement of Babu Bipin Chandra Pal in a letter of his to Sir Henry Cotton, that the reforms of Lord Morley will only increase instead of abating the discontent of the Indians, is too true.

An occasional visitation of plague or famine may be said to be an act of God; but when it has come to stay in a country, it must only be owing to the fault of the Government of the country.

It is stated in this message that justice is administered impartially between the Englishmen and the Indians. This is not true. Perhaps the gentleman who drafted this message never used to read the cases often reported in the papers of our country or forgot them altogether just at this moment.

It has not yet been announced as to which prisoners will be released or whose punishments will be reduced. But, as the very fact that innocent patriots have been convicted as ordinary criminals is an insult to the Indians, these will never forget it, whatever the authorities may do hereafter.

Let it be granted that the Government now repairs all the misdeeds done by them to the people. Who is to prevent another Minister repeating all these misdeeds? What is the use of explaining this subject further?

The very existence of a foreign Government is a mistake and an injustice. It is contrary to nature, because the only Government that is suited to human nature and sanctioned by the will of God is *Swaraj*. Those that suffer on account of it are eminent men and others are mere chaff. Nothing can be done by Royal messages.

INDIA,
Pondicherry,
Nov. 14th, 1908.

The causes of the discontent in the Punjab.

22. The *India*, of the 14th November, reports Mr. Rambhaj Datta Chowdri, a Punjabee patriot now in England, to have assigned the following three reasons for the prevailing feeling of discontent in the Punjab:—

(1) The first cause is the poverty of the people. There have been 20 famines within the last 40 years and every famine has been reducing the capacity of the people to withstand the effects of another. The people believe that it is the bad intention of the authorities that has brought about these famines and there is some truth even in this blind belief. Thus it is more from the ordinary people than from the educated classes that any danger is to be apprehended. There is danger even with regard to the army. All the sepoys in the Punjab belong to families of agriculturists and a sepoy's salary of Rs. 12 per mensem—the income of an ordinary cooly in Lahore—is not sufficient for him, nor can he get any help from his relatives. So he naturally feels discontented.

(2) The Englishmen in India are insulting the Indians in various ways and this is increasing day by day. They usually call an Indian a Negro.

(3) The people have lost their confidence in the Government. Though two Commissions have already sat and submitted their reports on the subject of irrigation, nothing has yet been done in that direction. Though this is a very essential thing for the agriculturists, more money is spent on railways than on this.

---

* Received in the current week.

INDIA,
Pondicherry,
Nov. 14th, 1908.

The political prisoners in India.

23. The *India*, of the 14th November, writes:—Some ignorant people, who have not understood the character of the Englishmen, believed that Tilak and other patriots would be released on the 2nd instant. Even in Madras the people fondly hoped that Arya and others would be let off. These hopes had been entertained by some classes of people for the last few months as a result of the vaunting of certain vain persons that they had seen Morley personally and that he sympathised with the Indians and promised to order the release of all political prisoners in November. The news published by the English papers greatly confirmed this false belief. But now it has become clear that the political prisoners are not to be released. The Englishmen will never excuse those Indians who desire independence and will never give a sympathetic treatment to those leaders who preach for the good of the people. How many youngsters, not even 20 years old, are rotting in prison for having loved *swadeshism*? It is only God that must extend his Grace towards them, because the Englishmen will never show mercy to them. The sympathy of the English King will only enable thieves and murderers to get off, but not people attached to *Swadeshism*.

SWADESAMITRAN,
Madras,
Nov. 18th, 1908.

Corpses of executed criminals.

24. The *Swadesamitran*, of the 18th November, writes:—In reply to a question in the House of Commons, Mr. Buchanan is reported to have said that the corpses of executed criminals would not be handed over to the relatives of the deceased if there was reason to apprehend that there would be a demonstration by the people on the removal of the body to the cremation ground. Yesterday we stated that the Government of India were taking steps to prevent any kind of demonstration during the execution of Sathyendranath Bose and the news of the above reply to-day makes us fear that the Government may make this a rule hereafter. It is said that if the authorities apprehend any kind of demonstration, the body of an executed criminal will not be allowed to be taken out of the compound of the jail. The apprehension of the authorities may or may not be based on reasonable grounds, and making a hard and fast rule as the above will, we fear, not be viewed with satisfaction by the people. The Hindus are accustomed to perform certain ceremonials from time immemorial, and especially in cremation and similar ceremonies, they will insist on performing every detail according to orthodox principles. Therefore the authorities will not be well-advised in meddling in this affair and trying to cremate the bodies themselves. No doubt they will be justified in punishing those who actually create a disturbance while the corpse is carried to the cremation ground; but to prevent the removal of the corpse, merely apprehending such an occurrence, will not be a wise step.

HINDU KESARI,
Madras,
Oct. 23rd, 1908.

Duties of kings.

25. In continuation of what appeared in the previous issue, the *Hindu Kesari*, of the 23rd October (received on the 18th November), observes:—If the Kings govern unjustly, thefts will prevail everywhere in the country, and the people will be oppressed by famines. There will be no timely rains, and there will be great loss of human life. Kings must carry on their administration justly, paying attention to what is said above. The Māla (Pariah) rulers that govern us now are administering (the country) with injustice and partiality, oppressing respectable men. These Mālas (Pariahs) may take a lesson if the administration of the country by Dasaratha Mahárája is made known to them.

HINDU KESARI,
Madras,
Oct. 23rd, 1908.

Visvāmitra and the present Government.

26. Referring to the story of the visit of the king Visvāmitra to the forest residence of Vasishtā, his request to the latter to give him his Kāmadhēnu (a mythical cow which supplies all wants) in exchange for his kingdom, Vasishtā's persistent refusal to part with his cow, Visvāmitra's forcible seizure of the cow and the cow's indignation thereat and the consequent destruction of Visvāmitra's forces with the help of the armies she immediately created, the *Hindu Kesari*, of the 23rd October,

(received on the 18th November), observes:—Like murderers you cause various difficulties to Mr. Bal Gangadhar Tilak who is like the saints of old. Can you swear that it is just on your part to do so. Perhaps you think that it will not be requited. Whichever Puranas are examined, it is clearly set forth therein that the chief duty of kings is to treat respectable persons with consideration. But it is quite certain that the cruel deeds you commit do not find mention in connection with any place and any age. O, Feringhees, who govern (the country) persecuting saintly persons, Visvāmitra was not actuated by mean motives as you are. Unlike you, who oppress the people, Visvāmitra administered his kingdom impartially and very affectionately, levying taxes proportionate to the condition of the people without imposing unjust taxes like you. If, for the mere desire of getting the cow of Vasishta, Visvāmitra was subjected to so many difficulties, who can describe the fate of you, who have taken a vow to oppress saintly persons? What did Mr. Tilak write against your Government? Persecuting that saintly person who performs his religious duties regularly and is a great devotee of Siva (one of the gods of Hindu trinity) would only bring about your ruin. Therefore, O, Feringhees! Ask that saintly person for pardon for the great wrong you did him, and release that "mass of holiness." In ancient days, when Jarāsandha (a king of the Rakshasas) imprisoned saints and oppressed people like you, he was killed by Bhima. Did the mental distress of those eminent persons go in vain? Therefore, O, Hūna (European) rulers! Release Mr. Tilak soon.

JARIDAH-E-ROZGAR,
Madras,
Nov. 14th, 1908.

Anarchism in Bengal.

27. The following are some of the important observations made in the *Jaridah-e-Rozgar*, of the 14th November, in connection with the attempted murder of His Honour the Lieutenant-Governor of Bengal by a Bengali student:—In spite of the best endeavours on the part of the British Government to ameliorate the condiction of the Indians, and to grant them every concession and privilege without distinction of caste, creed or colour, these Bengalis will not give up their lawless habits. The raw, inexperienced Bengali students, who have only a superficial knowledge of matters political, come forward to bully and worry the innocent Europeans, and to commit all sorts of mischief. The secret conspiracies are, as a matter of fact, the work of not one individual but of a body of lawless characters. How ungrateful and treacherous are these Bengalis who in spite of the noble assurances of our King-Emperor and his earnest desire to administer the Government for the benefit of all will not give up their foolish ways? It is not known what is the real cause of the anarchism and discontentedness. Government has granted remissions in the various punishments awarded to the anarchists, and even acquitted certain accused such as Chidambaram Pillai, Mr. Subramania Aiyar, Tilak, Sirdar Ajit Singh, etc. It is a matter of great pride to the inhabitants of Madras that they have always kept themselves aloof from risings and insurrections which tend only to promote ill-feelings and ill-will between the rulers and the ruled. Government is not afraid of the threats of a handful of terrorists. These Bengalis will bring ruin on themselves by their misdeeds If Government were to make over temporarily the Government of India to the Bengalis, the country would be a hotbed of strifes and intrigues the next day. The Hindus and Mussalmans are sure to cross swords with each other as the Hindus are the bitterest foes of the Mussalmans. In proof of this, it may be cited that the Mussalmans have never taken part, and will never take any part, in the Hindu National Congress. The resentment of the Bengalis in the matter of the Partition of Bengal is but a further proof of their ill-feelings towards the Mussalmans. In short, it is well if the Bengalis put a stop to their lawlessness, and prove themselves loyal to the British Crown.

SHAMS-UL-AKHBAR,
Madras,
Nov. 16th, 1908.

Grant of increment to the pay of Native army.

28. The *Shams-ul-Akhbar*, of the 16th November, communicates to all ranks of the Native army the happy news of the approaching grant of increase in their pay, by the command of His Majesty the King-Emperor from the beginning of next year, in recognition of their loyalty and readiness for service. The editor advises the army to be grateful to His

Majesty, and in order to show their gratefulness to do their best to carry out the orders of their superiors. They should turn a deaf ear to the instigations of internal enemies, and exterminate the external foes of the Crown.

VI.—MISCELLANEOUS.

INDIA,
Pondicherry,
Nov. 7th, 1908.

The Maharaja of Benares on our boycott movement.

29. The *India*, of the 7th November *, writes:—The Maharaja of Benares has condemned in a letter to the *London Times* our boycott movement and demand for reforms. His view is that, if the people of the land of Bharata acquire *swaraj*, it will adversely affect the status of the many native kings who are now styled Maharajas and Rajas. First of all this Maharaja is not a crowned king like the Maharajas of Mysore and Travancore, but only a small zamindar. The title of Maharaja was conferred on him only in consideration of his parentage. So, we cannot see how he is in a position to judge of the conveniences or otherwise of crowned kings. When persons like the Maharaja of Baroda, the foremost of the native kings in point of civilisation, learning and knowledge, sympathise with the *swadeshi* movement, we are surprised to see zamindars like the Maharaja of Benares feel aggrieved by it.

In ancient times, zamindars and other nobles tried to oppose the progress of the people in France and other civilised countries and they suffered for it; the same will be the lot of the nobles who try to oppose the carrying out of reforms in our country. Just as a drowning man catches at a straw, the British officials rely on the help of these nobles and hope to crush the people with that help.

Then, again, one of the arguments of the Maharaja of Benares against the boycott movement is that if we boycott foreign goods, the foreigners will in turn boycott our goods which will materially affect our export trade. The only case in which this can happen is by the Englishmen deciding not to send for the raw products of our country. But if they do so, they will have to shut up all their factories the very next day! Will they eat mud after that? It is not India but the foreign countries that will be the losers by the stoppage of the export of raw products from India. But what is the use of blowing a horn into the ears of deaf men?

INDIA,
Pondicherry,
Nov. 7th, 1908.

The *Madras Mail* and the Moderates.

30. The *India*, of the 7th November *, observes:—Even the Moderates desire to have only *swaraj* for India. But these also want the people to help the British authorities and strengthen their hands. We agree with the *Madras Mail* in saying that this is a very anamolous position. It says: "How can we rely on the attachment to the British authority of those who do not want that authority to exist in the future? This is contrary to the ordinary principles of logic." Truly, those who desire to have *swaraj* are bound to stand aloof without acquiescing in British authority. Instead of this, if they express both the views, neither party can rely on them and they become traitors to the core.

INDIA,
Pondicherry,
Nov. 14th, 1908.

An excellent lesson.

31. The *India*, of the 14th November, observes:—Some days back the Emperor of Germany, between whom and the English King there is no love lost, seems to have expressed to a press representative that he had great love for England and that it was only owing to rancour that the English papers always depicted him as an enemy of England. This open expression of his of a new love for England has created grave suspicions in the minds of Englishmen and a London paper writes: "The German Emperor has expressed great love for us and so we must strengthen our naval forces." The meaning of this is that when our enemy begins to befriend us, it denotes a greater harm than we can usually apprehend from him and that therefore we must strengthen our position still more. This is the policy of a State and we should also follow

---

* Received in the current week.

the lesson taught by this London paper. Now the English King has sent out a message intimating his ardent love for the Indians. So we Indians should conduct our boycott and other efforts with more vigour than before.

INDIA,
Pondicherry,
Nov. 14th, 1908.

What becomes a just king?

32. The *India*, of the 14th November, says:—The Maharaja of Gondal has remitted customs duties to the extent of Rs. 2,50,000 for this year and has permanently cancelled another tax which used to fetch Rs. 48,000 a year to the State, in honour of his birthday and the twenty-fifth anniversary of his accession to the throne. Thus he has reduced the taxes payable by his subjects by nearly a lakh of rupees, and this really becomes a just king. But we, the subjects of the British King, have to pay a tax for everything except perhaps for our breathing, and thus not only get impoverished and die in large numbers from famine and plague, but have also to spend additional money from our own pockets to celebrate the birthday of our King! We do not know how long our condition is to continue like this.

SWADESAMITRAN,
Madras,
Nov. 18th, 1908.

Political offenders in England and in India.

33. The *Swadesamitran*, of the 18th November, writes:—Our readers already know that the women in England have been, for some time past, agitating for securing the privilege of voting for themselves and creating disturbances often with the help of the unemployed many. The acts of these, such as attacking the police, entering into and creating a disturbance in the Parliament, issuing handbills, arousing the feelings of the people and preventing the British ministers from speaking in any public place, are really acts prejudicial to the stability of the Government and so are also political offences. These women have not stopped with creating disturbances but have been personally attacking the ministers and they are helped by a set of desperados who would not scruple to commit any offence. Is there a graver political offence than this? Naturally, the evil resulting from the bold acts of these must be far more serious indeed than that caused by a lazy editor of a newspaper babbling something in a corner of his paper and this is not a fact unknown to the authorities. Still the fact that the period of punishment of persons accused of political offences in India is not less than five years, while persons wantonly committing similar offences of a far more serious nature in England are only sentenced to imprisonment to one or two weeks, clearly shows that the high civilisation of England becomes very narrowed as far as India is concerned.

INDIA,
Pondicherry,
Nov. 7th, 1908.

The loyal celebration in Madras.

34. The *India*, of the 7th November,* observes:—In replying to the address presented by the people of Madras to their Governor, Sir Arthur Lawley, on the 2nd November, he is reported to have said as follows: "I have been in other countries during times of war and I know of its horrors. When I compare this with the everlasting peace that the Indians are enjoying, I am led to doubt whether you, the people of this country, fully realise the value of this rare advantage." Does Sir Arthur Lawley, who said so, prefer enjoying permanent peace in India as a subject of the British Government to serving in other countries in a state of war and endangering his life? We wish to know if he likes the idea of relinquishing his rights as an Englishman in favour of those of an Indian in so far as political privileges are concerned. Why should we ask him? If we go and say to the subject of any other Government "British India is entirely peaceful without any kind of unrest and so will you become a citizen of British India?" he will at once reply, saying "what is the use of peace in a land which is not free? I will rather plough a land as a bullock than live in British India as a slave without any rights." We believe this fact is known to Sir Arthur Lawley too.

INDIA,
Pondicherry,
Nov. 7th, 1908.

What should we do?

35. The *India*, of the 7th November,* writes:—We, the inhabitants of the land of Bharata, have lost every kind of rights and have become slaves to a white race that has come from a far-off clime. The whole world deems it a wonder that thirty crores of us should be subject to a nation who are not even two lakhs in number. The other nations of the world do not, on this account, regard the

---

* Received in the current week.

Englishmen as a very strong and heroic nation. On the other hand, they have got a disgust and contempt towards us. The Indian is insulted wherever he goes. Every one spits at us. The world believes that these sheep called Indians can be ruled not by Englishmen alone but by any other race. So it will not do for us now to put on airs, because it will only create the laughter of others. The only principle on which every one of us, man or woman, should now act is that we should acquire independence for our land and live such a life that others will have a fear of and respect for us. We must remove any obstacle that may occur to prevent our following this principle. We should not care for happiness, respect or position in acting on this principle. Even if it should entail the loss of our wives and children, we must be prepared to risk it. He who cannot act thus is a eunuch and must not come forward as a follower of *swaraj*. He who is for liberty must be prepared to sacrifice everything but his soul. O Bharata! Do not care for any obstacle. Do not give up your eternal duty, afraid of bodily suffering. Even you must get rid of your slavery and sounding the trumpet of victory, you must give freedom to every race in the world which has been enslaved. By your act, mother Bharata must once more shine forth as the crest jewel of the world. So do not forsake the above principles.

INDIA,
Pondicherry,
Nov. 7th, 1908.

Our important work.

36. A correspondent of the *India*, of the 7th November,* observes:—"If we create a love for *Swadeshi* in the minds of the people, a desire for *Swaraj* will of its own accord grow among them. Our present rulers, the Englishmen, are doing their best to prevent the spread of this new spirit among the people. This is the only point on which we and our enemies are at logger-heads. But how long can they rule the kingdom by unjust deeds? How long can these foreign Englishmen, who try to conduct the Government against the will of the people, continue to remain in this country? The more these afflict the people by cruel deeds, the sooner will the latter get disgusted with the former. Alas! How many youngsters have been subjected to the cruelties of a jail life within the last three years! Will not their mothers and wives curse these whites with their tears? Manu has said that that kingdom, in which the women are made to weep by the misdeeds of the king, will be ruined very soon. What was the fate of Ravana? Was not Duhsâsana ruined by the curse of Drowpadi? The very day these English Whites began to sacrifice the lives of the youths of this country wrongly and unjustly their bad days also began. The very moment the king began to flout justice in ruling the country, the seeds of *Swadeshism* were sown in the country. So what is the use of our losing heart? The sooner we weaken the hands of these Englishmen, the more speedily can we accomplish our object. Brethren! *Swadeshism* is our chief weapon. We should help the growth of this by means of hand-bills and newspapers. We should be prepared to die rather than lead the lives of slaves hereafter.

HINDU KESARI,
Madras,
Oct. 23rd, 1908.

The Proclamation.

37. The *Hindu Kesari*, of the 23rd October (received on the 18th November), observes:—The difference between the "Jubilee" which took place ten years ago and the Proclamation of the 2nd instant, is that all the people had peace of mind then to some extent at least. Every street in our town was decorated then with festoons and flags bearing the portraits of the Emperor. Not only did the entrances of houses present bright inscriptions of "God save the Emperor," but all the people celebrated the occasion with rejoicings. But now, the people have no peace of mind whatever. While the country abounds in gagging Acts and in Acts intended for punishing great men and in Judges who do not administer justice impartially, and while the country is being governed unrighteously, and the people are wailing loud, who wants the "Proclamation" of the Panchama of the Panchamas? For us, who are waiting to be relieved from the oppression of these wicked Feringhees, their festival is equivalent to death. As an illustration for the said statement, there was heavy rain on that despicable day. Shastras proclaim that it is inauspicious that rains should fall on happy occasions. Rulers who oppress people will be

---

* Received in the current week.

always attended with misfortune but never with good fortune. According to the expression "Mind gets perverted when overtaken by calamity, the perversity of our rulers in crushing us is for their own ruin." Unless these wicked Mala (Pariah) rulers crave God's pardon for the cruel actions committed by them, give back to us the rights wrested from us, and govern us justly, levying taxes just like the righteous kings of old, and conferring appointments without observing any distinction between the Christians and ourselves, it is not possible for these Panchama rulers to retain the country. For, God cannot brook injustice, and moreover He will put an end to kings like our Mala (Pariah) rulers who ill-treat His devotees. For instance, in olden times when Kārtavīryārjuna (a king of the Rākshasās) grew arrogant and oppressed (the people) as these Mala (Pariah) rulers oppress Bal Gangadhar Tilak, Vishnu (one of the Hindu trinity) incarnated as Parasurama, killed that wicked person and further extirpated the Kshatriyas twenty-one times. Note this, Hūnas (Europeans)! You are persecuting good persons foolishly without realising the result thereof. If we quote from our Puranas, the fruits of your evil actions will be clear to you.

O, Malas (Pariahs)! If you intend to be happy, you must first give up the mean action of putting good men in prison. Secondly, you must grant us equal rights with your own people impartially. Else, you are sure to be ruined. Thirdly, the Malas of your race outrage our high-class women and in such cases, you not only let off wicked persons with partiality but declare that our high-class women who are pre-eminently chaste and virtuous, are adultresses. Will the sorrow of such virtuous women, whom you have so treated, go in vain? It will not certainly go in vain? You cannot but reap the consequences of such horrible deeds within a short time. Would you be considered honest persons, you Mlecchas, who have committed evil actions such as the oppression of saintly persons like Tilak, the outrage on virtuous family women like Vīranvati, the discharge of wicked persons, the introduction of unnecessary and cruel Acts, etc. You would never be considered so. There never existed mean kings like you at any time. What great sin have we committed in our previous birth, to be subject to such a base administration! When might God cast a kind glance on us and relieve us from your troubles! When may we attain freedom? When may the sacred India come to be ruled by kings like the ancient statesman-like kings in supersession of your (Mleccha non-Hindu) Government.

SWADESHABHIMANI,
Mangalore,
Nov. 16th, 1908.

The King's message.

38. The *Swadeshabhimani*, of the 16th November, expresses great satisfaction at the King's message and hopes that the policy therein enunciated concerning the increased employment of Indians in administrative posts and increased representation of public opinion on the Councils will be soon accomplished.

SWADESHABHIMANI,
Mangalore,
Nov. 16th, 1908.

The Transvaal Indians.

39. The *Swadeshabhimani*, of the 16th November, draws attention to the various sufferings to which the Indians imprisoned for transgressing the provisions of the Immigration regulations are subjected and says that these heroes are suffering for the cause of India, as a whole, and their success in their struggle will not only establish the rights of the Indians as British subjects but will raise them in the estimation of the world. It is therefore incumbent on the people of India to give them their moral support by holding meetings to pass resolutions sympathising with the sufferers and calling upon the British Government to put an end to the high-handedness of the Transvaal Government. The situation has also a lesson to teach the Hindus, Mussalmans and Parsees of India to unite together for their common good.

MANORAMA,
Calicut,
Nov. 13th, 1908.

Attempt to shoot the Lieutenant-Governor of Bengal.

40. The *Manorama*, of the 13th November, strongly condemns the recent dastardly attempt on the life of Sir Andrew Fraser, Lieutenant-Governor of Bengal.

[Issued, 24th November 1908.]

CONFIDENTIAL. **No. 48 of 1908.**

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 28th November 1908.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

I.—FOREIGN POLITICS.

PAGE

India and Turkey .. 830
We are for it .. *ib*
Indians in the Transvaal .. 831
The race problem of the Empire .. *ib.*

II.—HOME ADMINISTRATION.

(*a*) *Police*—

Administration Report of the Madras City Police .. 832

(*b*) *Courts*—

India sedition case .. *ib.*
Tellicherry-Mangalore Sub-Court .. 833

(*k*) *General*—

Sympathy in Arms Act administration .. *ib.*

II.—HOME ADMINISTRATION—*cont.*

PAGE

(*k*) *General*—cont.

Strong measures .. 835
Special measures .. *ib.*
Anarchism in Bengal .. 836
Treatment of the Bengal situation .. 837

VI.—MISCELLANEOUS.

Muhammadan claims .. *ib.*
The Indian National Congress .. 838
Arabindo Ghosh .. *ib.*
India under the Crown .. 839
The congress and conferences in Madras .. *ib.*
Word to Nationalists .. 840
India and the unemployed in England .. 841
Expansion of ideas .. *ib.*
Another steam service .. 842

VERNACULAR PAPERS.

I.—FOREIGN POLITICS.

PAGE

Turkey and the European Powers .. 844

II.—HOME ADMINISTRATION.

(*b*) *Courts*—

Our Subordinate Magistracy .. *ib.*
The conviction in the *India* sedition case .. 845
Bezwada sedition case .. 846

(*k*) *General*—

The appointment of Mr. C. Ramalinga Reddi in the Mysore Educational Service .. *ib.*
The present anarchism in India and the officials .. *ib.*
A veterinary dispensary to be opened in Malabar .. 847

II.—HOME ADMINISTRATION—*cont.*

PAGE

(*k*) *General*—cont.

Wild animals and gun licenses in Malabar .. 847

V.—PROSPECTS OF THE CROPS AND THE CONDITION OF THE PEOPLE.

The "unemployed" problem .. *ib.*

VI.—MISCELLANEOUS.

The Christian missionaries and the Hindus .. *ib.*
The celebration of the Proclamation Jubilee .. 848
Our past and present .. *ib.*
The Indians in the Transvaal .. *ib.*

ENGLISH PAPERS OWNED BY NATIVES.

I.—Foreign Politics.

The Indian Patriot,
Madras,
Nov. 20th, 1908.

India and Turkey.

1. The *Indian Patriot*, of the 20th November, writes:—"The news that a company to establish commercial relations between India and Turkey has been established at Constantinople will be received with great joy by Indians. It is the first of its kind in European Turkey, and Indians will be happy to have commercial relations with a power which has contributed towards elevating the East by its brilliant example. Commercial relations will tend to bring several prominent Turks and Indians together, and while the Indian will look in and see how they manage an Empire up in Constantinople, the Turk would pause and enquire what all this noise is about in a country where he has come to push on his trade. Muhammadans in India, who are among the foremost of our traders, would gladly enter into trade with Turkey, and orthodox Muhammadans will even ascribe peculiar merit to the goods that come from the land whose ruler is the representative of Allah on earth. To us the chief interest lies in the educative influence that such relations will have upon India. Any Indian who goes to Turkey will never fail to be struck with the entire change of political atmosphere in that country; and he will naturally enquire how they manage their affairs and whether they manage them at all well enough. An intelligent merchant like Mr. Broacha, for instance, who has a good deal of political insight and wisdom, will learn a good deal from a story of Turkey, and the ambition within the man will surely be awakened, and the demand for a voice in the administration of his country will grow all the more with a consciousness in him that his demand is deserving, when, having seen with his own eyes how well the bearded Turk drives the administrative machinery, he asks that he might be given an opportunity to try his hand in the matter."

The Indian Patriot,
Madras,
Nov. 18th, 1908.

We are for it.

2. The *Indian Patriot*, of the 18th November, writes:—"The protest that the Muhammadans in the Transvaal have made against General Botha's allegation that they had not participated in the resistance to the anti-Asiatic legislation, is yet another proof, if proof is needed, of how bitterly the Transvaal legislation is felt by the Indians. It is a struggle for life and death that is going on in South Africa, whether the Indian should take leave of all that ennobles a man and be content to be a slave, or, whether he should stand up and suffer for his rights. So long they have done the latter, and the wind has yet to change which is to create any doubt as to their fixed programme. General Botha's assertion that the Muhammadans did not participate in the resistance is a reflection on the Muhammadan race, as a whole. It means that they are so low down the scale, that they never cared whether they are freemen or slaves; for, when such an obnoxious law as the Asiatic Registration Act is passed and those against whom it is passed do not protest against it, they forfeit all claim to be respected. We never thought the Muhammadans would ever keep back from the struggle, for the simple reason that the struggle in the Transvaal was not of the Hindu or the Parsi or the Muhammadan, but of the Indian. It was not religion but politics that lay at the root; and whatever interested persons may say or do, so far as politics is concerned, race and colour and creed will all give way, and every man will stand shoulder to shoulder as a citizen protecting his own rights and protecting the

rights of his countrymen. And so far as the Transvaal question is concerned, it is a mockery to say that the Muhammadans have ever flinched from throwing in their lot with the Hindus.

"In India, too, the day is not far when the Muhammadans, as a whole, would throw in their lot among the Hindus and, as far as politics is concerned, learn to look at the question as an Indian and not as a sectional one.

"* * * * *"

THE WEST COAST SPECTATOR, Calicut, Nov. 21st, 1908.

Indians in the Transvaal.

3. The *West Coast Spectator*, of the 21st November, writes:—"The Supreme Court of Transvaal has set aside the conviction and sentence of three months' hard labour passed on Mr. Gandhi and fifty-three other Indians, for re-entering the Transvaal after deportation, on the ground that they were residing in the Transvaal when the Registration Act was passed. Now that the Act has been declared inoperative in the case of Indian residents, the unscrupulous Boer may find other means to persecute Mr. Gandhi and his following. But it has by this time become clear that our countrymen in the Transvaal are not going to submit to the unreasonable demands of the Boer. They are prepared to suffer again. And under the circumstances it remains to be seen what the Imperial Government are going to do, and how long it is going to permit its subjects to be maltreated by the Boer. Are we to understand from the Imperial Government's half-hearted protests to the Transvaal that it has even less power to interference with a Government which is subordinate to it than with foreign Governments? If that is really so, the treatment of our countrymen in the Transvaal is the strongest reason for giving us self-government. If the Government at Home is powerless to protect its Indian subjects it should at least give the latter power to protect themselves. And since the present Government of India is equally powerless with the Imperial authorities, the conclusion that only a self-governing India will be in a position to safeguard her interests abroad is irresistable. It is most scandalous that while self-government is denied to India by her rulers on the ground that her interests are better safeguarded by them than her own children, they (the rulers) should demonstrate their inability to safeguard India's most elementary interests. We ask Englishmen and others who hold that India should, for ever, be a dependency of Great Britain, to consider this aspect of the question."

THE INDIAN PATRIOT, *Madras*, Nov. 26th, 1908.

4. The *Indian Patriot*, of the 26th Nevember, writes:—

"* * * * *

The race problem of the Empire.

"The Imperial Government have yet done nothing to vindicate the status which Indians consider to be theirs by right of birth and connection; and the reply given by the Under Secretary for India to Mr. Harold Cox shows that they are content to acquiesce in the determination of the Colonists to deny rights to Indians in the Colonies, while themselves enjoying every right in India. If Indians cannot have rights in the Colonies, they are bound to insist on the exclusion of the Colonies from India. Their position in this respect is perfectly legitimate and logical. For the Imperial Government to say that they will allow the Colonists to have their own way, while doing nothing to help the Indians, is a monstrous evasion of their responsibility. Such an attitude on their part can never improve the feeling of Indians. If they cannot directly dictate to the Colonies, they must indirectly enable Indians to enforce their rights by giving them protection against the encroachment of colonials on what belongs to them in their own country. Indifferent answers to questions in Parliament will not convince Indians that the Imperial Government have done their duty by them; and so long as it preserves its present attitude, it merely leaves the colour problem of the Empire to grow and tor gadually become incapable of a peaceable settlement."

II.—HOME ADMINISTRATION.

(a) *Police.*

THE HINDU,
Madras,
Nov. 27th, 1908.

Administration Report of the Madras City Police.

5. The ***Hindu***, **of the 27th November, concludes an article on the Administration Report of the Madras City Police with the following remarks:—"These figures are highly discouraging, and point to a high state of inefficiency. If the Police of the City would only show half the vigilance and zeal they show in nuisance cases and boys' meetings, for the prevention and detection of crimes against property, the citizens of Madras should enjoy better security than at present."**

(b) *Courts.*

THE WEST COAST SPECTATOR,
Calicut,
Nov. 18th, 1908.

India sedition case.

6. The *West Coast Spectator*, of the 18th November, writes:—"The conviction and sentence of five years' transportation passed on Sreenivasa Aiyangar, accused in the *India* sedition case, which ended in the Madras High Court on Friday last, is one more instance of the course which justice has of late been taking in Indian sedition trials. The defence laboured under several disadvantages. To begin with, the composition of the jury was highly unfavourable to it. The Crown exercised its fullest right of challenge, and succeeded in getting a jury composed of *eight Europeans* and one *Indizn*, a *Government servant.* All the jurors, except one, the Indian, were innocent of the language in which the alleged seditious articles were written; and had to rely on the translations of the Tamil Translator to Government, the accuracy of which was challenged by counsel for the defence. Other 'seditious' articles, which the Chief Presidency Magistrate refused to incorporate in the charge at a later stage of the preliminary trial, were allowed by Mr. Justice Munro to go in evidence in spite of Mr. Cowdell's protests. Mr. Cowdell's defence was a very able one, and he placed before the jury several extenuating circumstances. He proved that the accused's offence was a purely technical one. The responsibility of the paper no doubt rests with the accused by reason of his name having been registered under the Press Act, but there was absolutely no proof of his having written the articles, or even of his having had any knowledge of them when they appeared in print. A Tamil scholar, under whom the accused was studying, moreover, testified that he was incapable of writing idiomatic classical Tamil. And other respectable witnesses also testified to the fact that the accused was only a clerk and had only a general management of the affairs of the paper. Yet another witness testified to the fact that the accused had no means to carry on the paper. But the Judge overlooked all these extenuating circumstances and awarded the accused the punishment which is, we think, out of all proportion to his offence. The fact that the original case itself is tried in the High Court, there is *no appeal* such as was possible in Chidambaram Pillay's case is another hardship. The attitude of the Crown towards the accused, we extremely regret, savoured of vindictiveness. The Crown Prosecutor pressed His Lordship for an exemplary punishment 'in view of the present serious condition of things which prevails.' As Mr. Justice Davar observed, the other day, in the course of the *Kal* sedition trial, the Crown ought not to be vindictive in such cases. 'The serious condition of things which prevails' will only be aggravated when our law courts and the Government are disposed to show no mercy to persons accused of sedition. The Government would have shown highmindedness and true statesmanship if, instead of gathering during many months articles deemed seditious appearing in *India*, it had, on obtaining first intimation of the offence, taken action under section 108, Criminal Procedure Code, and saved the poor man by giving timely warning."

THE WEST COAST SPECTATOR, *Calicut*, Nov. 25th, 1908.

Tellicherry-Mangalore Sub-Court.

7. The *West Coast Spectator*, of the 25th November, writes:—"There is a rumour current that the Madras Government has called upon the District Judges of North Malabar and South Canara to submit reports, in consultation with each other regarding the establishment of a Subordinate Court somewhere between Tellicherry and Mangalore (the place to be settled upon later on) in order to give relief to both the District Courts which have been, for some years past, overworked. Rumour has it, that the new court might spring into existence at an early date either at Kasaragode or at Hosdrug. But we hope those responsible will take into consideratien all the circumstances before passing any definite orders in the matter. Of course, the Mangalore bar has been agitating to get such a court located in Mangalore, and the Tellicherry bar has been agitating to get it at Tellicherry, and the friends and supporters of either party might have a good many arguments to launch in favour of their claim. But an impartial view of the situation is what we want. We believe it is a matter well known to the Government that the people of Kasaragode taluk, in South Canara district, are more than 75 per cent. of them Malayalees. Their language is Malayalam, their customs and manners are Malayali—nay there is absolutely no difference between the people of Kasaragode taluk and those of North Malabar, their court language is Canarese and not Malayalam—a thing which causes very great inconvenience to them. In the Kasaragode taluk there are big Malayalee jenmies such as, Thayakat Mana, Kototh, Echikanath, Venga and others, not to speak of the Rajas of Nileswar and Mayipady who are all Malayalees. All these jenmies, who pay thousands of rupees assessment and the great bulk of their tenants are Malayalees and they are compelled to conduct their litigations in the Canara courts in a language not known to them. They are in fact compelled to learn Canarese if they wish to know what transpires in their cases in court. Seeing all this, one is tempted to ask why the Kasaragode taluk is not added to North Malabar and a permanent Sub-Court given to Tellicherry. By doing so, the congestion of work in the South Canara District Court might be removed; and the people of Kasaragode would, in general, we feel certain, welcome the change. If in answer to this it be said that the mere removal of the Kasaragode taluk for judicial purposes from South Canara will not give ample relief to the Mangalore District Court, we might even suggest that some small portion or the whole of Puthur taluk might also be added on along with Kasaragode to North Malabar. Here again the difficulty regarding language might be suggested against this. But that is a difficulty which we can't help. There cannot be however any doubt that a permanent, and not an itinerant, Sub Court is the one that all parties concerned would desire and that too either at Tellicherry or at Mangalore and not at any other place. Looking to the large profits resulting from the administration of civil justice, what is desirable is to have a Sub Court in each of the two towns. If the Government is not going to grant that, let us hope all the above circumstances will be considered in deciding the location of the proposed Sub-Court."

(*k*) *General.*

THE HINDU, *Madras*, Nov. 21st, 1908.

Sympathy in Arms Act administration.

8. The *Hindu*, of the 21st November, writes:—" . . . . From the way the Act is administered, one would fancy the Government were mortally afraid of a general uprising on the part of our inoffensive, under-fed, long suffering and law-abiding ryots, were but a few more of these licensed to possess arms which they require for no other purpose than to scare away the birds and beasts which destroy their crops and their livestock. The Indian ryot, as the Government ought to know well enough without being told, is very differently constituted from the aggressive, war-loving and intractable frontiersman of the Himalayan rocks. The latter, as we have just been told, is ready to pay hundreds of rupees for a rifle of the very latest pattern, and this is because his object is a war, or at least a raid.

The Indian ryot, on the other hand, would be content with an antiquated musket, so long as he could bowl over with it a prowling cheetah or scare away by means of its report a flock of sparrows that he found devouring his grain. Not only would he never dream of levelling that antiquated musket against a mighty Sirkar, but he would drop it with trembling hands at the mere approach of a rural Policeman. But even more ridiculous than the apprehensions of the Government as to the results that would eventuate from scattering a few guns for self-protective purposes among the peasantry are the methods of distribution in respect of the licenses which are annually issued or renewed. We have heard of districts in this Presidency in which licenses are distributed in utter disregard of the actual protective requirements of the population. Licenses, comparatively speaking, are distributed freely in towns and coastal tracts where there is little or no need of arms for the protection of crops, whereas, on the other hand, the most unjustifiable niggardliness is shown with regard to hill and jungle tracts, where the agriculturists have to wage constant war against gramnivorous and frugivorous birds and predatory beasts. For an example, we might cite the case of Malabar, in certain hilly and jungly taluks of which serious destruction to cultivation has been caused by wild pigs these past few years. For several years, the Arms Act had been administered in the district with extraordinary rigour, and the instincts of wild beasts and birds seem to have told them that conditions have changed in their favour, so that they could carry on their depredations with impunity. The sad plight of the cultivators was brought to the notice of Mr. W. Francis, I.C.S., the present District Magistrate, and this officer issued a few months ago a circular, in which it was stated that, while the number of licenses could not be increased, the District Magistrate was prepared to sanction licenses being transferred from persons who had no use for them to ryots who really needed arms to protect themselves and their property against the depredations of wild beasts. This was rather a curious circular, and we are not at all surprised to learn that it remained inoperative since, among a people who find it extremely difficult to obtain sanction to arm themselves, in the words of the Volunteer motto, for 'Defence not defiance,' it would need an exceedingly rare degree of philanthropy on the part of a licensed individual to make over his license to another with not the slightest prospect of his ever again securing another for himself, however much he might subsequently require one. Mr. Francis, however, did not apparently intend his circular as a means of tantalising those in whose interests it was understood to have been issued and his genuine sympathy with the cultivators is proved, by a further measure he has now adopted on realising that the previous one had failed of its purpose. While recently touring in the two Moplah taluks of the districts, he had opportunities of seeing for himself the helplessness of the ryots against the bold depredations of wild pig, and he has ordered the issue of 100 new licenses in Ernad and 200 in Walluvanad for guns intended to be used exclusively against pig. One of the conditions attached to these special licenses is that the four feet of every wild pig destroyed should be produced before the Tahsildar of the concerned taluk and burnt in the presence of that officer, who will maintain a special register. By this means, an account will be kept of the numbers of wild pig thus destroyed, and we presume that these special licenses will be withdrawn on its being found that sufficient numbers of wild pig had been placed out of harm's reach. The action of the District Magistrate, which is sympathetic so far as it goes, shows also with what excessive and unreasonable rigor the Arms Act is expected to be worked in the country. We have also received accounts of applications for licenses in towns and cities made by householders for self-protection and protection of property being refused on no assignable grounds. Such applications are in many cases subject to be granted or rejected on the report of inferior officers of Police and the representation of the applicant carries little weight unless backed by the recommendation of such a Police Officer. This mode of administering the Arms Act is productive of much hardship, and we hope the Government would see their way to direct a reasonable relaxation of the present rigor."

THE INDIAN PATRIOT,
Madras,
Nov. 24th, 1908.

Strong measures.

9. The *Indian Patriot*, of the 24th November, writes:—"While admitting the necessity for strong measures for dealing with the new anarchical developments, we are bound to warn the Government of India against acting on the advice of men who have lost their commonsense as well as their legal sense; for it is men of this description that have come forward with advices and have been thanked by the Viceroy for their zeal. The Chamber of Commerce, the Trades Association, and the Anglo-Indian Defence Association are the three bodies that have made a joint representation to the Viceroy, and been promised consideration of their proposals; and we must confess that we have been surprised at the blind manner in which they suggest remedies against anarchism. The difficulty that has been so far experienced is not so much in punishing the anarchist, but in finding him out, and tracing his connection with other anarchists and discovering their whole plot, its entire extent and ramifications. To send a man to jail or to the gallows after a swift trials, and sentence is easy enough; but swift trial free from the safeguards which the accumulated wisdom and experience of law-givers have provided for the protection of the innocent, will not affect the actual criminals who are not detected and brought to trial. And no means is suggested for tracking down criminals with more success than now seems to attend the efforts. The underlying mistake of the recommendations we have referred to consists in devising a remedy on the strength of a singular experience. The murder of approver Gossain has been enough for people to gravely suggest an amendment in the law of evidence making an approver's statement, which has not been subjected to cross-examination, admissible as evidence. But this is the first case of an approver being murdered, and may probably prove the last. But the testimony of approvers will have to be taken frequently, and such testimony may affect the fate of many people charged with crime. The possibility of an approver being a more reliable witness than any other class of witness is not to be contemplated without grave concern. Witnesses are commonly found to break down in cross-examination, to contradict themselves, and to expose themselves to criminal prosecution for perjury; and no value is attached to the evidence of a witness unless he has been duly cross-examined. We do not believe that many serious men can be found who will contend that this is not a very necessary safeguard against the lives and liberty of innocent men being sworn away by unscrupulous witnesses. An approver's testimony, though legally admissible, is always received with caution, for the simple reason that his object in coming forward and swearing against another is to save his own neck; and it is impossible to attribute to him much of disinterestedness or zeal for justice. The approver, notwithstanding his usefulness in sometimes procuring the conviction of a guilty person or persons, belongs to a class which is despised throughout the world; and it is impossible to give his untested testimony a value superior to that of the ordinary witness, not excluding the expert in any particular department of knowledge. When there are enough means available to Jail Superintendents and the Police to guard their approvers from danger, it seems hardly necessary to tamper with the Evidence Act which is based on a larger wisdom and experience than can be claimed in connection with the murder of Gossain. Another suggestion proceeding from the same source is for a modification of the law of conspiracy, as if any criminal conspiracy, which has been discovered, has escaped punishment owing to any defect in the law. The amateur lawyers of the Chamber of Commerce and the Trades Association have a good deal more to learn of law before they can offer useful advice to Government on legal matters. But the fact that their suggestions have been promised consideration by the Viceroy makes us somewhat nervous about the development of legal erudities seriously affecting the lives and liberties of peaceful subjects."

THE MADRAS STANDARD,
Madras,
Nov. 26th, 1908.

Special measures.

10. The *Madras Standard*, of the 26th November, writes:—"The Government will soon adopt some special measures to put down crime in Bengal. Whether these measures will be so shaped as to make them applicable to all

India or not we do not know. If what the mercantile bodies in Calcutta say gives us a clue to the new policy, we may remark that what the Government have in view is the forging of a special weapon or weapons to destroy anarchism in Bengal. Anarchism and sedition must be put down with a strong hand. But the difficulty arises when the question of means is faced. . . . . . It has long been suggested that a special Court should be erected with special powers to deal with the new crime. But it is well to remind the authorities that the criminals and the would-be criminals who are to be directly dealt with are only a few in number, but that the laws we are referring to are so stringent and comprehensive that they will affect the liberties of all. Government should, therefore, deeply ponder over the situation before they enact unpopular laws and add to the existing discontents. But to one remedy we have often called attention in these columns. If the Government enlist the active co-operation of the people by taking them into their confidence, society can be rid of the anarchists. We are glad to see that a Calcutta paper also suggests the same plan of campaign. In the course of an article on 'political crime and the people' the ***Indian Nation*** says:—'The people and the authorities should however act in concord in the matter. We suggest that His Excellency on his return to Calcutta should have an informal conference with the leading Bengalee citizens of the town, at which the situation could be freely discussed. An attitude of aloofness and suspicion would, we venture to think, be a grave mistake, only less unwise than the viewing of the situation through the eyes of the police. We feel sure that the response to such an invitation from His Excellency would be spontaneous, unanimous and rich in results; and that it would at this stage be a statesmanly act on the part of Lord Minto. But should it not be so, the responsibility would still rest with us to purify without delay or compromise that atmosphere in Bengal in which political crime is born. For we owe it more to ourselves and to our country than to the Government of India.' We agree with what our contemporary says, and we hope that something will soon be done in this direction."

THE WEST COAST SPECTATOR,
Calicut.
Nov. 25th, 1908.

Anarchism in Bengal.

11. The *West Coast Spectator*, of the 25th November, writes:—"Mr. Tilak has been hurried away from India for a six years' exile for saying that the bomb is but a symptom of a deep-seated disease, which calls for constitutional, not symptomatic treatment. The Government has tried repression for a good while now, and the police have been a very terror. Newspapers have been prosecuted, and meetings proscribed. Yet the hand of the assassin is as busy as ever. What is it that has brought about such a radical and revolting change in the character of the meek Bengalee? What accounts for such a huge and spontaneous demonstration by men and women over the funeral of a murderer? The Anglo-Indian official and publicist do not stop to study the psychology of the phenomenon, but only cry for more repression. A special Court with plenary powers to try political offenders—demand some. A special Crimes Act—cry others. Close the Native Colleges—cry yet others. And every one asks, why don't the law-abiding citizens do something to prevent all this! It is little use to argue with persons in hysterics. But it needs little sagacity to observe that repression cannot solve the problem. And the peaceful and educated citizens cannot help, however they may wish to. They are a discredited people. They have, loyally and soberly, offered advice for a quarter of a century—advice which, as the true representatives of the masses they alone could offer, but which was repeatedly and most insultingly spurned by the Government. And now, they are to help to clear the situation! And all the while, they too are suspected, and not allowed even to meet together for a peaceful and constitutional demonstration, as for instance on the last Partition Day, October 16th. The only solution lies in sympathy and conciliation. What a tremendous outburst of wholesome feeling would have been caused if at least one political prisoner, Mr. Tilak, had been released in connection with the King's Message and its mention of 'Royal clemency'! As for Bengal, the undoing of the Partition, which now every one acknowledges to be an error would be a hundredfold more

potent than twenty years of repression. But there is 'prestige'! And 'the ideas of orientals' who, it appears, mistake concessions for a sign of weakness! What a pity that our rulers have lost the statesmanship of their fathers, and their genuine passion for freedom! We are offered a few more seats in the legislative councils, and one or two of the higher appointments, and it is expected that these sops will satisfy a nation awaking to a consciousness of power and anxious for a complete self-expression! Since writing the above, we have read the Viceroy's announcement in his speech to the talukdars of Oudh, that the Government will 'forge special weapons' to deal with anarchism. And the *Englishman* declares it as 'our firm conviction that wholesale deportation at the present moment is the best way of dealing with the case.' By and by, he says, new laws may be made 'sweeping away technical absurdities' and then some of the deported men may be brought back 'to figure for a while in the dock before entering upon a more lengthy sojourn in less pleasant confines.' Could shame-facedness go further? All these summary methods mean only this—a free hand to the police. The story of the Midnapur bomb conspiracy is, unhappily, too fresh in people's minds."

THE INDIAN PATRIOT,
Madras,
Nov. 26th, 1908.

Treatment of the Bengal situation.

12. The *Indian Patriot*, of the 26th November, writes:—"We have repeatedly pointed out the necessity of Government acting in concert with the leaders of the people in devising measures to suppress the anarchical developments in Bengal. We have done so from the conviction that such concerted action will be more effective, because it will best isolate anarchists and prevent their getting any kind of sympathy from the people at large. Every intelligent man in Bengal who has not been seized with the new fanatic spirit must devoutly desire the extermination of the brood; but any action of the Government, taken without the co-operation of the people and in disregard of them, is likely to prove less effectual and to a certain extent unpopular. . . . . Mere repressive measures there have been enough in Bengal; but in taking these measures the people have been left out of account. Let them now be made to realise their responsibility as much as the Government does its own, and let both join with the feeling that the interests of the nation as much require to be safeguarded against anarchy as the interests of the Government. By such joint action the anarchist will soon find that he can have no place in society, and that he will be hunted down alike by the people and by the agents of Government. It will also prevent annoyance to any class of peaceful people, some of whom it is obvious, have badly suffered on account of the acts of anarchists, and to the extent they have suffered consternation has spread among the people at large. The Policeman's baton may be laid aside if the people are in concert with authority; and we have every confidence that the Viceroy will succeed if he but makes the attempt."

VI.—MISCELLANEOUS.

THE WEST COAST SPECTATOR,
Calicut,
Nov. 21st, 1908.

Muhammadan claims.

13. The *West Coast Spectator*, of the 21st November, writes:—"When will our Muhammadan brethren learn to be self-respecting and to look at public questions from a commonsense point of view? In spite of the warnings of their real well-wishers, they seem to be bent upon carrying their sectarian campaign to its bitter length. They seem to think that their interests are diametrically opposed to the interests of other communities; and the Indian Moslem League is encouraging the Muhammadan to stick to the 'mendicant policy' and to crave for special favours of the rulers. Not discouraged by the rebuff the recent Moslem deputation received at the hands of the Governor of Bombay, the All-India League has again passed a resolution praying 'that the Government may be pleased,' in view of the rights of the Muhammadans, to appoint Muhammadan Judges in the High Court of Bombay, the Chief Court of Burma and the Judicial Courts of other provinces.' We are surprised to see

such a demand emanating repeatedly from a body claiming to be the advocate of progress and reform. No word is sufficiently strong to condemn a proposal which seeks to lower the prestige and strength of our High Courts by substituting class favouritism for selection on the ground of ability and knowledge of law. As Sir George Clarke very rightly observed to the deputation that recently waited on him, in making appointments to the High Court, the Secretary of State should be guided solely by an earnest desire to secure the best available judicial talent. 'Unless a departure from this most salutary principle were accepted, it is not possible to lay down,' said His Excellency, 'that a particular community should always be represented in the High Court. I need not say that no one is born with a knowledge of law, which can only be acquired by study and practice. There is, therefore, nothing to prevent a Hindu or English Judge from becoming an expert in Muhammadan law.' Let us hope that the Government of India will, like Sir George Clarke, set its face strongly against, and condemn, in no unequivocal terms, the mischievous demands of an unreasonable class which, if granted, would be fraught with most serious consequences."

THE HINDU,
Madras,
Nov. 23rd, 1908.

The Indian National Congress.

14. In a leader on the coming Congress, the *Hindu*, of the 23rd November, says:—" . . . . All thoughtful men in the country will accept the ideal which the moderate leaders have set up for realisation in practical politics, viz., self-government on colonial lines. It is also beyond dispute that political agitation in the country must be strictly confined to constitutional methods and must be carried on subject to the laws of the country, and in a legitimate, open manner. With these necessary conditions, all those who wish to labour for the regeneration of the country must endeavour to work in harmony and with a brotherly spirit. What is it that two separate Congresses are supposed to achieve? A single Congress representing all interests in the country, and all shades of opinion, is the only way of focussing the collective sentiments and voice of the nation, and to the extent to which it is a true mirror of the state of things in the country, it would be a potent factor of helpfulness to the Government and be an instrument calculated to promote the best interests of the people and of the Government. The one institution to which the Indian National Congress has always been likened, the ideal to which its promoters have always attempted its approximation from the very commencement, has been the British Parliament, although there are great and vital differences in functions and other matters between the two institutions. The value of the Indian National Congress, so far as it is able to achieve anything whatever, is in its being able to represent every shade of opinion in the country and every national factor which has an important bearing upon the welfare and government of the people . . . ."

THE INDIAN PATRIOT,
Madras,
Nov. 24th, 1908.

Arabindo Ghosh.

15. The *Indian Patriot*, of the 24th November, writes:—"Yet another and a most touching account comes from Bengal, and that is the account of our interview which an old class-mate of Arabindo Ghosh had with him. Within the walls of the prison for nearly a year, Arabindo has changed, and when the old Cambridge fellow saw him, it was only to be surprised and to recall those days of 'responsible indifference,' when Arabindo used to shine among his fellows as a fine classic scholar, and be the object of admiration and love of his 'class-mates'— that love and admiration which the boy feels for his superior fellow, and which are as pure as they are unaffected. The gloom of the gaol must have surrounded him with ten times its heaviness after the departure of Mr. Ferrers who led him to those bright days of a College life when life was golden and the future was one remarkable expanse of flowers and charms for the young aspirant, and love and distinction awaited him outside the College walls, and a thousand other things which only a mind, surrounded by the pictures of a glorious past, could fondly imagine, and such a mind belongs only to the scholar. 'He is very much talked of at home yet,' said the English friend; and that he should have all the way gone to the gaol and most 'specially' solicited an interview with his old 'fellow,'

charged with a crime which would turn the most sympathetic heart away from him, is the best illustration of how commandingly comprehensive must have been Arabindo's influence among his college-fellows. And, indeed, the rapid ascent which Arabindo Ghosh made in the estimation of his fellow men does explain that he has in him that inexplicable, yet all resistless, charm which makes a man a born commander over others. It is when we see such flashes of an intellect which has kept many of us in admiration for a long time, just as it has kept his school-fellows long years ago, that we feel most painfully for Arabindo Ghosh, admiration for the man, horror of the crime he is charged with, and almost feverish anxiety as to the result of his trial, all tending to give rise to feelings of the most painful kind. That he has yet a hold on many of his countrymen's hearts is explained by the magnificent sum of money which, at his little sister's plaintive cry, went rolling up to her house; that he is still an object of admiration even to his enemies is best illustrated by the most brilliant references which Mr. Norton made to him while arguing the case against the accused. There are many who hope that he would be able to come out of gaol, his character all the better for the severe scrutiny it had in a public Court of Justice. There is no doubt that some of his best friends are now ashamed of him, but until the charges are proved, one need not be ashamed at all, and it will be some consolation for Arabindo to know, if he is innocent, that those whom he worked for, in his own way, love him yet, just as his school-fellows love him, and they pray that he may come out with a clear character, without which the greatest intellect loses half its charm and all its influence."

THE MADRAS STANDARD,
Madras,
Nov. 25th, 1908.

India under the Crown.

16. Criticising the *Times* article on the Royal Proclamation, the *Madras Standard*, of the 25th November, says:—" . . . . . As might have been expected the *Times* makes much of the clause 'so far as may be.' But surely it need not have gone further and quoted with evident appreciation Lord Curzon's attempt at explaining away this portion of the Proclamation. It cannot be kept too clearly in mind that Lord Curzon, gloss on this clause in the Proclamation is essentially based on a principle which is the very opposite of that on which the Queen's Proclamation rests. We all know the elaborate display of statistics made by Lord Curzon in his sixth Budget speech. But as an Anglo-Indian correspondent points out there is a tendency to exclude Indians from posts which they are not only quite competent to fill but for which they are no reasons of expediency to exclude them. Probably it is a little cynical to say as he does that there is a tendency to give them posts which are not desired by Englishmen. However that be, it cannot be contended that the admission of Indians to the higher offices has kept pace with their proved ability and the spread of education among them. The remarks of the *Times* on the present situation contain nothing new or striking and is a rehash of its well-known views. However, we are glad to note that it has the insight and the candidness to admit that the people of India are loyal to the British Throne, a statement for which much may be forgiven to it. 'The people of India, says the *Times*, 'have never wavered in their belief in that justice and generosity and exalted benevolence of which to them, the Monarch is the chief visible embodiment. . . . . . The King-Emperor stands apart, to him they yield undiminished homage, and he is the real link that binds India to the British Empire. The most reassuring consideration revealed by an examination of the last 50 years of British rule in India is that of the deepening sense of loyalty to the Crown.' This is undoubtedly true. The pity of it is that though this is admitted in theory the *Times*, often enough takes up an attitude with regard to the people of India which cannot be reconciled with the belief which it says it entertains.'

THE MADRAS STANDARD,
Madras,
Nov. 25th, 1908.

The congress and conferences in Madras.

17. The *Madras Standard*, of the 25th November, has a leader on the various conferences which will meet in Madras during Christmas week. It refers to the "Indian National Congress," the "Industrial Conference," the "Indian Ladies' Conference" and the "Temperance

Conference." The following remarks are made on the "Ladies' Conference":—"Till now the intelligence and co-operation, for the common good of the motherland, of more than half the population of India have been lost to her. But if the Ladies' Conference establishes itself as an instrument of good and as an agency of progress, the pace of that progress will be quickened. It all depends upon the manner in which the work is carried on. In Madras Committees consisting of some well-known ladies have been constituted to make the arrangements necessary to ensure the success of the Conference. But these Committees should be further strengthened so as to bring at least the well-to-do women of all classes in the Presidency under the direct or indirect influence of the new organisation. Towards this end the help of educated men in all parts of the province should be requisitioned; and we hope that this help will soon be forthcoming, so that the Ladies' Conference to be held in Madras, in December next, may be a vast and representative gathering at which delegates not only from the neighbouring and contiguous districts but from such places as Ganjám in the north, and Travancore in the south and Malabar and Mangalore on the west may attend, so that they may all carry the new Promethean spark of life into the remotest parts of the Province in order to illumine the darkness that prevails there. It would be a great thing indeed if those who are responsible for the Ladies' Conference work in this direction and with this object. In the city of Madras itself a great deal of work can be done by the constitution of ward committees to arouse and keep alive local interest. What is wanted is the organisation and education of the women of the land on the lines most conducive to the progress, prosperity and unity of India as a whole.

"Besides all these Conferences which imply so much of contact of mind with mind, opinion with opinion, ideas with ideas, and ideals with ideals all working in the direction of a happier social state, there is the Theistic Conference which will remind us a great deal of the things of the spirit and the soul. But it is not our purpose to go into the details of the working of these various conferences. What we here venture to accentuate is the amount of illumination and discussion for the advancement of India that will be crowded into the narrow limits of a single week."

THE CARLYLEAN, *Rajahmundry*, 1st and 3rd weeks of July 1908.

Word to Nationalists.

18. The *Carlylean*, for the 1st and 3rd weeks of July (received only on the 23rd November), contains the following:—"Although our voice is more or less a voice in the wilderness, yet we would like to throw in a word of advice to all Nationalists at this juncture for what it is worth. There is absolutely no use criticising the actions or measures of the authorities any more either wildly or mildly at present. Let us turn our attention to constructive work. Let us preach the gospel of freedom, of industrial boycott, of national education, etc., soberly and dignifiedly, and in a constructive and positive spirit and form. Any amount of mere exposure of the ins and outs of the British despotism, mild or wild, will not make us fit for a free state. That character which is essential for political freedom, we will have to develope it ourselves. We are what we are more through our own various vices and weaknesses than through the rapacity of foreign despotisms. Truly and deeply speaking, British despotism is neither a curse nor a blessing. It is the effect of a cause which is with and within us. Remove the cause, and the effect will at once disappear.

"Mere anger at wrongs done to us will not make us free, individually, socially or politically. Love of truth, love of right, love of man as man, love of work as work, and pursuit of righteousness, through thick and thin, these alone can make us free and great. Freedom is first of soul and then of body, in the case of a people as in the case of an individual. If we all grow free in thought, word, and deed; that is, become true and pure in our lives, India grows free and takes her rank among the free nations of the world. India's subjection to foreign despotisms has been due to the immense selfishness of us Indians in various forms and the consequent hatred and discord among ourselves. Let us sacrifice our petty selves and great selfishness at the altar of Righteousness, and no power on earth can keep us down in bondage.

We have immense work before us to do. We will have to do it more or less like gods with supreme self-control and deep self-knowledge. The work of social reform, the work of national education, the work of arbitration courts, the work of industrial improvement,—all these need all our constructive powers and faculties. Let us not mar these man-making and nation-making tasks on hand by being destructive and dissipated in our thoughts, words, and deeds.

Much harm has already been done to the sacred work of nation-building by those who have grown too thoughtlessly too destructive and dissipated in their utterances and actions. If Nationalists sincerely and seriously want to do good to their country and make her new and free, they must cast to dogs all fretting, fuming, and smarting, and take up constructive work that awaits us on every side eschewing everything that tends to disturb it."

The Hindu,
Madras,
Nov. 26th, 1908.

19. The *Hindu*, of the 26th November, contains the following:—

India and the unemployed in England.

"A correspondent writes to a contemporary:—'When the mail left England great pressure was being put upon Lord Morley, and even the powerful influence of Mr. Asquith and 'Honest John' was being invoked to expedite the sending home of indents for rolling stock by the various Indian Railways, in the interests of the unemployed, work being scarce in many of the workshops. For many months past there has been a cessation of the complaints by Indian merchants of the shortage of rolling stock, but the agitation will commence again before many months are over as the shipments of manganese, wheat and seeds increase. It is absolutely absurd that indents should be sent home only after the commencement of the financial year and it is certain that some of the railways have been slack in this respect. The Agents of the various lines should, especially this year, send them home at once after getting the sanction of the Railway Board. Work is slack at home and prices are low, and as much time is spent in England before the indents are placed and as it takes months before delivery is given, no funds will be required until long after the 1st April. Agents of our lines will benefit Indian trade and will help the unemployed in England if they will expedite the preparation of indents for next year's supplies of rolling stock.'

"This letter speaks for itself, and is a very fair indication of how India is made to solve the unemployed problem for England. 'Work is slack at home and prices are low,' and India is called upon to provide herself with railway wagons, so that British labourers may have work and wages. But what about famine and unemployment here in India?"

The Indian Patriot,
Madras,
Nov. 27th, 1908.

20. The *Indian Patriot*, of the 27th November, writes:—" . . . . .

Expansion of ideas.

The old ideas about political and social affairs did not comprehend anything more than appointments in the Government service in the one case, and widow-marriage and, perhaps, sea voyage in the other. The idea of an Indian nationality was first started with the Congress, and of a more comprehensive social reform developed along with it and as the result of it. In both cases the aspirations grew higher, and with growing aspirations ideas also expanded. Government appointments are now a minor consideration in politics, and so is widow-marriage as regards social reform. Few could have anticipated when Mr. Surendranath Banerjee, speaking at the First Madras Congress in 1887 in favour of the proposal to raise the one-third non-official strength of the Legislative Councils to one-half and to make that one-half elective, that before twenty years had passed the demand would develop into one for colonial self-government, much less that a new party would arise insisting on absolute self-government, still less that a cry would be raised deprecating the acceptance of Government appointments. In the entire history of India, service under Government used to be regarded as the most honourable occupation; there was nothing else to equal it in value or importance.

But now men's ideas rise above mere office and salary; they aim at power—power not merely for the individual, but for the nation. It is the trumpet of nationality that is blown everywhere; and it is this new ideal that has modified other ideals, that has created a comprehensive movement for social, industrial and commercial regeneration. Hundreds of minds are engaged in originating, developing and perfecting ideas about national organization and efficiency. But among these are some who fall under Lord Morley's description of 'impatient idealists.' They not only conceive ideals unsuited to the conditions of the country, but are impatient of the obstacles in the way of their realiasation. They do not bother themselves about the conditions necessary for the attainment of their ideal, or for maintaining it when it is attained. They may logically assure themselves into the conviction that their ideal is the only desirable ideal and that the way they seek to attain it is the best way; but they lose sight of the hard logic of facts which conflict both with the ideal and with the methods.

"For all practical purposes we may discard their idealism not only as impatient, but as unpractical and unwise, and often dangerous. If it were not dangerous, we might not mind its visionary character. But, as a matter of fact, it has been found to engender in youthful or immature minds ideas of a dangerously revolutionary character. Of course, the practical common sense of a nation cannot be so far impaired or lost as to receive with avidity foolish counsel of revolution or anarchy. It will be strong enough to resist such counsel; not only to resist it, but to suppress its evil influence. A firm stand will be made against it by the mass of the people, though individuals may be led into folly and may have to suffer for it. It is impossible to refer to some recent events without being, perhaps, unkind. But we cannot shut our eyes to the fact that evil has been wrought by crazy or wicked men, more to society than to themselves. Exceptional developments must necessarily call for exceptional treatment. When exceptional crimes are committed, exceptional laws have to be made; but it is an inevitable misfortune that the application of such laws cannot be as exceptional as are the crimes themselves. It will not do to tell the Government, when horrible crimes are committed of set purpose, that they should not forge new laws, because they will affect the innocent. It is the portion of the virtuous, in certain difficult circumstances, to suffer for the acts of the wicked. When severe laws are made in consequence of the wicked acts of the few, they have to be applied to all; and such laws always tend to restrict freedom, and to furnish opportunities for oppression. But society has to be protected, and for the sake of protection it must be prepared to accept certain risks. It cannot be said that Government had no reason to pass certain recent penal laws. It was the evasion and defiance of the existing law that forced them to enact fresh laws. To whom is any good done by such defiance? Even martyrdom, if it is to have any merit, must lead to some good to others. All the recent acts of lawlessness and anarchism have, as the Royal message stated, no serious aim. It is time, therefore, that the nation at large stood solidly and with firmness against the propagation of ideas and the perpetration of crimes abhorrent to social order and well-being."

THE INDIAN PATRIOT,
Madras,
Nov. 28th, 1908.

Another steam service.

21. The *Indian Patriot*, of the 28th November, writes:—"We publish elsewhere an appeal for another *Swadeshi* enterprise, by the name of the South Indian Steam Navigation Company which is to open up steam service between Madras and Rangoon, and those who have an idea of the traffic, both passenger and goods, will surely allow that the enterprise has immense promise in it. We have about five hundred passengers to ship every time to Rangoon, and on a modest calculation it is hoped that five thousand rupees can be got at the beginning from the goods traffic. It is an Indian enterprise and the promoters are very hopeful of a large business, and, indeed, with the value of a share being only Rs. 30 and the traffic, both passenger and goods, being mostly Indian, there is no reason why they should not get large business; neither need there be any ground for doubt as to the

business capacities of those who promote the enterprise, for the success of the *Swadeshi* Steam Navigation Company at Tuticorin is a standing proof of our success in marine enterprise. We want clever men, with enterprise and enthusiasm, to enter the field, brave the dangers and difficulties of a huge venture and thus infuse into their countrymen a spirit of confidence and love of enterprise. Attempts like these, if begun with hope and prosecuted with vigour, are sure to result in success, and apart from the profits that they bring to those immediately concerned, will have an educative influence. It is the success of the *Swadeshi* Steam Navigation Company that has prompted the present attempt, and as the promoters rightly point out, there is no use of complaining 'of a heavy drain out of the country' without our supplanting foreign capital. Commercial and industrial prosperity is the chief condition for national greatness. Here is a field open to us where we can compete successfully with the foreigner."

VERNACULAR PAPERS.

I.—FOREIGN POLITICS.

JARIDAH-I-ROZGAR, *Madras*, Nov. 21st, 1908.

Turkey and the European Powers.

22. The *Jaridah-i-Rozgar*, of the 21st November, in a lengthy article on Turkey and the European Powers, says that all the European Powers, with the exception of England, have an eye on Turkey and want to crush its power and thus remove the Mussalmans from the ruling races of Europe. History tells of the acts of hostility on the part of Germany, France, Russia, Greece and Austria against Turkey. England is the only well-wisher of Turkey, it aided Turkey in the Crimean War and at the battle of Plevna, while in the recent Greek and Turkish War, England offered help, but the Turkish authorities, relying on the friendship of Germany and Russia, their bitterest enemies, refused to accept the offer. The result was "the Berlin Treaty." By that treaty the Turks were silenced, a portion of Turkey was separated and freedom was granted to many Tributary States. In the present state of affairs, Germany has taken the part of Austria and Bulgaria, but England remains sincere as before and supports the cause of the Turks. Not only the British Government but the whole British Nation sympathise with Turkey. In proof of this the *Jaridah* quotes the remarks of the *London Times* as regards Turkey and the declaration of Lord Cromer's successor to the effect that Egypt will never be annexed but will always remain the property of Turkey. The *Jaridah* in approbation of this declaration attributes it to England's good intentions and advises the Turks and the Mussalman world to be grateful to England.

II.—HOME ADMINISTRATION.

(*b*) *Courts*.

DESABHIMANI, *Cuddalore*, Nov. 18th, 1908.

Our Subordinate Magistracy.

23. The *Desabhimani*, of the 18th November, * writes in English as follows:—"It is an elementary principle of law that every person is presumed to be innocent until the contrary is proved. As the great majority of mankind pass through life without committing any offence, law always leans in favour of innocence. Now-a-days, as remarked by Mr. Justice Amir Ali in a case decided by the Calcutta High Court, there is a strong tendency on the part of some Magistrates to reverse this principle, to presume the guilt of any person the moment he is produced and to view every attempt on his part to prove his innocence as vexatious. If only the Subordinate Magistrates make up their minds to view things in a liberal spirit, much mischief which one sees will disappear and the work of the appellate courts will be considerably lightened. All sorts of hearsay and irrelevant matters are either deliberately or ignorantly imported into the case, with the unfortunate result that one finds it difficult to get into the kernel of the case amidst a labyrinth of worthless matter. On many an occasion our Sessions Judge found fault with the highly unsatisfactory way in which evidence was recorded by the lower courts in contravention of the law of evidence. Not only much time is wasted, but the importation of questionable evidence prejudices an accused person to an extent that has to be deplored. We doubt if our Sub-Magistrates ever attempt to trouble themselves about the provisions of the Evidence Act. There may be some honourable exceptions here and there, but the generality do not seem to take particular care in this direction. When one takes into

---

* Received in the current week.

consideration the test prescribed, viz., Criminal Lower, one need not be surprised at this state of things. The mode of recruitment of men into the ranks of Magistrates is hardly satisfactory. Time and again, complaints have been made, but without success. If we remember aright, the Hon'ble Mr. Forbes remarked on the occasion of the last budget, that every endeavour would be made to better their status, qualification, etc. Till now, though more than a year has rolled by, it is to be regretted that nothing tangible pointing to any desire to grapple with the question has been done. Now, a clerk in the Revenue department, after years of probation sufficient to deaden all finer feelings, suddenly finds himself pitchforked as a Magistrate. Having spent the greater part of life in branches which do not require much originality and independent action, he finds himself unequal to the task thus thrust on him. The first years of his career are full of blunders, and omissions sometimes beyond repair. This is what we may term the experimental stage. Hardly he spends a year as a Magistrate, he begins to entertain inflated notions of self, his prestige, his influence and his powers. He is now a full-fledged Second-class Magistrate, who, if so minded, can send a man to prison for six months. Everybody must salam him and burn incense at his feet. No body dare cross him. The temptation to swerve from the path of rectitude in the midst of opportunities gets the better of him. And once he lapses into dishonest ways, there is no knowing where it may stop. It must run its course unless its maddening career is suddenly arrested and a sufficient lesson taught to him and others of his mode of thinking and acting. Our readers will doubtless remember the case of bribery, extortion and confinement against P. Damodhara Naidu, Sub-Magistrate of Kallakurichi, which ended in his conviction at the July Sessions of last year. The facts elicited in that case disclosed a melancholy state of things. Nothing but extreme depravity and wickedness prompted him to resort to means which ultimately brought him to grief. It is true that the arm of the law is long and strong enough to reach peccant officials. But it takes a long time after several abortive attempts for law to vindicate justice. The difficulty attendant on a successful prosecution is really great. Few cases come to light and fewer still end in conviction. It is impossible to judge corruption solely from the number of cases successfully prosecuted. There can be little doubt that corruption prevails to a larger extent than is generally supposed. The system in force which enables mediocrities to fill the responsible post, the temptation which lies in their path, the extent of power and above all their want of moral stamina, contribute mainly, if not solely, to this unsatisfactory state of things. Justice ceased to be dispensed impartially, and in some instances it is conveniently dispensed with. We hear more of travesty of justice and more of semblance. A little training opens their minds to the desirability of shielding themselves against attacks and giving less occasion for criticism from superiors. Acquittals are recorded with greater success. Is there no way of redressing this state of things? We are loath to believe that there is any great difficulty in raising their status and qualifications. Their present pay is miserably low for the work expected of them. The service must be made more attractive for young men of academical distinctions to enter into its portals. The present system of recruiting men mainly from the Revenue department must be replaced by a more liberal system, vesting the appointment in the Sessions Judges, subject to the general control by the High Court. If this is done, the Subordinate Magistracy will cease to be what it is, and the administration of criminal justice will be less open to attack.

INDIA,
Pondicherry,
Nov. 21st, 1908.

The conviction in the *India* sedition case.

24. While commenting on the conviction of Sreenivasachari, Printer and Publisher of the *India*, the *India*, of the 21st November, writes:—Whatever others may say, we will stand by our work, viz., service for the motherland. They call our devotion to the country sedition and they describe our patriotism as a hatred towards foreigners. What can we do for that? Whatever we may do, we will never be traitors to our country and this is what every accused in a sedition case ought to say. That was what Sri Tilak, Bhupendranath and Brahma Bandava Upadyaya said. Any other

statement will not become an Indian. We shall continue to say and do things without swerving from our duty and let them do what they can till their power continues.

KISTNAPATRIKA,
Masulipatam,
Nov. 22nd, 1908.

Bezwada sedition case.

25. Referring to the sentence passed by the District Judge in the Bezwada sedition case, the *Kistnapatrika*, of the 22nd November, observes:—The Judge admits that there is some difficulty in establishing the guilt of the second accused. However, he found him guilty for these reasons: it is evident from his letters that he was interested in the progress of the paper, *Swaraj*; he was busying himself with political affairs; there is reason to believe he was knowing from time to time what was published in the *Swaraj*; he was not a proprietor living only in a distant place; he had not proved that the article of the 26th March, "Perverted mind," was published without his knowledge. But this view of the Judge has not been supported by facts, nor is it satisfactory. This decision is not in accordance with the law regarding the liability of the proprietor. Even though we concur with the opinion of the Judge that the burden of proving his innocence lies on the accused, it has been sufficiently proved by the evidence adduced by the prosecution itself that the accused was absent from Bezwada, being busy with the work of the National College, before and after the 26th March. Therefore the publication of the article of that date could not have been known to him, and so he was not guilty.

(*k*) *General.*

SWADESAMITRAN,
Madras,
Nov. 21st, 1908.

The appointment of Mr. C. Ramalinga Reddi in the Mysore Educational Service.

26. With reference to the appointment of Mr. C. Ramalinga Reddi as Assistant to the Inspector-General of Education in the Mysore State, the *Swadeshamitran*, of the 21st November, remarks:—Mr. C. Ramalinga Reddi was a Madrasee who went to Cambridge as a Government of India scholar and passed out with credit. So, the Madras Government should know the merits of this gentleman better than the Mysore Government. Still, neither the Madras Government, nor the Director of Public Instruction here, thought of offering him a decent appointment in the Educational Service. It cannot be said that this Government did not know the real merits of this gentleman; because he seems to have been offered an appointment in the Provincial Educational Service which he seems to have refused to take up. This shows that the Government did not want to give him an appointment in the Indian Educational Service, and it is quite natural that he refused to take up one in the Provincial Educational Service. We are quite against the policy of this Government in reserving the appointments in the Indian Educational Service to Englishmen. At times when there were no vacancies in this Service, Englishmen have been given appointments in the Provincial Service and then drawn up into the Indian Educational Service as soon as a vacancy occurred therein. Even this procedure the Government will not adopt in the case of an Indian and the Indians holding appointments in the Provincial Service can never hope to get into the other service, however high may be their qualifications. This must have been the reason of Mr. Reddi refusing an appointment in the Provincial Service. Letting this alone, two Inspectorships have been newly created in the Educational Department here, one of which has already been conferred on the Principal of the Tinnevelly College. Why should not the other appointment be given to Mr. Reddi? It has been stated in the recent Royal message that steps are being taken to do away with distinctions of race in offering responsible appointments to Indians. Why should not the Madras Government illustrate this in the case of Mr. Reddi?

SWADESAMITRAN,
Madras,
Nov. 25th, 1908.

The present anarchism in India and the officials.

27. The *Swadesamitran*, of the 25th November, writes:—In the course of a speech recently delivered by Lord Minto at Lucknow, he stated that the general public should not be blamed for the anarchist deeds of a mischievous few and that on this account the reasonable aspirations of the people should not be thwarted. The same view has been recently

expressed by Sir Andrew Fraser also. It is really the good fortune of India that, at this juncture, these officials have decided to do their duty calmly without impatiently taking to the suggestions of the Englishmen and the Anglo-Indian papers. The fact that the *London Times* has been taking Lord Minto to task for being very lenient now in suppressing the anarchist tendency in India and the fact that the *Madras Mail* ridicules Sir Andrew Fraser for having said that stringent measures need be adopted only after the necessity for them becomes patent, and states that the increase of anarchism in Bengal is only owing to the laxity of the system of his administration, clearly show the state of mind of the Englishmen at present. Still Lord Morley, Lord Minto and the Provincial Governors have understood that it is not wise to provoke the public by impatient acts and have decided on the one hand to crush anarchism mercilessly and on the other to carry out the reforms asked for by the people. Within a day or two the law enacted to crush anarchism in the country will be made known and the people will not have any objection to them. If the long-expected reforms are also published at the same time, public peace would doubtless be restored in India.

KERALA PATRIKA,
Calicut,
Nov. 21st, 1908.

A veterinary dispensary to be opened in Malabar.

28. A leader in the *Kerala Patrika*, of the 21st November, referring to the high mortality of cattle in Malabar owing to various kinds of cattle diseases, invites the attention of the authorities to the desirability of establishing a veterinary dispensary in the district. As cattle disease is largely prevalent in the neighbouring Native State of Travancore, the paper observes that it is high time for the authorities to adopt necessary measures to arrest the spread of the disease into Malabar.

KERALA PATRIKA,
Calicut,
Nov. 21st, 1908.

Wild animals and gun licenses in Malabar.

29. A sub-leader in the same issue of the paper is glad to notice that the Collector of Malabar has sanctioned the issue of 100 licenses for the possession of guns in the Ernad taluk and 200 in the Walluvanad taluk for the destruction of wild pigs that devastate the crops in those taluks. It observes that as these licenses are revocable in case the holders thereof are unable to kill a certain number of pigs in the year and as it is not only wild pigs, but elephants, deer and other wild animals also cause great damage and depredation to the crops, the destruction of such animals should also be included among the conditions to be fulfilled for the continuance of the licenses. It further remarks that as the damage to crops from the ravages of wild animals is not confined to the two taluks alone in Malabar, but to all the taluks where cultivation is carried on in lands near forest tracts, it is necessary that licenses should be granted on a large scale in those taluks as well.

V.—PROSPECTS OF THE CROPS AND THE CONDITION OF THE PEOPLE.

VEERAKESARI,
Madras,
Nov. 15th, 1908.

The "unemployed" problem.

30. The *Veerakesari*, of the 15th November (received in this week), says that the cause of the unemployed in England has a strong champion in Mr. Victor Grayson, M. P., who created a row in Parliament and was in consequence suspended from the House for some time, but our representatives only tremble when the Diwan frowns. Will not the conduct of Mr. Grayson surprise them? The unemployed in this country beg or starve but have not the courage to urge the Government to do its duty by them.

VI.—MISCELLANEOUS.

VIJIA,
Madras,
Nov. 24th, 1908.

The Christian missionaries and the Hindus.

31. The *Vijia*, of the 24th November, writes:—The Hindu religion is very extensive in its scope and may be said to comprise almost all the forms of worship prevalent throughout the world and as such is incapable of being clearly understood by a foreigner. So a foreigner who comes to India for the first time looks at the many temples here and at once

describes the Indians as idolators. These foreigners are not able to understand the habits and ideals of the Hindus because they have a strong belief that the God of the Israels is the only true God and they are by nature rude and impatient. Many missionaries say that the Hindus have no character and that they have no ideas of justice or religion. But are so many crimes committed in India as in America and other foreign countries? The Hindus, Muhammadans and others are not used to drink so much as the foreigners. Nearly one thousand murders are committed in America every year and numberless children are either abandoned in the streets or thrown into the river. Are there such atrocities in India? Therefore the Christian missionaries must clean their own houses before trying to clean the houses of others. Can those who live in glass houses throw stones?

VEERAKESARI,
Madras,
Nov. 15th, 1908.

The celebration of the Proclamation Jubilee.

32. The *Veerakesari*, of the 15th November, writes:—The celebration of the Jubilee of the Royal Proclamation day in Madras was prevented from being made a grand affair by the rains. The celebration was held in several other places too. It is but proper that those who have benefited and those who expect to be benefited by the Proclamation should celebrate the day. No such celebration was held in Bombay or Calcutta. In Karachi a meeting was held in which the fact that the Proclamation has not been given effect to was pointed out. The *Bengalee* newspaper expressed dissatisfaction at the Royal Message. Be this as it may, there was rejoicing in Mysore also for which there was do reason at all. Are there two sovereigns in Mysore? The Mysoreans are the subjects of the Maharaja. Why should they rejoice at the promises made to the British subjects? The ways of Mysore are mysterious.

NYAYABHIMANI,
Karikal,
Nov. 16th, 1908.

Our past and present.

33. The *Nyayabhimani*, of the 16th November,* observes:—The history of India is full of instances of the greatness and valour of our ancestors and ancient kings. Even in recent times when the British tried to establish their Government in Bengal, the young Nawab Sirajudowlah not only opposed and drove them back, but also boldly confined the 146 Englishmen who remained behind in the Black Hole of Calcutta and destroyed them. Similarly Mir Casim caught and imprisoned one Ellis and several other Englishmen and had the courage to have them murdered in the prison itself. Subsequently, Hyder though defeated by them many times, boldly opposed them again with his small force and compelled them to come to terms. The motive with which these kings so strenuously opposed the Englishmen was not surely self-interest, but a conviction that if these Englishmen were allowed to establish their Government here, they would take away all the wealth of our country and impoverish the people. That the Englishmen conducted their Government only on the above principle was made clear by the Sepoy Mutiny of 1857, in which all the Hindu sepoys in Meerut murdered all the Whites there and went to Delhi and rooted out the White element even there. When this news spread among the other corps in other places, the sepoys there also followed suit and Nana Sahib in Cawnpore shot every White male dead and cut into pieces all their ladies and children. Though this was a cruel act, the despotism that we now have would have begun then alone, but for these bold deeds. Many are of opinion that if those acts are repeated again, the Government will be conducted with fear and respect for another 50 years to come.

SWADESAMITRAN,
Madras,
Nov. 26th, 1908.

The Indians in the Transvaal.

34. A correspondent of the *Swadesmitran*, of the 26th November, states:—Sriman Gandhi has again been arrested and imprisoned for the serious offence of refusing to give his thumb-impression! If a gentleman, who has been practising as a Barrister in this country for nearly 13 years and who is known to every official here, is treated like this, what will be the fate of other people? Does

---

* Received in the current week.

it become the British, who vaunt that generosity and justice are their motto, to leave the government of a country in the hands of such a rancorous and cruel people? . . . . Though it is nearly 150 years since India, with its thirty crores of people, came under the control of the British, the Boers, who are not even a lakh in number, have been given self-government within a few years and they are now teasing the Indians in all possible ways! Several meetings have been held in India to intimate to the Government the sufferings of our brethren in the Transvaal and yet the Government would not take the least notice of it. Are there not ways to teach a lesson to this Government? If only all the Indians in the service of Government and all those holding honorary offices in Legislative Councils, District Boards and Municipalities should give up their appointments and say "Unless the grievances of our brethren in the Transvaal are redressed, we are not prepared to work with the Government," the Indians in the Transvaal will doubtless be rid of their troubles.

[Issued, 1st December 1908.]

it becomes the British, who vaunt that generosity and justice are their motto, to leave the government of a country in the hands of such a rancorous and cruel people? . . . Though it is nearly 150 years since India, with its thirty crores of people, came under the control of the British, the Boers, who are not even a lakh in number, have been given self-government within a few years and they are now taunting the Indians in all possible ways! Several meetings have been held in India to intimate to the Government the sufferings of our brethren in the Transvaal and yet the Government would not take the least notice of it. Are there not ways to teach a lesson to this Government? If only all the Indians in the service of Government and all those holding honorary offices in Legislative Councils, District Boards and Municipalities should give up their appointments and say "Unless the grievances of our brethren in the Transvaal are redressed, we are not prepared to work with the Government," the Indians in the Transvaal will doubtless be rid of their troubles.

CONFIDENTIAL.

No. 49 of 1908.

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 5th December 1908.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

II.—HOME ADMINISTRATION. PAGE

(a) *Police*—

The Village Police 852

(b) *Courts*—

Sentences in sedition cases .. .. *ib.*

(k) *General*—

Famines in India 853
The suppression of political crime .. .. *ib*
The economic drain in India 854
Rulers, not Government .. .. *ib.*

II.—HOME ADMINISTRATION—*cont.* PAGE

(k) *General*—cont.

The situation in India 855
The present situation .. .. *ib.*
Batta to non-officials travelling on public business .. 856
Indians in Government service .. .. *ib.*
The unrest in Bengal .. .. *ib.*
The Governor's tour 857

VI.—MISCELLANEOUS.

The Extremist Congress 858

VERNACULAR PAPERS.

I.—FOREIGN POLITICS. PAGE

The Christian atrocities 859

II.—HOME ADMINISTRATION.

(a) *Police*—

Thefts in Nellore .. .. *ib.*

(b) *Courts*—

The lesson to be learnt from the *India* sedition case .. 860

(c) *Jails*—

Sri Chidambaram in prison .. .. *ib.*

(k) *General*—

British authority in Bengal .. .. *ib.*
The next move of the Government .. .. *ib.*
The proposed reforms 861
The India Office and the present condition of India .. *ib.*
Special measures to suppress sedition and anarchism .. 862

III.—LEGISLATION. PAGE

The new laws that are to be enacted 862

IV.—NATIVE STATES.

The conduct of the Mysore Government with regard to its officials 863

VI.—MISCELLANEOUS.

Novel remedies to remove the discontent of the Indians .. 864
A short cut to *Swaraj* .. .. *ib.*
Why have we not succeeded in our object? .. .. .. *ib.*
Everything has its value 865
The Governor's visit to Tinnevelly .. .. *ib.*
Is this true? .. .. *ib.*
The result of the gagging Act .. .. *ib.*
A remedy for sedition 866
The King's message to the Princes and peoples of India .. *ib.*

ENGLISH PAPERS OWNED BY NATIVES.

II.—HOME ADMINISTRATION.

(a) *Police.*

THE HINDU,
Madras,
Nov. 30th, 1908.

The Village Police.

1. The *Hindu,* of the 30th November, writes:—" . . . . It is gratifying to note the increased importance which is sought to be given to the Village Magistrate. That he is also the village monegar, goes a great way to detract from his position, considering the paltry salary attached to the latter office and the calls that are made on him by the Revenue Department. In fact, in the kist season and in the jamabandi season, the village monegar is entirely at the mercy of the Revenue officials, and hardly finds any time to spare for Police or any other duties. The monegar is the officer of supply and transport to every personage of importance visiting the village, and he is made to dance attendance on all and sundry. He is hardly the man to do the duties of a Village Magistrate and to earn the consideration which his position entitles him to. It is necessary that as far as possible the Village Magistrate should be made independent of the village monegar, and when this is done persons of education, character and respectability would be found coming forward to take up the office of the Village Magistrate, who will also be the Village Munsiff. The office should be kept an honorary one, and every consideration shown to the man who fills it. When such an official deals with the Village Police, magisterial, and civil affairs, the advantage to the State on the one hand and the people on the other would be immense. But this is too much to expect from the Government. Their main anxiety is to make the village establishments subserve to tax collection foremost, and as such they would hardly allow a separation of the functions of the monegar and the Magistrate."

(b) *Courts.*

THE INDIAN PATRIOT,
Madras,
Nov. 30th, 1908.

Sentences in sedition cases.

2. The *Indian Patriot,* of the 30th November, writes:—"The London *Times,* in dealing with the treatment of political offenders, makes the following significant observation:—'the singular variations witnessed of late in sentences for political offences do not strengthen the reputation of the Indian judiciary. We are glad to note that the excessive sentences in the Tinnevelly sedition case have been very properly reduced by the Madras High Court. Very extreme severity is as much a sign of judicial weakness as undue laxity of procedure.' The truth of this observation has not been very much realised, at least, in this Presidency. The *Times* is glad that the 'excessive sentences' in the Tinnevelly case have been 'very properly reduced.' But the reduced sentences are only less excessive than the original ones; and as for the sentences in other cases the public have failed to find any justifiable proportion except on the ground that they were all passed for the same kind of offence. A standard minimum of five years' rigorous imprisonment has been fixed in all cases but one; and this implies that in cases of sedition the offence must be treated as being of one invariable degree. It is, however, difficult to realise that in so many cases the measure of guilt should be the same, and that all the attendant circumstances should be the same. Yet, unless they are so, there must necessarily be variation in punishments. It would be strange, indeed, if in a number of cases of theft or dacoity the same uniform punishment was awarded; for no one case can be exactly of the same nature as another. Yet, in the sedition cases under reference, the presumption must

be such, in view of the uniform standard of punishment. That a boy who spoke some foolish things or who was shown by Police reports to have spoken seditious sentiments must be punished in the same way as one who deliberately tried to propagate sedition shows a very imperfect sense of proportion, indeed. The sentences have surprised the public as much by their disparity as by their excessive severity. The *Times* is of opinion that extreme severity is a sign of judicial weakness. But it does not seem to be so considered by Judges in this country. In their opinion evidently such severity is a sign of judicial strength. The excessive sentences, which the *Times* is glad to note 'have been very properly reduced by the Madras High Court' and which according to it constitute a sign of judicial weakness, were passed by a Judge who now sits on the very High Court Bench and who has, moreover, enunciated certain legal propositions which, if they were laid down from the High Court Bench, would deny to Indian subjects of His Majesty the right even to speak about politics in public. It is to be hoped that when the times are better, these things will receive more dispassionate consideration than they seem to have hitherto done."

(*k*) *General.*

Famines in India.

THE MADRAS STANDARD,
Madras,
Nov. 29th, 1908.

3. In an article on famines in India, the *Madras Standard*, of the 29th November, says:—"During the fifty years previous to the assumption of government by the Crown there were four famines and four periods of scarcity; and during these last fifty years since then there have been twelve great famines, including the two most extensive and disastrous that have ever occurred, and six periods of serious scarcity. Indeed, within the last ten years there have been three great famines, and serious scarcity has now become almost an annual occurrence in some part or another; while the famine of 1907-1908, that has for over a year been blighting Upper and Central India, has proved of long duration and great extent. The remedies for this state of things are industrial development and extension of irrigation, as well as the pushing on of scientific methods of agriculture. We trust that during the coming years adequate progress will be made in these directions as the result of the conjoint efforts of the Government and of the people."

The suppression of political crime.

THE MALABAR DAILY NEWS,
Calicut,
Nov. 26th, 1908.

4. The *Malabar Daily News*, of the 26th November, writes:—" . . . . Bengal, in the forcible language of the joint letter addressed to the Government by three prominent and influential bodies representing the European community, has harboured for some years now an organized body of criminals, who seek to make the Government of the province impossible by assassinating European officials, and by terrorsing Judges, Magistrates, Police officers, juries, counsel, witnesses, approvers and informers. These criminals have already stained their hands with much blood, have caused much destruction, and are answerable for a general feeling of intense and incessant suspense in several parts of Bengal, but chiefly in Calcutta. That they are influential and by no means lacking in money to carry on their nefarious campaign is being evidenced almost every day. They have undoubtedly smuggled in a considerable number of guns and revolvers and other lethal weapons, and they are in a position to perpetrate with impunity crimes of a most daring character. The Police apparently are unequal to the task of crushing out this organised conspiracy and of running to earth those miscreants who perpetrate or attempt murder and assassination. The slow and cumbrous procedure of the law Courts only helps indirectly to stimulate the anarchists to further action, as well as to tamper with evidence and frustrate the ends of justice. In the face of such a grave situation, the Government would be fully justified in forging special weapons to fight its enemies and crush them out of existence, while, on the other hand, it is unpardonably eccentric to waste time in philosophic deliberations as to the necessity or otherwise of special treatment for special disorders. The powers

with which the Government is armed would doubtless have sufficed if they had been sternly exercised at the very moment the conspiracy revealed itself, but strong measures were not then adopted, and, as a result, the monster of revolution has gathered strength and spread out its arms in all directions, so much so that special measures are now necessary if the movement is to be effectively pulled up and destroyed. This is the view not only of the European community in Bengal, but also of a very considerable body of the Indian community, and we do not suppose that the Government would have need to apologise for the plain duty which lies before it and which public opinion demands of it to undertake.

“ * * * ”

THE COCHIN ARGUS,
Cochin,
Nov. 28th, 1908.

The *Cochin Argus*, of the 28th November, concludes an article on the same subject with the following:—“The benevolent despotism, which is associated with British rule in India, must be replaced, in Bengal, by a form of Government better suited to the occasion.”

THE HINDU,
Madras,
Dec. 2nd, 1908.

The economic drain in India.

5. In an article on the economic drain in India, the ***Hindu***, of the 2nd December, writes:—“The economic injury to the country by the drain is permanent and even if there are counterbalancing advantages of a benevolent and efficient foreign Government, cheap capital and cheaper stores, there can be no doubt the loss to the country is great. The Government is, therefore, bound to reduce it to the smallest possible proportions, by the employment of Indian agency in administration as far as this is available, by restricting the plentiful supply of foreign capital for Indian exploitation and by purchasing and encouraging the production of Indian stores.”

THE INDIAN PATRIOT,
Madras,
Dec. 2nd, 1908.

Rulers, not Government.

6. Criticising an article in the ***Daily Telegraph*** in which Mr. Percival Landon expresses the opinion that in India it is the rulers that are unpopular, not the Government, the ***Indian Patriot***, of the 2nd December, writes:—“But his view is only partially correct; it is correct only so far as individuals and individual acts and measures diverge from the well-understood principles and aims of Government. It is not correct in the sense that, while the system of Government as an excellent system is popular, the rulers as being of a different race are unpopular; for the appreciation of the Government, of its underlying principles and aims, carries with it the appreciation of the benevolence and justice of the nation whose sense and sympathies are reflected in it. In reality, therefore, the English Government, or, to use the language of the Penal Code, Government as by law established in British India, is not unpopular; nor is the English nation, as a nation and as rulers of the land, unpopular. The unpopularity is that of individuals, and when the individuals are many who fail to act up to the genuine ideal of Government and administration as laid down by the will of the nation, and they are not, and need not be, amenable to the opinion of the people, difference of opinion and feeling naturally arises. Thus the fault, if there is, is not in the principles of Government, but in the means and methods employed for enforcing them in the actual administration. Even individual rulers, however good, and however popular, are not able to overcome the difficulties which arise from the systematised methods of Government—systematised according to the will and judgment of a class. All that individual rulers can do is to be good themselves, to command influence with the people. They may be respected and loved for their goodness of character and sympathies; but they cannot, even if they wish, themselves confer much good on those who are drawn to them by their goodness. There was not a more popular or a more beloved Viceroy than Lord Ripon; but the actual good he was able to do fell very short of his intentions. Similarly there have been many District officials beloved by the people; but the best of District officials is powerless to do much good, for there is a better chance of his being supported when he stands against the people than when he stands for them. In the former case it becomes a question of prestige; in the latter it is a matter of Government

interests. He can more easily impose a new tax than take away an old one. He can refuse remission of revenue, but cannot grant it. The whole truth is that official ways and popular opinion frequently conflict. The system is too centralised and too rigid for the play of individual sympathy, and the principles are too good to be strictly enforced by men who are not bound to respect the wishes or opinions of those whom their acts or measures affect."

THE MADRAS STANDARD,
Madras,
Dec. 3rd, 1908.

The situation in India.

7. In an article on the situation in India, the *Madras Standard*, of the 3rd December, writes:—"If upon the question of the Bengal partition, action is taken which will convince the people of the readiness and willingness of the authorities to remove a grave source of ill-feeling, hardship and discontent, we have not the smallest doubt that one of the darkest features in the present situation will surely be removed. Mr. Gokhale has, therefore, been right in asking for a modification of the partition of Bengal. If the present discontents are the outcome of a grave misunderstanding, it is but meet that many, at any rate, of those who have brought on themselves trouble by their attitude in regard to certain unpopular measures should become objects of the mercy of the Government. The one can follow the other without any loss of prestige and without any grave miscarriage of justice, as history, even Indian history, furnishes parallels of a like kind.

"On the question of reform public men in India have spoken with reiterated persistence and strength of conviction. Radical changes are not asked for. What the Congress calls the goal of its political ambitions cannot be realised at once. India is a country of classes, of creeds, of communities and of castes. Without a reasonable amount of social fusion, social tolerance, and a developed sense of social justice and social equality great political rights and privileges, in the exercise of which selfish and clannish considerations should not enter, cannot all be conferred. But subject to certain limitations and in proportion to the advancement made in the direction of modern progress, the Indian people should be put in possession of free political institutions of the kind so familiar to students of European civilisation. No responsible Indian organisation placed on a catholic basis or acknowledged Indian leader has asked for anything else. Indians take their stand on the Proclamation of 1858, which is the charter of their rights and which embodies the spirit of their aspirations. And it will be seen that in connection with the numerous criticisms passed on the Simla scheme of reform and in regard to the views placed before the Decentralisation Commission the principles and the fundamental basis of which we speak have been emphasised. But the future depends on the attitude and frame of mind not only of the Indian people, but, still more, of the Anglo-Indian rulers. It remains to be known whether the Anglo-Indian bureaucracy in India have understood the trend and meaning of the new spirit not only in India but throughout the civilised world, and whether, having understood it, they are prepared to act upon their knowledge, in accordance with the legitimate ambitions and demands of the Indian people."

THE WEDNESDAY
REVIEW,
Trichinopoly,
Dec. 2nd, 1908.

The present situation.

8. The *Wednesday Review*, of the 2nd December, contains the following:—"It is encouraging to learn that the India Office takes a sober view of the situation here and does not share the panic caused by thoughtless and irresponsible writings in the press. It seems such an easy affair to create an alarm in these days. You have only to spin a yarn and get somebody to print it. Otherwise it is hard to account for the facility with which absolutely unfounded reports travel for miles upon miles and the man in the street comes to believe in them. As regards the present situation in India, any number of these baseless canards circulate with incredible swiftness and before they can be contradicted and their course arrested, a good deal of mischief has been done. We should think it would be an admirable thing to do if the India Office would issue daily bulletins regarding the situation, and check the harm that is being done to this country by alarmists of all sorts. Authoritative

statements by the India Office would be very serviceable just now and we trust that our Ministers will not be content with letting the truth known only when they are interviewed by Reuter."

THE WEDNESDAY REVIEW, *Trichinopoly*, Dec. 2nd, 1908.

Batta to non-officials travelling on public business.

9. The *Wednesday Review*, of the 2nd December, writes:—"The disinclination of non-official gentlemen called upon in various capacities to aid the work of public administration is due in a certain measure to the feeling that they have to spend some money and time without obvious benefit to themselves or to the administration which they are intended to help. Whether actually there is any benefit or not is a question on which opinions may differ but everyone will admit that it is not proper that they should be made to spend money in going from their homes to centres of provincial administration to serve sometimes a useful public purpose and sometimes to say ditto to the dictates of officials. The Bengal Government have introduced a reform in this direction which other provincial Governments would do well to follow. They have sanctioned the payment of travelling allowances to non-official Chairmen of District and Local Boards. The same allowance might also be granted to members of these bodies and to jurors and assessors when they are called from their homes to serve in a public capacity."

HINDU, *Madras*, Dec. 4th, 1908.

Indians in Government service.

10 Criticising Sir Andrew Fraser's remarks that Indians were being freely and impartially employed in the Government services, the *Hindu* of the 4th December, writes:—"The vindication is plausible enough. It is easy to point to a few more appointments now held than formerly. But the pledge was not in respect of numbers but in respect of a principle of appointing subjects of Her Majesty of whatever race or creed, to offices the duties of which they might be qualified by their education, ability and integrity duly to discharge. This principle is being deliberately set at nought, and Indians in the service are as a rule relegated to an inferior rank. The very creation of the Provincial service as distinguished from the Imperial service in each department is a violation of the abovementioned principle. Education, ability and integrity, whatever may be the extent to which they may be possessed by Indians, are but secondary, and considerations of race in filling appointments are as paramount to-day as they were before or after the Proclamation."

THE INDIAN PATRIOT, *Madras*, Dec. 4th, 1908.

Writing on the same subject, the *Indian Patriot*, of the 4th December, has the following:—"Between the time he commenced his career in India, and now, vast changes have taken place, and great advances have been made in many directions; but while the official mind exclusively fixes its attention on the achievements of administration, the popular mind exclusively dwells on its imperfections and drawbacks. And this is the one great cause of perpetual disagreement between the rulers and the people. There are, however, those who, like Sir Andrew Fraser, see both sides of the picture, and are able at once to appreciate the merits of the work done and to lay their finger on the causes which have prevented the full realisation of the aims of Government. Sir Andrew claims, and we admit, that very appreciable advance has been made in accordance with the declared policy of British rule in India, and that the Queen's Proclamation has not been such a dead letter as it has been described to be. This we ourselves showed on a recent occasion."

THE INDIAN PATRIOT, *Madras*, Dec. 4th, 1908.

The unrest in Bengal.

11. The *Indian Patriot*, of the 4th December, writes:—"How much of the unrest in Bengal is due to a purely administrative measure like the partition, and how much to official bungling and wanton Police oppression is worth an enquiry. That the dismemberment of the Province created discontent goes without saying; but it must also be obvious to the meanest intelligence that but for the numerous acts of high-handedness and oppression practised by uncontrolled subordinates the political complexion in both Bengals would have been quite different from what it is now. One is apt to wonder that there has not been

greater excitement in Bengal, when instances such as the following are brought to one's notice. The Calcutta papers publish the report of a house-search in the district of Howrah thus:—'An anonymous letter was received by the Police from Sibpar in district of Howrah that bombs were being prepared in the houses of some zemindars of a neighbouring district. An Inspector with twenty-five armed Police proceeded to the place and searched the house, only to find that it was a hoax. The Police are now trying to trace the writer of the letter.' Of course, the Police in Bengal have been often laughed at for the fruitless searches they were led to make for weapons or bombs even in tanks. In all such searches the public have had no means of knowing on what kind of information they acted. But, in the present case, they acted solely on an anonymous letter whose object was to play a hoax on the Police; and, however much their act was discreditable to themselves, its result to the owner of the house which was searched was much graver. That an Inspector with twenty-five armed Policemen should search a gentleman's house, and search for bombs, not on the strength of any reliable information, but on the basis of an anonymous letter, is discreditable to any well-ordered administration. None but a particularly stupid or a particularly reckless Police officer would make himself responsible for such a search. There are, indeed, circumstances in which a keen watch has to be kept on every suspicious thing; but where an anonymous letter is received pointing to the existence of bombs in the houses of zemindars or others, the most natural thing that any prudent man would do is not to forthwith enter the houses with armed Policemen and make a search, but to keep a keen watch, to make enquiries, and to ascertain whether there is any foundation for the anonymous report. The fact that on getting an anonymous letter the Police proceeded to search the house seems to show a most incredible laxity of control over the Police, and a dangerous measure of immunity to the Police against high-handedness and oppression. The Police would hardly make unlawful and unjustifiable searches if they knew that the consequences would be serious. But when there are apparently no consequences to be feared, there is no reason why the Police should not pursue any wild-goose chase, with a reckless indifference to the private rights of the people and to the sanctity of their homes. When such things are possible, it is little wonder that there is unrest in Bengal, and that the people are not ready to co-operate with the authorities in putting down crime, for their immediate suffering is at the hands of the Police, and this is not calculated to encourage them to go to the support of authority."

THE MADRAS STANDARD,
Madras,
Dec. 5th, 1908.

The Governor's tour.

12. The *Madras Standard*, of the 5th December, writes:—" . . . . The enthusiastic manner in which Sir Arthur Lawley was received at Tinnevelly and Tuticorin should have set at rest all lingering doubts about the thorough loyalty of the people. As we have all along said it is a blunder of the first magnitude to suppose that there is any sedition among the vast bulk of the people of India. Both among the masses and among the classes no intelligent, responsible and we might almost say sane man entertains any feeling but that the British Raj should continue. A magnificent demonstration of the loyalty of the people, all the more remarkable because it was spontaneous, was witnessed on the celebration of the jubilee of the late Queen's Proclamation. Sir Arthur Lawley, in his reply to the addresses presented to him at Tinnevelly and Tuticorin, spoke of the genuine feelings of loyalty which the people of the district exhibited. We have always been of the opinion that the true nature of the unfortunate disturbances that occurred in the district has not been apprehended by the authorities. We have expressed at length our opinion on all the untoward incidents that occurred in the Tinnevelly district recently and it is hardly necessary to express our views again. We believe some mistakes were made by the local authorities. It is to be hoped and it seems likely enough that such mistakes will not occur again. We are glad that the punitive police force is withdrawn, though we could not see the necessity of its imposition. We are in thorough agreement with the view

taken of anarchism and sedition by His Excellency. We have pointed out often enough in our columns that anarchism is foreign to the Indian soil and repugnant to the instincts of the people. As for sedition the people have always looked on loyalty as one of the cardinal virtues. Of course, loyalty is not incompatible with constitutional agitation for the redress of the legitimate grievances of the people. In fact both the motive which actuates the people who engage in constitutional political agitation and the results which spring from it go to strengthen the fabric of British rule in India."

VI.—MISCELLANEOUS.

THE INDIAN PATRIOT,
Madras,
Dec. 3rd, 1908.

The Extremist Congress.

13. The *Indian Patriot*, of the 3rd December, writes:—"The Extremists have at last resolved to hold their own separate Congress at Nagpur. So we learn from Bombay. They have found it impossible to join the Congress in Madras owing to their insurmountable reluctance to leave the four famous Calcutta resolutions to be settled by a majority of the Congress. The condition they insisted on was that these resolutions should be binding on all Congressmen, that the leaders should give an undertaking to that effect, and if that undertaking was not respected by the entire body of Congressmen, whatever their opinions, the Extremists as a body would withdraw from the Congress. The responsibility which this implied was too great for any Congressman to undertake. It was not one responsibility, but two responsibilities. The first was the obligation to adhere to the condition irrespective of the wish of the majority. The second was the graver one of being held accountable for a scene which the failure to fulfil the first must necessarily result in. A large number of Extremist Congressmen from Nagpur and Poona, coming with the expectation of carrying their point, and compelled afterwards by defeat to withdraw from the assembly with as great an effect as they could impart to the occasion, will do no good to anybody, not even to themselves. It will only be less harmful in its results than the rushing of the platform at Surat. If the Moderate leaders open the way for such a possibility, ignoring their bitter experience of the past two years, they will have committed an unpardonable blunder. Any attempt at a united Congress, with the clear contingency of radical differences and a split in view, is perfectly useless and positively harmful. And we are not at all sorry that such an attempt has been given up. Those who are going to organise a Congress at Nagpur are nothing if they are not earnest; and if they prefer to work on their own lines without the harassing encumbrance of moderate politicians, nobody has any ground to complain. Peaceful work on independent lines is far better than unseemly squabbles, and still more unseemly exhibitions on the Congress platform; and the two parties need not come together to break each other's heads. . . . . . Sir Pherozesha Mehta is perfectly right in the view that he has taken that, under the circumstances, two Congresses are inevitable. We do not feel justified in cherishing any hope to the contrary; for we do not believe that all the noise made about the four resolutions exhausts the fertility of Nagpur and Poona resource. There is nothing to prevent a repetition of the tactics that preceded Surat, and even the acceptance of the four resolutions will not terminate disputes. Those honest and good-natured men, therefore, who yearn for a united Congress under any circumstances, have not comprehended the nature of the real dispute, its genesis and its purpose. Those who deliberately and of set purpose obstructed the work of the Congress for two successive days and then cried aloud that the Moderates were high-handed and uncompromising, cannot be expected to refrain from creating another confusion in Madras. The compromise which they have proposed will once again give them the opportunity to bring another session of the Congress to a disastrous standstill, and no blame attaches to those who, having experience of their methods, refuse to be guiled by them into an unsuspecting acquiescence. This is plain-speaking; but plain-speaking has become necessary."

VERNACULAR PAPERS.

I.—FOREIGN POLITICS.

SHAMS-UL-AKHBAR, *Madras*, Nov. 30th, 1908.

The Christian atrocities.

14. The *Shams-ul-Akhbar* of the 30th November. The *Ummid of Crete*, dated 25th September last, writes that the Christians of Crete were determined to offer human sacrifices in celebrating the proclamation of Greece with regard to the annexation of Crete. How could they use the sacred blood of Christians for such purposes; forsooth only the unholy Mussalmans are fit for sacrifice! The Mussalmans of Candia (in Crete) were prevented from entering into the mosques for worship, and were roughly handled by the Cretan Christians. The excesses and enormities of the Cretan Christians reached to such an extent that they killed an old Mussalman with a knife and lopped off his nose and ears. But who would save the poor Mussalmans? It is a matter for regret that the European Powers who are the guardians of the island should allow such atrocities to be perpetrated with immunity. The Mussalmans of Crete in all sincerity prefer to seek the protection of the British Government. With reference to the above, the *Shams* observes it is finally settled that the island of Crete shall not be annexed to Greece, and it is now hoped that the just British Government and other European Powers will do their best to restore peace and order, and to save the Mussalmans from the Christian atrocities.

II.—HOME ADMINISTRATION.

(a) Police.

THE BHAVANI, Nov. 27th, 1908.

Thefts in Nellore.

15. The *Bhavani*, of the 27th November, says:—There was a theft in the house of a Komati in Ranganāyakulupēta on the 19th of this month. If the police work diligently and find out ways and means for preventing thefts, the people will be freed from fear of thefts. People's welfare cannot be secured by the police, who are unable to prevent thefts. If the number of police constables is not sufficient, it would be well if the police go their rounds taking with them a few *Yānādis*. If Mr. Norton, the Town Police Inspector, and the Sub-Inspectors go about the town once every night, thieves will disappear. If they are sympathetically disposed towards the people, they will deserve their affection. Many people say that there are numerous persons in the town, who were once or twice convicted of theft. The police may know their whereabouts. Will not thefts decrease if they are properly watched? There are persons who advance money to pick-pockets and purchase stolen property. But for them thefts of identifiable articles will not take place. Thieves, who commit house-breaking now, throw stones. They also enter houses and commit murder. If there is room to suspect old thieves, why do not the police authorities bind them over to keep the peace by making them furnish security? Perhaps this state of affairs has not been brought to the notice of the District Superintendent and the District Magistrate. If the local authorities and the Government do not open their eyes and see to the welfare of the people, what is to become of the townsmen? We hope the Government will graciously consider this matter. Some police constables are kept as Reserve Force. Why should not the District Superintendent of Police draft them to the work of checking thefts? There are European Reserve Police and Town Inspectors, whom the natives naturally fear. The people of Nellore believe that if one of them go about the streets and lanes

of the town, alternately by turns during nights, the stoning and injuring of the people will not continue. Even now the people of Nellore remember the Inspector Minno, who when there was theft-rage some years ago, went about the streets at the sacrifice of his sleep and relieved the people of fear from thieves.

(*b*) *Courts.*

INDIA,
Pondicherry,
Nov. 28th, 1908.

The lesson to be learnt from the *India* sedition case.

16. The *India*, of the 28th November, remarks :—When Sriman Tilak was tried for sedition, he pleaded that he had a right to claim that the majority of the jurors should be natives who would be in a better position to understand the articles in question and that he based his right on a promise to that effect contained in the Proclamation of Queen-Victoria. But the court refused to grant his prayer. Similarly in the case against the editor of the *India*, the accused raised the same question. But the court formed a jury consisting of eight Europeans and one native and with a pretence of doing justice sentenced him to transportation for five years. What is the use of the existence of these false courts, Judges and laws? They resemble the courts arranged in a theatre which must at any cost give their decisions before daybreak, *i.e.*, the end of the play. So it is useless for us to take our disputes before these courts and expect justice from them. Therefore we must avoid these British Courts entirely and settle our disputes by establishing panchayats among ourselves.

(*c*) *Jails.*

INDIA,
Pondicherry,
Nov. 28th, 1908.

Sri Chidambaram in prison.

17. A correspondent of the *India*, of the 28th November, observes :—It is stated that our patriot, Sri Chidambaram Pillai, who has been sentenced to six years' transportation, is made to draw an oil-press, like a brute, with fetters on his hands and legs. Alas! The heart flutters when we think of this cruel treatment and the hand trembles when we write about it! When there are ever so many kinds of work to be given to the convicts, should this patriot alone be made to draw an oil-press—a work which will tire even a four-legged beast? Why should fetters be placed on his hands and legs? Perhaps the choice of such cruel punishments for this patriot shows the sharpness of intellect of the officer in charge of the jail! Perhaps he thinks that Sri Chidambaram, having been convicted for sedition, is also his enemy and wants to avail himself of this opportunity to wreak his vengeance on him! This officer is really a valiant man! May the Almighty God open His eyes on this officer!!

(*k*) *General.*

INDIA,
Pondicherry,
Nov. 28th, 1908.

British authority in Bengal.

18. The *India*, of the 28th November, publishes a cartoon describing the quiet and patient horse of Bengal as kicking against the British rule, unable to bear its sufferings under that rule, and says :—The Englishmen, with the arrogant consciousness of power, partitioned Bengal quite against the will of the people of that province. As if this did not cause enough suffering to the Bengalees, they created other troubles for them; viz., house searches, sedition prosecutions and horrible sentences, secret police, famine, plague, and cruel laws. But there is a limit to the sufferings which even the Bengalees can bear and they have now begun to show that there is such a limit. Are the British going to become wiser at least hereafter? No. If any one advises them in earnest, they pounce upon him. God alone knows how this is to end.

INDIA,
Pondicherry,
Nov. 28th, 1908.

The next move of the Government.

19. The *India*, of the 28th November, writes :—From the speech delivered by the Viceroy recently in Lucknow, it is clear that the English Government has decided to enact some new laws to suppress sedition in India. We are in a position to guess the nature of these laws

from the tenor of the memorial submitted to the Viceroy by the Calcutta Chamber of Commerce. In this memorial they have stated that, in cases where an approver happens to die in the interim, his evidence should not be rejected as inadmissible on the ground that it did not stand the test of cross-examination. The very fact that a man turns an approver shows that, by nature, he is a mean-minded person. Moreover, being actuated by a desire to get pardon for himself, he will be prepared to say anything according to the wish of the Police. On these grounds the law has declared, and very reasonably too, that his evidence should not be believed without cross-examination. The motive of those Englishmen, who now plead for the removal of this restriction, is evidently that India should be governed by purely military law instead of by an apology of a civil law as at present. It is the same motive that has actuated these memorialists to pray also for the establishment of a special court for the trial of seditious offences. Thus the Englishmen are in effect saying: "We had at least the farce of a law till now. If you do not conduct yourself properly, we will stop even that. Take care!" Who knows how mother India is going to reply to this?

SWADESAMITRAN, *Madras*, Nov. 27th, 1908.

The proposed reforms.

20. With reference to the proposed reforms of Lord Morley, the *Swadesamitran*, of the 27th November,* remarks:—It is stated that these important reforms will concern the administration of the district. So we have reason to think that the powers exercised by the officials at present will not in any way be reduced. Our desire is that the majority of the members in the Viceroy's Legislative Council should be Indians and that there should be one or two paid Indian members in the Executive Council also. Unless Lord Morley gives us satisfaction on this important point, his reforms will not satisfy the public, whatever other merits they may have.

SWADESAMITRAN, *Madras*, Nov. 30th, 1908.

The India Office and the present condition of India.

21. The *Swadesamitran*, of the 30th November, writes:—We learn from Reuter that the members of the India Office in London are of opinion that it is foolish to state that the conspiracies in British India have reached the masses, that the only things that need be done are detecting the real offenders and punishing them without any delay and that it is a groundless apprehension to think that India is now in as bad a condition as it was in the year 1857. It is really satisfactory to see that this is the opinion of the members of the India Office. Some Englishmen have been for the last two years either ignorantly or wantonly proclaiming that secret attempts are being made to subvert the British rule in India. As a result of a false rumour set afloat by some mischievous persons that secret arrangements were being made to repeat the mutiny of 1857 on the day of its fiftieth anniversary, not only the Englishmen, but the responsible officers of Government also got alarmed and imposed some cruel restrictions on the people. It is only because of this alarm that Lala Lajpat Rai was deported and several leading men of the Panjab were imprisoned and afflicted in many ways. There is reason to think that Lord Morley too was a victim to this alarm. After some time this alarm abated of its own accord. Then, when some mischievous persons in Bengal committed some anarchist deeds, the people at once openly expressed their abhorrence of such deeds and messages of loyalty were sent to Simla and London. Within the last one year the loyalty of the Indian public has been declared in various ways. These assurances of loyalty and the gradual opening of their eyes to the real state of affairs have dispelled that groundless fear and strengthened the faith of Lord Minto and Lord Morley in the loyalty of the people. Though the Englishmen still believe that the few anarchists who have been appearing of late are backed by one or more associations, they have come to understand that it is not impossible to root out these associations. The Government will have the hearty co-operation of the public in carrying out this object. What is wanted now are not stringent restrictions and a curtailment of the rights of the people. A feeling of confidence must be infused into the minds of the people, and if only the

---

* Received in the current week.

reforms to be published by Lord Morley satisfy the public mind, we make bold to assert that the present feeling between the Government and the people will become a thing of the past.

KERALA PATRIKA,
Calicut,
Nov. 28th, 1908.

Special measures to suppress sedition and anarchism.

22. The *Kerala Patrika*, of the 28th November, referring to the intention of the Government of India to frame special laws for the suppression of sedition and anarchism in India, remarks that even if such measures are passed, no man could reasonably blame Government for that, considering the heinousness of the murders which have been recently committed by the anarchists. Such murders, moreover, instead of benefitting the country, will only bring evils in their train. The opinion of the majority of Anglo-Indians is that the enactment of special laws and the establishment of special courts to deal with sedition and anarchism will be effective in suppressing such crimes. But although these special measures may tend to suppress the open preaching of sedition, it is doubtful whether they will be effective in bringing to light seditious intentions in the minds of the people or the formation of secret societies for the carrying out of such intentions. The majority of the people do not approve of the acts of Government, although they abhor these dastardly murders by the anarchists. Conciliatory measures are far more effective in stopping the evils done by such secret societies than repressive measures. It is doubtful whether the expressions of loyalty made at the several loyal meetings held in different parts of the country, are the real sentiments of the people. There is every reason to believe that these meetings are held with a view of securing the favour of Government and of Government officials. It is, because, the European officers in these parts are ignorant of the real sentiments of the people that they put faith in such farces. Any number of meetings of this sort will not allay the discontent among the people. Although the majority of the people hate the actions of the anarchists, the repressive measures of Government, on the other hand, make them view such acts with less hatred. It is at this juncture that Europeans in Africa and other Colonies are oppressing the Indians by enacting obnoxious laws against them. In the eyes of the common people of this country, the British Government and white men are identical and therefore the injustice done by white men in any part of the world will be construed by the people as done by the British Government. Kindness should, therefore, be the watchword of Government at this crisis.

III.—LEGISLATION.

SWADESAMITRAN,
Madras,
Nov. 27th, 1908.

The new laws that are to be enacted.

23. The *Swadesamitran*, of the 27th November,* writes :—Some say that India has now become another Ireland and the ordinary laws will not suffice now. On this ground they demand that new laws must be passed to meet the exigencies of this troublous period and the Viceroy's Executive Council met yesterday to consider about these new laws. Though every sane man will approve of any law that may be passed in the interest of the country's welfare and public peace, it is quite reasonable for, and also the duty of, every one to object to any law which may be passed in haste, without any necessity for the same. That the state of India is quite different from that of Ireland goes without saying. Nearly thirty years back Ireland was in a state of panic. There were ryots and conspiracies and any number of deaths as a result of these. Numerous Irishmen assembled in America and conspired to free Ireland from the rule of the British. Inside Ireland itself murder, robbery and desolation reigned supreme. Even the Irish criminal law was enforced, but with no avail. There was a hue and cry in England that new laws should be made to meet the situation. But Mr. Gladstone, being a very farsighted statesman, had recourse only to conciliatory methods and ultimately began to plead for self-government for Ireland. Every

---

* Received in the current week.

statesman, and especially Lord Morley, a disciple of Mr. Gladstone, is bound to walk in the footsteps of that great Minister. Even recently there was a serious riot in Ireland and nearly a hundred constables were thrashed well. On this the London *Times* suggested that the criminal law should once again be enforced in Ireland. But the present Secretary for Ireland, Mr. Birrel, would not listen to this and said that the old laws were enough, even though the Irish public openly declared that they did not care for the law and public meetings were held and resolutions passed insulting the Government. No such scenes have occurred in India. Even though there have been one or two murders and attempts to murder and bombs have been thrown in one or two places, the culprits in these cases are not cultured men, nor are they responsible leaders of the people. So the Government need not, in our opinion, be alarmed by the acts of a few foolhardy youngsters and make grand preparations. The enactment of a new criminal law is deemed an insult by the Indians, who are always loyal to their King. If necessary, the Government may, in view of the disturbed state of the country, introduce some reforms such as suspending trial by jury for some time, strengthening the hands of the Police and instituting a special court for hearing sedition cases, and make arrangements for a speedy disposal of these cases. But there is no necessity for the enactment of a new criminal law. How can a criminal law, which did not satisfy and do good to a population of 50 lakhs, be of any avail with a population of 30 crores? Once a wrong step is taken, it is difficult either to withdraw it or to remedy the evil caused thereby. Every one believes that the present laws are sufficient to meet the situation and we will now remind the authorities of the statement of Queen Victoria that in the satisfaction of her subjects would be her protection and in their gratitude her reward.

IV.—NATIVE STATES.

VRITHANTA PATRIKA,
Mysore,
Dec. 3rd, 1908.

The conduct of the Mysore Government with regard to its officials.

24. The *Vrithanta Patrika*, of the 3rd instant, in an article published both in English and Canarese, accuses the Mysore Government of not meting out due punishment to some of its officials for exacting money from the ryots as contributions to the Sringeri Jagadguru. In April and May last the paper published some correspondence from the Maddagiri taluk, in which a complaint had been made against the Amildar and village officials of that taluk acting under his orders that they had used their influence and authority in an improper manner for the purpose above mentioned.

It would appear that in August last a letter over the signature of the Officiating Secretary to the Government was published in the *Mysore Star* announcing that the Government had made full enquiries into the case and the allegations of the *Vrithanta Patrika* were wholly false.

Upon this a correspondence appears to have ensued between the editor of the latter paper and the Diwan which ended in the Government giving a final reply maintaining that there was no truth in the allegations against the officials.

The editor now still persists in maintaining that the letter to the *Mysore Star* is "untrue being contradicted by the admissions subsequently made by the Government itself." He says: "In the present state of our information, we do not hesitate for a moment to declare our conviction that the account given by our correspondent of the action of the Amildar is nearer to truth than the version supplied by the Government." "The Government could not have chosen a course, in dealing with this case, which was less calculated to inspire the confidence of the people in its administration and to maintain discipline in the public service. A mistake was made in the beginning, and every subsequent proceeding on the part of Government has magnified the initial error. Even should it be proved that every allegation made by our correspondents was false, it would still be impossible, in our view, for Government to justify its procedure."

VI.—MISCELLANEOUS.

INDIA,
Pondicherry,
Nov. 28th, 1908.

Novel remedies to remove the discontent of the Indians.

25. The *India*, of the 28th November, writes:—The English statesmen have been of late prescribing novel recipes for removing the discontent of the Indians. The latest doctor who has come forward in this connection is the editor of the *Daily Telegraph*. He says: "After the Sepoy Mutiny, India was never in such a condition as it is now. But yet we need not be afraid. One thing we must bear in mind and that is that, for a long time to come, India will continue to be more discontented than any other territory under the British rule. If we only stand firm, this is nothing to us. The very continuity of our Government in India has become a question of fact. At this juncture we learn that the people of India are worshipping like God certain persons who were hanged recently. We should not give room to such things. Stringent measures ought to be adopted. All colleges in which the Indians study should be kept closed till this feeling of discontent disappears and stronger laws than what are now in force must be enacted. If the Police in Calcutta cannot discharge their duty properly, the enforcement of these duties must be left in the hands of the Military and the English troops should be strengthened. Besides all these, the zenana ladies have come to be more dangerous enemies to our Government. So they must be very carefully watched."

Excellent recipes indeed! If the benign English Government close all the colleges, fill the streets with the Military and begin to tease even the zenana ladies, its fame will surely spread far and wide! Will any one take a medicine like this to kill himself?

INDIA,
Pondicherry,
Nov. 28th, 1908.

A short cut to *swaraj*.

26. The *India*, of the 28th November, remarks:—Mrs. Annie Besant has suggested a short way for our acquiring *swaraj* and that is our joining together and praying to God unanimously and with due reverence for the grant to us of *swaraj*. Our question is, why they should not adopt this course themselves. Why should not the Police, the Anglo-Indians and the officials sit under a banyan tree, clad in pure robes, and offer fervent prayers to God that sedition and seditionists may leave India altogether? Why should there be house-searches and why should the Police dog the steps of the *swadesiists* in bare dress? Why should there be a special court and why should the patriots of the land be made victims of false charges and punished most cruelly?

INDIA,
Pondicherry,
Nov. 28th, 1908.

Why have we not succeeded in our object?

27. The *India*, of the 28th November, observes:—Why is it that the many attempts peacefully and constitutionally made by us for the progress of our country have not yet proved successful?

(1) We made a vow that we should boycott all connection with foreigners. Should we not keep this vow steadfastly? Should there not be village associations and thousands of lectures to carry out this object? Proper efforts have not been made with regard to all these.

(2) We cried out for national colleges. But, for aught we know, some truly national colleges have been established only in Calcutta and some parts of Bengal. Are five or six colleges enough for a population of thirty crores?

(3) We decided to start punchayats. The English officials cannot impede this in any way, and yet how many punchayats have we established within the last two years? There is none to care for this.

(4) Our leaders preached that young men must be trained as national volunteers. Why should the authorities suspect this movement? If we make them understand our true aim and our invulnerable strength of mind, they cannot impede this. Still, no efforts have been made in the country to give a shape to this movement and improve it.

The way to liberty is not strewn with jasmine petals. It is a steep rough path, full of stones and thorns, and it cannot be traversed so easily as some of us think. So our work must be as strenuous as our aim is high. Our country cannot acquire independence by means of one or two cowardly acts. Our only guides must be perseverance and a pure mind.

INDIA,
Pondicherry,
Nov. 28th, 1908.

Everything has its value.

28. The *India*, of the 28th November, writes:—Of the many hard tasks imposed on the people by God as an experiment to test the ability of man to overcome all these and stand out with a pure mind, despotism is also one. So the motive with which God subjects people to despotism is that they should oppose it, destroy it and acquire greater strength than before. We can understand from history how, in ancient times, the people of several countries destroyed despotism and acquired independence. When, in a country, the patriots are imprisoned, driven to foreign countries or hanged, the meaning is that the war of independence has really begun in that country. Till these things appear in a subject country, the meetings held by the people of that country, the papers conducted by them and the speeches delivered by them are only like the play of children. Everything has a value in this world and one who wishes to get a thing, be it divine wisdom or a horse carriage, should pay its value in the shape of either money, labour or suffering. If the people of a country want to acquire liberty—an incomparable wealth—the price they have to pay for it consists of deportation, imprisonment, etc. Therefore we must all pray to God to bestow strength of mind on those who are now undergoing several kinds of suffering lest they should feel dejected or sorry.

INDIA,
Pondicherry,
Nov. 28th, 1908.

The Governor's visit to Tinnevelly.

29. A correspondent of the *India*, of the 28th November, in describing the visit of the Governor of Madras to Tinnevelly, sarcastically calls it "the visit of that virtuous man," and says:—We call him a virtuous man because he gave sanction to prosecute Sri Chidambaram Pillai and Sri Subramania Siva, and after the farce of a trial, conducted in Tinnevelly instead of in Tuticorin, they were remanded to custody. As a sequel to this, the people became provoked and committed some excesses. Without realising this, many of our brethren were shot dead and many others imprisoned. In addition to this, more than a lakh of rupees have been collected as punitive tax from the people of Tinnevelly. As if all this was not enough, Dame Cholera has also come to stay in the town as if to grace the Governor's visit by her presence. To show that the Governor has been the cause of all these virtuous deeds, we call him "a virtuous man."

INDIA,
Pondicherry,
Nov. 28th, 1908.

Is this true?

30. The *India*, of the 28th November, writes:—Our friends may understand from the two instances given below whether the statement, "we have neither favoured nor disliked and afflicted any one on account of his religious tenets," is true or not.

Firstly, when the Viceroy visited Jodhpur, the Police insisted on the flags in front of the premises of the Arya Samaj and the school attached to it being removed, simply because the officials thought that the members of the Arya Samaj were instrumental in spreading sedition and therefore the Viceroy might not like to see their mottos.

Secondly, in dismissing one Gulab Chunder from his post in the Sikh Regiment, the Commanding Officer clearly states that it is not for any want of skill on his part but because he belonged to the Arya Samaj that he was dismissed.

NYAYABHIMANI,
Karikal,
Nov. 26th, 1908.

The result of the gagging Act.

31. A correspondent of the *Nyayabhimani*, of the 26th November,* writes:—Let us see what has been the result of the gagging Act newly passed in British India to prevent the spread of the *Swadési* spirit by means of native newspapers.

Firstly, the impression has been created that this has been passed because the misdeeds committed under the British rule, being criticised by the native newspapers, happen to reach the ears of Parliament and thereby the rulers are often placed in an awkward position.

---

* Received in the current week.

Secondly, people think that this law has been enacted because the fact that the natives are treated differently by the rulers from the Whites was being strongly condemned by the native newspapers and thereby the fraudulent acts of the rulers became known to the people at large.

Thirdly, these native newspapers were opposed to the rulers paying thousands of money to their own countrymen in the shape of salaries and pensions and thereby impoverishing the people of this country. So they were constantly agitating about this and it is to prevent this agitation reaching the ears of the higher authorities that this law is believed to have been passed.

Besides these they have falsely charged many people as having violated this law and got them sentenced to cruel punishments with the help of wrong translations and false evidence! Do all these become a strong system of Government?

Moreover a number of native newspapers have stopped publication as a result of this Act and thus there has been a loss to the Government of nearly Rs. 3,00,00,000 owing to the consequent reduction in the Postal revenue. Thus this Act has caused a loss more to the Government than to the people.

VIJIA,
Madras.
Dec. 2nd, 1908.

A remedy for sedition.

32. The *Vijia*, of the 2nd December, reports the *Spectator* to have written as follows:—Though some attempts are being made to suppress the seditionists and the bomb-throwers in India, nothing has yet been done to root them out completely. Many, who have experience of India, will admit that these lamentable occurrences are created only by the educated people. But these things are caused neither because the Government is not conducted well nor because the people are teased. Since we have educated the people, many of them want to make their education a means of getting employment under the Government. But as the number of students coming out successful from the colleges is greater than the number of vacancies in the appointments under the Government, many of them get disappointed and begin to hate the Government, and having no other work to do, commit the deeds above mentioned. The only way to turn away these students from their present tendencies is to establish training schools in several places to coach up a certain limited number of students specially for Government service in proportion to the number of vacancies in each place. This will prevent every student from aspiring to get into Government service and feeling disappointed when he cannot succeed in his object.

BHARATA BANDHU,
Nov. 21st, 1908.

The King's message to the Princes and peoples of India.

33. A correspondent in the *Bharata Bandhu*, of the 21st November, compares the Royal Proclamation of 1858 with His Majesty the King Emperor's message to the Princes and peoples of India, and remarks that the pledges and promises made in the Royal Proclamation of 1858, have not only not been carried out, but the people have had the misfortune of being ruled by administrators who interpreted that proclamation in a different light. The people expected great things from the King's message, but were sadly disappointed. The correspondent fears lest the reforms, which Lord Morley proposes to make and to which allusion was made in the King's message, should also cause disappointment to the people.

[Issued, 8th December 1908.]

CONFIDENTIAL. **No. 50 of 1908.**

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 12th December 1908.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

II.—HOME ADMINISTRATION.

PAGE

(*c*) *Jails*—

Coimbatore Jail riots 868

(*d*) *Education*—

Leakage of University question papers .. .. .. *ib.*

(*e*) *Local and Municipal*—

Municipal administration 869
The Corporation of Madras 870

(*j*) *Salt and Abkári*—

The Abkári administration 871

(*k*) *General*—

The official and non-official views on the present situation 873
The present situation .. .. *ib.*
What is to be our goal? 875
Indian affairs in Parliament 876

II.—HOME ADMINISTRATION—*cont.*

PAGE

(*k*) *General*—cont.

An income-tax riddle 877
Indian military expenditure .. .. *ib.*

III.—LEGISLATION.

The new special Act 878

IV.—NATIVE STATES.

Agricultural loans in Mysore 882
Mysore notes 883

VI.—MISCELLANEOUS.

The stiffening of Congress .. .. *ib.*
Social Reform and *Swaraj* 884
The Extremists in Conference .. .. *ib.*
The Muslim League 885
Mussalmans and the National Congress .. .. .. *ib.*
Undisciplined elements in the Congress parties 887
Bengal and the Congress 888

VERNACULAR PAPERS.

I.—FOREIGN POLITICS.

PAGE

The abolition of the Parliament in Persia 890

II.—HOME ADMINISTRATION.

(*a*) *Police*—

The Madras Police .. .. *ib.*
The Police in India .. .. *ib.*
The Police in Nellore 891

(*b*) *Courts*—

An unprecedented order .. .. *ib.*

(*c*) *Jails*—

Treatment of prisoners in the Coimbatore Jail 892

(*d*) *Education*—

The Matriculation muddle .. .. *ib.*
School-houses in villages .. .. *ib.*

(*k*) *General*—

The King is the cause of the present condition of India. *ib.*
"We can never be improved by the reforms of the Englishmen" 893
The Government and the *Vande Mataram* newspaper .. *ib.*

II.—HOME ADMINISTRATION—*cont.*

PAGE

(*k*) *General*—cont.

The Governor of Madras at Tinnevelly 894
"What justice is this?" .. .. *ib.*
The Indians and the Civil Service .. .. .. *ib.*
Expenditure of the Government of India on the Military and the Railways 895
Indian National Congress .. .. *ib.*
Village adhikaries and the registration of vakkalats in Malabar 896

IV.—NATIVE STATES.

A remarkable piece of official conduct in Mysore .. .. *ib.*

VI.—MISCELLANEOUS.

"Folly precedes destruction" .. .. *ib.*
The value of boycott 897
"The factory of freedom" .. .. *ib.*
A new journal by Bepin Chandra Pal .. .. *ib*
The Brahmans—now and in ancient times 898
The hop-trade in England and the indigo-trade in India .. *ib.*
The Indian Congress .. .. *ib.*

ENGLISH PAPERS OWNED BY NATIVES.

II.—Home Administration.

(c) Jails.

The Indian Patriot,
Madras,
Dec. 5th, 1908.

Coimbatore Jail riots.

1. The *Indian Patriot*, of the 5th December, remarks:—"Elsewhere we publish Mr. Chidambaram Pillai's evidence in the recent Coimbatore Jail riots case. Midnapur pales into insignificance when compared to the revelations Mr. Pillai has to make."

(d) Education.

The Wednesday Review,
Trichinopoly,
Dec. 9th, 1908.

Leakage of University question papers.

2. The *Wednesday Review*, of the 9th December, writes:—"The epidemic of the leakage of question papers has broken out afresh at the Madras University. Though there was a subsidency of it during Mr. Glyn Barlow's acting term of office as the Registrar, it has broken out perhaps in a more virulent form than ever, despite the assurance of Mr. Drewsbury, the new Registrar, that the printing was done under his personal and immediate supervision. The papers would seem to possess a rare knack of leaking out in defiance of the Registrar, the Superintendent of the press, and of everybody else who has anything to do with their custody. Whatever may be the explanation offered for such leakage, satisfactory or otherwise, there can be no excuse for allowing so gross a scandal to continue. Already there is a tendency to underrate the worth of the University pass or diploma, and it ought not to be suffered to go further down in public estimation by letting the candidates answer questions a fortnight or a month old. An occasional re-examination is a pitiful affair at best but when it comes to be an annual institution, the University must lose the respect it ought to command and become a laughing-stock with the candidates who sit at its examinations and with the larger public outside. If the University authorities are unable to keep under lock and key the question papers for a month or so at the longest, their capacity for managing its business cannot be worth much. A re-examination is not merely a matter of further expense and trouble to the University, but a totally undeserved hardship upon the large number of honest candidates who have fairly earned a holiday after the five days' ordeal at the beginning of December. There is clearly no meaning in asking them to suffer for the misdemeanour of others. It is no fault of theirs that the University could not properly safeguard the question papers. It is an altogether a sorry business of which those responsible should be heartily ashamed.

"* * * * *"

The Hindu,
Madras,
Dec. 10th, 1908.

The *Hindu*, of the 10th December, writes:—" . . . . The University has by now tried a number of private printing presses in Madras. It is high time a really satisfactory arrangement is made in regard to the printing of the annual question papers of the University. It is no use depending any longer on private presses. There are inconveniences in the way of the University running a press of its own. But why could not the Government Press be availed of more largely than it is now? At present, all the vernacular question papers for all the University Examinations are, we learn, printed in the Government Press. We have at no time heard of any leakage from the Confidential Press room from the Government Press. Even in this year of wholesale leakages, the vernacular papers, we understand, escaped, from the fact of their being printed in the Government Press. Despatches and papers of a highly confidential character are printed in the Government Press, and it must be said to the credit of the management there that there has not been a single instance of leakage. So thoroughly reliable would appear to be the agency employed in that institution that it seems to us, by an arrangement between the Government and the University, the question papers of the latter could most safely and conveniently be printed off in the Mint Buildings. The Superintendent can also be entrusted with the work of despatching the question papers when printed to the various centres in the mofussil direct. In fact, if the Chief Examiners are put in direct and personal relationship with the Superintendent of the Press, the Registrar and his staff may be altogether saved from the bother of having to attend to the printing and despatch of question papers, which now takes a considerable part of their time. The arrangement would also have the advantage of obviating the interposition of an unnecessary agency in the person of the Registrar and his staff between the Chief Examiner on the one side and the responsible printer on the other."

THE INDIAN PATRIOT,
Madras,
Dec. 11th, 1908.

Writing on the recent leakage of the University examination papers, the *Indian Patriot*, of the 11th December, has the following:—"While upon the subject it is our duty to tell our University authorities that it does very little credit to them that such scandals should rise almost every year. The Madras University have been frequently changing printers; they have been wreaking vengeance upon the student population, as a whole, debarring them for years, on the ground that a mistaken age was entered on the form; they have had often to give instructions to the examiners who correct the answer papers, to be either too liberal or too calculating when giving marks. Mischievous boys add many more to the list, and they are all believed, the University being what it is. Every year, we may assure the University, the rumour is going its round, a month before the examination, that question papers have leaked out. It is the most common sight to see knots of students pouring over a paper here and there, taking down questions and cramming up answers because some one has averred that they are the identical questions to be asked in the examination hall. This year the rumours have come out true, and the police have been able to place its hand on the culprit; in other years either the rumours were false or the police failed to book the culprit. Anything is possible with a University which could set up papers without forethought and publish results without compunction, never caring whether the questions are what they ought to be, or the result anything like creditable. As it is, the impression seems to be that a University is more honoured if it keeps a higher standard and shows lesser number of successful candidates; and an examiner, unfortunately, likes to show all his learning in the little question paper that he sets. The result is the 'slaughter' that we so often hear, the heart-rending scenes, the rumours of leaking out, re-examinations, and uneasy minds and hearts; and the University unnecessarily allows its name to be rolled about and thus loses the respect it ought to command or the fear it ought to inspire. We do condemn the youths who offered one hundred rupees for a question paper; but we also condemn the system which allows such facilities of purchase to the student. Something radical has to be done within the folds of our University, and the sooner that is done the better."

(e) *Local and Municipal.*

THE HINDU,
Madras,
Dec. 7th, 1908.

Municipal administration.

3. In a leader on the Municipalities Administration Report the *Hindu*, of the 7th December, writes:—"Recently the Madras Government discussed the need for enlarging the limits of local self-government in this Presidency, and they came to the conclusion that nothing need be done in regard to our Municipalities except that the qualifications of a voter should be raised. The old policy of keeping these bodies in leading strings is to be continued, and this

notwithstanding the steady advance made from year to year in the general administration. The Government would seem to be firmly of the opinion that it is best to keep the Municipal Councils well in hand, and that this alone would ensure their efficiency. This may be in the infant stages of an institution, and we may readily admit that but for the official direction and lead these institutions in the beginning would have languished. Even now, in some matters, official intervention is bound to be wholesome, but this is different from the wholesale check and restraint which are relentlessly imposed on the growing institutions. Infant life cannot possibly develop and improve under blighting and stunting influences, and the Government do nothing else than bring their great weight to bear on these weaklings and render them weaker still. Self-reliance is the last thing that is allowed, and the policy of doing everything to dictation and implicitly under orders from the Secretariat has resulted in a soulless, mechanical and dead-alive existence with which even the Government are but partially satisfied. This kind of thing has been going on for now quarter of a century, and there seems no prospect of a change. We do not know what the impending reforms in the administration will bring, but the Government of Madras from all the indications that are evident do not seem to be warmly in favour of any change in the existing state of things. In fact, they have openly said so in their recent order on the subject of the election privilege to be accorded to Local Boards. In this respect, they have shown themselves not only to be considerably behind times but also behind other local administrations."

THE MADRAS STANDARD,
Madras,
Dec. 9th, 1908.

In a leader on the Municipalities Administration Report, the *Madras Standard*, of the 9th December, comments as follows on the numbers of elected and nominated Councillors:—"What strikes one at once in examining these figures is the almost equal proportion that exists between the nominated and the elected Councillors. Surely it ought to be possible at this stage of local self-government in the country to have twice as many elected Councillors as nominated ones. In the second place we observe the large number of officials who are Councillors. Granting that at the present stage of local self-government in the country it is desirable to have certain number of officials with large administrative experience on the Councils, can it be seriously urged that as many as two hundred of them are required for the Municipalities in the Presidency? It is true that many of these are elected, and some of the electors show quite a penchant for officials, but that does not affect our argument."

THE INDIAN PATRIOT,
Madras,
Dec. 8th, 1908.

The Corporation of Madras.

4. The *Indian Patriot*, of the 8th December, writes:—"The affairs in the Corporation have really reached a crisis. The disclosures that have been made within the past few months are discreditable beyond measure. That an administration, organised and worked on the lines of one of the departments of Government, with the same rules of recruitment and discipline, should exhibit such weakness as has been repeatedly exposed is, indeed, matter for surprise; and it is needless to say that public opinion is heartily with Dr. Nair in his vigorous campaign to cleanse the Augean stable, though the task seems to be a very difficult one to accomplish. It is evident that the progress of the evil, which is now brought to light, is an old and steady growth; it has been going on for many years, and the President and the higher officers have hardly realised the magnitude of the evil and the extent of its ramifications. It is hardly credible that a state of things which, when exposed, startles the on-looker, should have been permitted to grow under a succession of officers, appointed for their special fitness to control and supervise the Municipal administration. A long period of laxity has surely been the cause, and systematic leniency, an encouragement of the almost reckless license of the subordinates and clerks. Many were disposed to question the expediency and propriety of the course which Dr. Nair proposed on a previous occasion, namely, an enquiry by the Government into the affairs of the Corporation; but every fresh matter which has since been brought to light seems to call for a comprehensive enquiry by a competent body of men; for the facts so far

revealed seem to be but a very small part of the questionable doings in the Corporation. Much larger things must necessarily remain behind, since the Commissioners who have spotted them out have hardly the means or the opportunity to get at things concealed in the Corporation bureaus and beyond the ken of the Commissioners and the public. The three specific instances which Mr. K. C. Desika Chari mentioned yesterday of Corporation funds having been paid away without any thought or concern as to why they were necessary, surely point to a host of other similar cases which the Commissioners, without a special investigation, have no means of knowing. That fire insurance premium should have been paid for seven years for a market which had ceased to exist, and that nobody in the Corporation office should have even raised a question about it constitutes a scandal of the first magnitude.

"* * * * *"

THE MADRAS STANDARD,
Madras,
Dec. 12th, 1908.

The *Madras Standard*, of the 12th December, writes:—"In the beginning the Government created the Corporation and in the fulness of time, as a mark of its paternal solicitude, bestowed a civilian President on the awe-struck Corporation. Civilians are in this country what angels are in heaven, independent of all but one. The civilian President of the Corporation rose higher, and found himself monarch of all he surveyed, absolute lord of Conicopillays and Conservancy Overseers. Then it began to dawn on outside observers and Municipal Commissioners that a civilian, free of rigid Government control, was like the brain of a somnambulist, a mass of energy with no inhibitory control. Then ratepayers complained, and Commissioners made speeches and dead conservancy bullocks rose from their graves, gram bottles walked in, sewers collapsed, and, generally, within the Corporation Office confusion prevailed. The effect of the commotion within the Corporation Office has reached the Government, and hence the change in the tone of the Government order reviewing the administration report of the Madras Corporation for the past official year. 'The administration of the Municipality during the year cannot be regarded as having been satisfactory' says the Madras Government and with that plain proposition all residents of Madras heartily agree. In previous years it used to be practically all compliments to the Municipal executive. But with defects staring you in the face in every department of Municipal administration some amount of adverse criticism was inevitable.

"* * * * *"

(*j*) *Salt and Abkári.*

THE INDIAN PATRIOT,
Madras,
Dec. 11th, 1908.

The Abkári administration.

5. The *Indian Patriot*, of the 11th December, writes:—"The report on the administration of the Abkári revenue in the Madras Presidency for the last year contains the good news that the orders of the Government of India on many of the recommendations of the Excise Committee were under consideration during the year, and in several important matters orders were passed . . . . A special committee was appointed to consider the revision of the number and location of liquor shops in the town, and orders have been recently passed accepting their recommendation that a substantial reduction should be made in the number of shops in the city. Outside the Presidency town, the question of the number and location of liquor shops has similarly been under investigation, by special committees in municipalities and by Collectors in non-municipal areas. The results of these enquiries have not yet reached Government. Meanwhile, a substantial reduction has been carried out in foreign liquor taverns . . . . The number of beer shops has also been reduced from 41 to 35. The fees levied for wholesale and retail foreign liquor licenses have also been raised, and many of the recommendations of the Excise Committee for the better control of the retail sale of such liquor have been approved and brought into force. These are all interesting reforms, the success of which will be watched with interest, although, as we have often

pointed out in these columns, mere enhancement of rates will never combat drunkenness, and unless local option is given to us to locate the shops or local opinion respected about the granting of licenses or renewing them, the report of the Abkári revenue for many years to come will continue to be a record of growing demoralisation . . . . Foreign liquor, we are glad to note, decreased last year by over 73,000 gallons in import, and thus *Swadeshi* has innocently come into the toddy shops, Malabar competing with Colombo. More licenses were granted, and a greater quantity of opium retailed for consumption during last year than the year previous, although the number of distilleries and warehouses maintained continued to be the same, that is, ten distilleries and seventeen warehouses. The incidence of taxation rose to 8 annas 5 pies per head of the population, that is, eleven pies more than what was paid the year previous. The financial results, therefore, are very satisfactory, and we congratulate the department for their steady 'improvements,' although their success is over the morals of God's creatures.

"* * * * *"

The Hindu,
Madras,
Dec. 11th, 1908.

The *Hindu*, of the 11th December, contains the following:—" . . . . We need not state that, so far as we could see, there is no reference to the resolution of the Government of India or to the orders of the Madras Government thereon in the report before us. The Government of India resolution was passed on the 15th August 1907; and the Madras Government issued their orders on the 10th January last. It was stated therein that a thorough revision of the numbers and sites of liquor shops on the lines approved by the Government of India should be undertaken in this Presidency. For the city of Madras, the formation of a committee was announced to enquire into and report on the question. In regard to tracts outside Municipal towns, it was given out that the Board had called upon Collectors to submit proposals for revising the existing maximum and minimum number of arrack and toddy shops. In District Municipalities, the Board recommended that a committee should be appointed to consider the matter. The Government accepted the recommendation. The composition of the committees for District Municipal areas was announced. The following questions were referred to these committees:—(1) what changes should be made in the present number and location of toddy and arrack shops; and (2) what maximum and minimum number of these shops should be fixed for the town in question? It was pointed out that the margin between the maximum and minimum limits was in several cases too wide as at present laid down, and the Government considered that the future maximum and minimum number of shops should neither exceed nor fall below by more than five per cent. the number which might be fixed by the committees as that suitable to present requirements. The Board of Revenue was requested to issue such subsidiary instructions as might be necessary, and the Government expressed a desire to receive a report from the Board in due course on the results of the committees' labours, as well as on the Collectors' proposals relating to non-municipal areas. These are events of the opening weeks of the year that is about to close. Since then, nothing has been known of the efforts made on these lines in the Presidency. The report before us covers the official year 1907–08 which ends with the commencement of April. However, it was submitted nearly six months after, and reviewed by the Government another two months after. Over a month has been taken for publication, and now it is almost a year since the orders of the Government of Madras were issued on the resolution of the Government of India which was some five months or so earlier. In these circumstances, it is disappointing to a degree that the public should have been left so utterly in the dark in regard to a matter of such grave importance to the general well-being. The Board of Revenue and the Government would have done well to have referred to this subject, at least in passing, in the papers before us. Now that the Secretary of State has given an undertaking, future reports are bound to contain detailed references, but that means, perhaps, for another twelve months we will be without any information unless the Madras Government choose to issue an interim special report. It is a pity that no

Non-official Member of Council thought fit to elicit information from the Government on this subject at the last meeting. We hope at least at a future meeting some attempt will be made in this direction.

"* * * * *"

THE MADRAS STANDARD, *Madras*, Dec. 13th, 1908.

The *Madras Standard*, of the 13th December, writes:—"We are glad that something has at last been done by the Government for putting some check on the growth in the number of liquor shops and in the matter of their location. Public opinion has for a number of years past been strongly in favour of Government taking action in this direction. But for a long time the whole matter hung fire. The Excise Committee made certain recommendations and the Government of India passed orders thereon. These have been in some measure given effect to now. A Special Committee was appointed to consider the revision of the number and location of liquor shops in Madras town, and orders have been recently passed accepting its recommendation that a substantial reduction should be made in the number of shops in the City. Outside the Presidency Town, the question of the number and location of liquor shops has similarly been under investigation, by special committees in Municipalities and by Collectors in non-municipal areas. The results of these enquiries have, however, not yet reached Government . . . . Complaints have been made that the subordinate staff of the department are not always careful in the matter of bringing charges and there seems to be room for improvement in this direction."

(*k*) *General.*

THE COCHIN ARGUS, *Cochin*, Dec. 5th, 1908.

The official and non-official views on the present situation.

6. The *Cochin Argus*, of the 5th December, writes:—"The official view of the political situation in India has fortunately not been shaped by the wild stories which have been telegraphed Home by some sensational Press correspondents or by the advice which has been offered to Lord Morley to increase the British Army in India. The official view is that it would be absurd to compare the present situation with the eve of the Mutiny, and this view will be very generally endorsed in this country. At the same time, it is as well to bear in mind that if effective measures are not taken to suppress such political disorder as prevails in Bengal, we may sooner or later have to realise that the situation has become very like that on the eve of the Mutiny. Mr. Gokhale's advice is that the partition should be modified and political prisoners should receive a general pardon. We do not suppose for one moment that this suggestion will carry the slightest weight with the authorities at Home or in India. A weak and wavering policy must be held largely responsible for the present reign of terror in Bengal, and further exhibition of weakness so far from pacifying Bengal would make it more defiant and truculent. It is clear, however, that the Government has at length opened its eyes. Calcutta is now to be better policed, a special tribunal to try political offenders is to be created, and other strong preventive measures are to be adopted. This is as it should be, but the mistake should not be repeated of stopping such measures before they have fully accomplished their purpose."

THE MADRAS STANDARD, *Madras*, Dec. 6th, 1908.

The present situation.

7. Commenting on Sir Andrew Fraser's speech on the 30th November, the *Madras Standard*, of the 6th December, writes:—"It was not to be expected that Sir Andrew Fraser would omit all reference to the unrest in Bengal. We cannot ourselves see either the necessity or the remedial effect of the forging of special weapons to deal with political crime. We have said that in carrying extraordinary measures into effect there is the danger of the innocent suffering with the guilty, a consideration which ought certainly to give pause to the legislator. Special measures, moreover, are not necessary. The law as it exists gives ample power to deal with political crime. In some quarters the issue has been confused. As we have remarked it is the certainty, rather than the swiftness of punishment, that deters criminals. We are surprised to find a

paper like the London *Times* making irrelevant remarks in this connection. The worst of it is that such observations tend to obscure the issue in the minds of not a few and create a wrong opinion among certain sections which are not without influence. However, a just and sympathetic man like Sir Andrew Fraser cannot but take the right attitude on many points relating to this question. He observed that the rulers cannot entertain feelings of vindictiveness against the people generally for the acts of the few. He also took a just view of the situation in Bengal when he said that though certain criminal and anarchical features have sprung out of the unrest they are not of the essence of the case. This aspect of the situation is sometimes forgotten in some quarters. Unless it is kept in view injustice is done to the vast majority of Indians who, though they desire a reform of the existing state of things, have no wish to introduce a revolution still less to resort to anarchical methods to bring it about. The criminal few, whose balance of mind has been upset, are viewed with detestation by the vast majority of Inidans who are loyal and law-abiding. We are glad that this view is held by Sir Andrew Fraser. We have no doubt that his appeal for the non-officials of all classes and races to co-operate with the Government in the maintenance of loyalty and putting down of sedition and crime will meet with adequate response. Government should make clear that they welcome such active co-operation, and it is for them to take the initiative in this matter. We are glad that His Excellency the Viceroy has had interviews with leading Indians as regards the present situation. When the head of the Government asks for the opinion and the co-operation of Indians, those who know anything of their character need not be told that their views will be frankly and fully placed before the Government and their help freely and loyally given."

THE INDIAN PATRIOT,
Madras,
Dec. 12th, 1908.

The *Indian Patriot*, of the 12th December, writes:—" . . . . . . That Lord Minto has not been served well is the almost universal opinion in India . . . . . What is wanted is not merely strength, but tact, judgment, and the ability to enlist the sympathy and help of men who are not irreconcilables. While the executive administration has suffered in the hands of incompetent and hot-headed men, the administration of justice has suffered in the hands of untrained men with ill-balanced minds. The observations of the *Times* in this respect are unexpectedly accurate, and they receive full support from some notable recent instances. There are Magistrates and Judges who have never been trained properly for their work. The danger, however, in their case is less than that which arises from the appointment to the High Court bench of men who have neither the training nor the capacity nor the temperament essential in a Judge. The administration of justice is not freed from public contempt by the appointment of such men to the highest judicial office. No doubt, any man who has served as a Judge for five years is legally qualified to become a Judge of the High Court; but not even a genius can be a good High Court Judge with but five years' habitual knowledge of law and procedure in a mofussil court. So far as the native judiciary is concerned, the criticism of the *Times* applies only to Subordinate Magistrates. The efficiency of Munsiffs and Judges is beyond dispute, and that of Indian High Court Judges stands at an exceptionally high level rarely reached by their European colleagues. Even in the executive administration, mere vigour is mistaken for efficiency. The man who can make himself obnoxious to the people at large is often regarded as a strong man. But, as the *Times* shows, such strength does not comprehend qualities of statesmanship or the ability to deal with unexpected situations. It is one of those common delusions, which many people share, that a large Empire can be always managed merely by strong measures, without the aid of superior minds, inspired alike by sympathy and wisdom, and enriched by experience of men and affairs. The counsel that we have been having is to employ strong measures and at the same time to withhold all reforms. The opposite is exactly what the *Times* insists on as necessary to strengthen the Government, and none but thoughtless men and fanatics will venture to question the wisdom of the latter course."

THE INDIAN PATRIOT,
Madras,
Dec. 12th, 1908.

The *Indian Patriot*, of the 12th December, writes:—" . . . . . . The *Bengali* has taken up the Champaran riots in all seriousness, and, judging from its writings, we are afraid feeling in that country is much exercised over the incident. An excited people will never fail to link together the planters' oppression at Bettiah with the jailors' oppression at Midnapore or the Boers' oppression in the Transvaal, and it will be unfortunate, indeed, if a whole people should be sullen and discontented. We have not yet before us Bengal opinion about the new law, but it has ever been against anything of an innovation in the existing ones. The Government have to fight against anarchism, and we are glad to find that respectable Bengali journals like the *Sanjivini* and *Bangabasi* advising its readers to help the Government, but if the chemists of Bengal have failed to notify to the Police about the purchase of chemicals from their shops, it is because the Police have never shown themselves to be of a confiding nature behaving towards them like gentlemen and working up the clue without suspecting the informers themselves. And, with the terrorism by the anarchists which Sir Harvey so much dwells upon, the chemists could not very much rely upon Police protection against the bomb or the revolver in a public street, when murders could happen in jails or attempts made at a public meeting. There is no denying the fact that the Bengal Police have a good deal to do with the extent of unrest to-day, and if, side by side with special laws for the Police, some reforms could be introduced in the Police also, it would go a long way to conciliate the people and introduce some real peace into a country which has not known peace for a long time."

THE WEDNESDAY REVIEW,
Trichinopoly,
Dec. 9th, 1908.

What is to be our goal?

8. The *Wednesday Review*, of the 9th December, writes:—"With reforms in the making at Whitehall and a wordy warfare here about *swaraj* and Government on colonial lines, the problem of what is to be our goal assumes a wider interest that it has hitherto been the case. It is not merely a controversy between the Moderates and the Extremists in India, but it is a question which affects the well-being and the future of the vast millions who are blissfully ignorant of the debates and discussions which are carried on in their name and on their behalf. Dismissing *swaraj* as too wild and mischievous a dream to form a subject of serious discussion, let us consider for a while what is meant by Government on colonial lines, which has formed the creed of so many among the educated classes. Self-government on colonial lines is a big phrase to be sure and it is difficult to pitch upon its exact significance at once. . . . . . In the first place it has to be said that India can never be a colony for Englishmen or any other European race and it will be more or less a misnomer to apply the term colonial to any Government which India may have in the near or distant future. It is never likely that England so long as she has a hold on India will grant us a system of Government in which the crown has only a veto on legislation and the Home Government has no control over any officer except the Governor. Even supposing that we are granted such a system is it very desirable that we should have it in our interests? It cannot be supposed that the Governor or the Viceroy will be the only English representative here and every other office will be filled by an Indian. Such an arrangement will never be agreed to by England, and it is too much to expect that she will virtually evacuate India and leave the management of all our affairs in our hands. Even Lord Ripon who is perhaps the best friend whom we can count upon, in his interview to Mr. Stead, has observed, 'you can extend the area of local administration, but there are two departments of Government which you must keep in your own hands. They are the Foreign Office and the War Office. During my time the Viceroy and Council were continually engaged in considering questions of foreign policy chiefly connected with the Russian advance in Afghanistan, questions which have to be considered with due relation to European politics, and with which the natives of India are not competent to deal.' If our foreign policy is to be adjusted by others there cannot be much of a reality about the self-government we may win at the hands of England.

There is no use in hankering after ideals which cannot be realised in the near or remote future and so far as the colonial form of self-government which is asked for is concerned we are not sure if it falls within the category of practical politics. We do not pretend that we have exhausted all the aspects of the question, and there are ever so many standpoints from which one has to view it. What we contend is that it ought not to become a political claptrap with us. Before we aspire for a goal, let it be well and clearly defined, and let us take all the facts of the situation into account without building our hopes on imaginary foundations. We should like to see the subject discussed in a practical spirit and we shall be glad to open our columns for a fair and full discussion of it."

THE HINDU,
Madras,
Dec. 9th, 1908.

Indian affairs in Parliament.

9. The *Hindu*, of the 9th December, writes:—"We are gratified to find that the occasion of the second reading of the East India Loan Bill in the House of Commons on Monday last offered an opportunity for the discussion of matters which, otherwise, would have been postponed or abandoned. It is very common for Government to take powers for raising loans, but it must be said at the same time that the purposes for which the loan is raised should be mentioned. Mr. Buchanan, in moving the second reading of the Bill, stated that this year there would be a large balance for capital expenditure on Railways. But, beyond saying that the equipment of Railways and increase of rolling stock demanded more money, he did not specify how exactly it was proposed to expend the money. Dr. Rutherford rightly complained that the House of Commons was treated with contempt with reference to India. The recent additional burden imposed on India as a result of the Romer Commission and the extravagant military expenditure incurred by the Government of India were matters in which the existence of the House of Commons was quietly ignored. It is preposterous to incur heavy and unnecessary expenditure for the extension of Railways, stratagic or otherwise, and for military purposes and then to raise loans to meet further calls. Sir Charles Dilke, it will be seen, inveighed against Railway extensions in the frontier and the increase of military expenditure and characterised the decision of the Romer Committee as 'a deliberate creation of a further grievance for Indians.' The refusal of the Secretary of State for India to publish the report of the Romer Committee does not seem to us to be the best way of either taking into confidence the English public on a matter on which many retired Anglo-Indian officials feel strongly, or of pacifying the intense dissatisfaction created throughout India."

THE INDIAN PATRIOT,
Madras,
Dec. 9th, 1908.

The *Indian Patriot*, of the 9th December, writes:—"The subject of Indian finance does not receive much attention in Parliament even in connection with the Indian Budget debate which is generally of a more political than a financial character; and the budget debate itself occurring long after the debate in the Viceroy's Legislative Council can have little practical effect on the year's revenue and expenditure. The only concession that is made to the advocates of Indian interests is to allow an earlier day than the fag end of the session for the discussion of the Indian Budget; and this hardly makes any difference so far as practical results are concerned. The discussion itself is confined to a handful of members who take a real interest in Indian affairs, the rest having no patience for a discussion which they do not understand and do not care for. But in connection with the East India Loans Bill, just introduced, some informed criticism seems to have been passed on one or two aspects of Indian expenditure. The five millions sterling which is now proposed to be borrowed is intended, as Mr. Buchanan said, to meet any emergency, the emergency being, as he explained on the second reading of the Bill, to provide for capital expenditure on railways. The present loan will create larger balance than under the Act of 1905, which was for six millions, and four-fifths of this balance will be devoted to improving the equipments of Railways, particularly to increasing their rolling stock. Nobody denies that Railways are useful things in themselves; they facilitate travel and stimulate commerce; and all those who can easily avail themselves of them would immensely profit by this means of locomotion than by slow country carts and boats. But like many other good things, railways are sometimes a luxury; and in the case of India, which has far other pressing needs, the luxury is one which ought to be had on a much smaller scale. But these other needs attract little attention in England, and never appeals to the sympathy of English merchants and capitalists. The cry among these is for more railways; and to construct a few more thousand miles of them is a coveted achievement for English statesmen who guide the affairs of India. The cry of the Indian public for more irrigation than railways has been a cry in the wilderness, and even Lord Curzon who paid some little attention to this cry saw more than five thousand miles of railway completed in his time. . . . . Dr. Rutherford reflected Indian opinion correctly when he protested against ill-considered expenditure on railways, more particularly on railways for strategical purposes. The construction of railways creates one kind of grievance for Indians, while their management creates another. The latter grievance was explained recently by Sir Edward Law in an English journal; but whatever views reasonable people may hold, the railways management is not affected by them, but goes on as before as if the Indian people, whose money is utilised for their construction and for their guaranteed interest and who contribute the largest amount of their income, are of no account whatever. The treatment of Indian passengers, and the total exclusion of Indians from all the well-paid appointments, both constitute an injustice and wrong which there has been no attempt to remedy. Mr. Keir Hardie, indeed, spoke from his own experience gained as a traveller on Indian railways; and mere personal attacks, such as Mr. Rees loves to make as often as he can on all those who speak a word on behalf of India and Indians, cannot affect the stern reality of Indian experience and of the gross injustice of which such experience is the result.

"* * * * *"

THE INDIAN PATRIOT,
Madras,
Dec. 10th, 1908.

An income-tax riddle.

10. The *Indian Patriot*, of the 10th December, writes:—" . . . . The Income-tax administration, in our opinion, needs a special officer to scrutinise the methods of assessment; and the officer must be of sufficiently high status and one who can familiarly move among the people and know the truth directly from the people. The tax must remain, at any rate, for a long time to come; but the evils associated with it must go, and they will never go, except by the close scrutiny and supervision of a competent officer."

THE MADRAS
STANDARD,
Madras,
Dec. 12th, 1908.

Indian military expenditure.

11. The *Madras Standard*, of the 12th December, writes:—" . . . . It is an anomalous fact that the Indian reserve is kept in the United Kingdom. And as the United Kingdom draws all the advantages of owning the Indian reserve, it is the British exchequer that should in justice and consistency pay for it. The argument is advanced that India may one day need the reserve. But if India needs it, she would of course be called upon to pay for it. The only occasion when British troops from England were needed in India was during the Sepoy Mutiny and the entire charge was paid by her. As for the effective charges, the contention of the War Office is that but for India the establishment and other charges of recruitment and training the Indian portion of the troops annually recruited would be considerably reduced. But the fact is ignored, that the recruits, so long as they remain in the United Kingdom, do service for the United Kingdom. The question was much discussed by the Select Committee of Parliament on East India Finance in 1874 and Baron Sandhurst gave it as his opinion that the recruits and the officers who train them should be considered as actually doing duty in the United Kingdom. These recruits, so long as they remain in England, do service in home defence, and according to the Government of India Act of 1858 payment made to them from Indian revenues without the consent of Parliament is illegal. That India should pay for all the needs of her defence is obviously just. But for expenditure incurred for Imperial purposes she should only pay her proper share and nothing more."

III.—LEGISLATION.

THE MALABAR DAILY NEWS,
Calicut,
Dec. 10th, 1908.

The new special Act.

12. The *Malabar Daily News*, of the 10th December, writes:—"It is understood that the special legislation which is to be introduced to-morrow in the Supreme Legislative Council against anarchism will probably be passed at one sitting, though exactly what the measure will be is not yet known. Legal opinion, however, is that the sedition provisions of the Indian Penal Code quite suffice for all purposes, the weak point being not in the law itself, but in the leisurely manner in which executive and judicial investigations are conducted. The special tribunal recommended by the commercial community is, it is opined, well qualified to remedy this undesirable procrastination, and it may be hoped that one result of to-morrow's meeting will be the establishment of such a tribunal, with summary powers. The Police organisation too ought to be strengthened, from a detective as well as a moral point, for it is to be feared that while sometimes the Police exhibit very poor detective acumen, their zeal at other times is scarcely of the virtuous type. It is reported that several Hindu and Muhammadan gentlemen of Calcutta have now banded themselves into a Vigilence Committee to expose and oppose anarchists, and the hope must be expressed that their co-operation with the authorities will be real and help towards the crushing out of the malignant growth. Public co-operation has not come too soon. The monster of anarchy might never have attained to its present dimensions if the law-abiding sections of the community had realised earlier their bounden duty to society and to the State. We see that the rumour is now being circulated in Bengal that one of Lord Morley's reforms will consist of either the total upsetting or at least a modification of the partition, and it is just possible that this story has been invented for the sake of the reaction which will in all likelihood set in when it comes to be realised that the partition is to remain an accomplished fact. After the repeated and unequivocal declarations he has made on the subject, it is not for one moment to be expected that Lord Morley will at this stage undertake to undo what has been done. That the partition could have been avoided Lord Morley has no doubt admitted, but he has nowhere admitted that the measure was such as to justify the sinister campaign still being waged against it."

THE INDIAN PATRIOT,
Madras,
Dec. 11th, 1908.

The *Indian Patriot*, of the 11th December, writes:—". . . . It will be noticed that the change in procedure will consist in an *ex parte* trial before the Magistrate, and after committal, the hearing of the case by a tribunal, constituted of three High Court Judges, instead of a Judge and jury. There are, indeed, cases which, in the interests of justice, can be best tried by such a tribunal, instead of by a jury; it may be hoped that all such cases, in which justice is found to fail at the hands of a jury, will be transferred to this tribunal hereafter. Another change is in connection with the admission of evidence untested by cross-examination, and is the result of the murder of the approver Gossain. We are not sure that a single instance of that nature is sufficient for such a change in the law; but it is coupled with the safeguard that such evidence will be admitted, only if the Judges are satisfied that the witness was killed in the interests of the defence.

"The part of the Bill dealing with Meetings and Associations is of a doubtful kind, and may not unnaturally tend to interference with legitimate rights. It is an offence to take part in Associations declared to be unlawful, and to make or solicit contributions on its behalf or to render assistance to it. The penalty imposed is imprisonment which may extend to three years. The Act will be confined to the two provinces of Bengal for the present; but it may be extended to other provinces by a notification. That is, indeed, a redeeming feature. As a general rule, laws passed in consequence of local circumstances have been applied to the whole of India. In the present instance that has been avoided. But we do not like legislation by notification; and there would have been no harm if there was not this provision, since in case of necessity a Bill extending the Act to any particular province could be easily passed at a single sitting of the Legislative Council without any effort or ceremony."

THE MADRAS STANDARD,
Madras,
Dec. 12th, 1908.

The *Madras Standard*, of the 12th December, writes:—"The long telegram from Calcutta which we publish elsewhere explains the character and scope of the new law. We fully understand the object of the Government and certainly share their anxieties. But so far we have yet seen no convincing justification has been urged in favour of the enactment of the new law in its present form. Can we be sure that this law will root out the poisonous growth of anarchical crimes and sedition? In spite of all that has been said in the Imperial Legislative Council there is no evidence to show that with the exception of a few individuals, who seem to have become criminal lunatics, there is anybody anywhere who is apt to turn law-breaker. But the special tribunal to be created by the new law, which is empowered to adopt summary processes and against the decisions of which there is no appeal may be an indirect and unconscious means of punishing the innocent with the guilty. It will all depend upon what the Police do. We may say the same with regard to the new provision regarding what are called unlawful associations. What we want to know is whether the psychology of the new crime has been clearly and fully ascertained? Have the dastardly deeds which have been committed in Bengal been due to the slowness of the procedure adopted to bring the guilt home to the criminals concerned? Cannot the guilty be punished under the existing law with swiftness and severity? Has not the young man who attempted to shoot Sir Andrew Fraser been punished within a few days after the commission of the crime? Swiftness, certainty, severity and justice are all secured by the operation of the law in force. Nor can the much aspersed lawyers interfere with its course. In no recent case that we have been aware of has the culprit escaped the just vengeance of the law, and after all it is the certainty and severity of the punishment within a reasonably short time that we want, and this the existing provisions of the Criminal Law adequately secure."

THE HINDU,
Madras,
Dec. 12th, 1908.

The *Hindu*, of the 12th December, writes:—"In the closing sentences of his speech yesterday, in the discussion on the Anti-Anarchist Crimes Bill in the Imperial Council, His Excellency the Viceroy said that the development of the future of this country and its success depended not only upon the united efforts and co-operation of British and Indian administrators, but also upon the sense of the Indian community upon whose active assistance a great deal depends. Lord Minto concluded by saying, 'I would earnestly ask the members of every race, of every caste, and of every creed to unite in one common effort to put an end to the dark plots and apprehensions of hidden danger which are crippling the daily life of the people. I would ask them to assist the Government of India in removing the causes which have unfortunately necessitated to-day's legislation.' We hope the entire public will respond most heartily to the noble call, made by His Excellency, for the exercise by them of the duties of citizenship and of patriotism, and would help to co-operate with the Government in the suppression of anarchism and other engines of social disorder and destruction. It is difficult, however, to resist the conviction that the evil which has manifested itself in certain parts of the country has been to a considerable extent over-rated both in this country and in England, and the need for a repressive legislation of the kind which was passed yesterday is much less clear to those who have a close acquaintance with the state of the country than to those who prompted the legislation and who passed it yesterday. The sentiments of the Indian public were given accurate expression to in the Council by the Hon'ble Dr. Rash Behari Ghouse, whose admirable speech is a patriotic, forcible and pointed presentment of the situation from the popular side. Dr. Ghose pointed out that the initiation of this drastic legislation at a time when we are on the eve of the long expected reforms, was unfortunate. We think public opinion will endorse his view of the matter, although His Excellency the Viceroy differed from it. It seems to us that if the reforms so soon to be announced are such as would inspire a widespread feeling of contentment and satisfaction, they might go a great way to remove the maladies for which the repressive legislation is intended and devised. There is no gainsaying the fact that whatever urgency and necessity are pleaded for the legislation, it is calculated, as framed, to interfere with the course of the ordinary law obtaining in an enlightened country and to affect some fundamental rights of its citizens. As Dr. Ghose observed, the condition of Ireland when the Prevention of Crimes Act was passed, upon the analogy of which the present legislation has been framed, was very different from the state of things now in India. . . . . . He also put the pertinent question, 'Has the ordinary law been found inadequate to deal with disorder?' The London *Times* received to-day, and whose article on 'the Situation in India' we publish elsewhere, seems inclined to take a more sober view of this matter than the Anglo-Indian organs and says that the law in India is adequate, if properly enforced, and more stringent laws should not be enacted without clearly proved necessity. It is extraordinary under such circumstances that Sir Edward Baker, the new Lieutenant-Governor of Bengal, should seek to support the necessity for the legislation by the opinions of men in England, of men, among whom were, as he naively put it, 'not a few who have no direct or personal connection with this country.' Nor is there any convincing ground why so drastic a law as the present should have been introduced and passed at a single sitting of the Council, without the provisions of it having been published beforehand and without allowing the public any opportunity of discussing it. The second part of the Bill relating to Associations is in its terms of a sweeping character and is subversive of the fundamental rights of citizens. . . . . ."

THE INDIAN PATRIOT,
Madras,
Dec. 12th, 1908.

The *Indian Patriot*, of the 12th December, writes:—"There will be a more general acceptance of the necessity of the law that was passed yesterday by the Viceroy's Legislative Council than there has ever been in regard to any measure of a similar nature. What is called repressive legislation, that is, legislation which has the effect of curtailing the rights of the people and creating new offences, began in the year 1898 in consequence of certain occurrences in the Western Presidency. . . . . . In regard to none of the previous measures was the Government so well able to carry the public with it; and they were more or less carried in the teeth of opposition without the Government being able to establish the necessity for them. But the present legislation is of a quite different character. With regard to it, the public at large are not in a mood even to question its expediency or efficacy. On the other hand, public opinion generally will be on the side of Government, whose patience, it must be admitted, has been severely tried within the past few months. For this, the few fanatics in Bengal who organised murder and dacoity have to be thanked. It is they that brought about a situation which created dismay in the minds of all peaceful people. The crimes which Sir Harvey Adamson detailed have been perpetrated as part of an organised plan. They show how unsafe life and property have become in that part of India. As His Excellency the Viceroy said, by playing upon the weak minds of boys, these conspirators have brought ruin on many a youth and misery on many a family. That the evil is one which must be promptly grappled with, so that it may not vitiate more youthful minds will be freely admitted; and it cannot be said that the Government has proceeded too hastily in introducing the legislation

"It is to the infinite credit of Lord Minto's Government that they have shown admirable patience and self-restraint under the most provoking circumstances. They cannot be said to have been moved by panic or egged on to hasty measures by abuse. Such a charge might be laid against them as regards some of their earlier measures or mistakes. But the two latest measures of legislation have been amply justified by circumstances. Sheer necessity forced both upon them. . . . . The law now enacted was necessitated by shocking outrages and murders; and the Government cannot be said to have taken more powers than their honest judgment has shown to be necessary. The state of public feeling, both in England and in India, is such that even if they enacted more severe laws there would be little inclination to be too critical. But they have wisely resisted the temptation to take advantage of the opportunity to assume much larger powers than they deem to be absolutely necessary. In providing a special tribunal of three Judges of the High Court, they have shown a due regard for the interests of justice; for such a tribunal is bound to command a degree of public confidence which a single Judge sitting with jury cannot claim in all cases. . . . . .

"As regards the Associations contemplated by the law, it cannot be contended that there is no necessity to deal with them. Organised crime has to be attacked by attacking the organisations which initiate and prosecute them; and it is apparent that organisations do exist which have for their aim and object murder and dacoity. . . . . We hope, however, that great care will be taken in putting the law into operation. The destruction of organisations designed for the perpetration of crime of any kind can be easily accomplished with the help of the new law, the mere enactment of which will result in their disappearance. And when the anarchists have returned to good sense, and ceased prosecuting their nefarious plans, the Government, as Sir Harvey Adamson said, will not be unwilling to repeal the law. It is a special measure enacted to meet a special situation, and may well disappear with the necessity which created it. On the whole, the attitude of the Government is perfectly reasonable; and the lesson to be learned from recent repressive measures is that violence and crime and anarchism, instead of serving any good cause, tend merely to curtail the liberty of the subject and to impose on him new penalties. Those who have been prostituting patriotism for purposes of murder and loot will understand, if they have sense, that they are the worst enemies of their country and people much more than of the Government, whose resources they have not the understanding to comprehend."

THE UNITED INDIA AND NATIVE STATES,
Madras,
Dec. 12th, 1908.

The *United India and Native States*, of the 12th December, writes:—"The situation in Bengal has not in any respect altered for the better in spite of any convictions of seditious writers and the prosecutions of those who are alleged to have taken part directly or indirectly in the terrorist conspiracy. The Anglo-Indian community and the organs which have all along advocated stern measures for putting down the propaganda of violence are demanding the enactment of drastic laws for the trial of political offenders. It is not inconceivable that they should lose their mental equipoise at a time when the lives of Englishmen and Englishwomen in India are exposed to the fanaticism of a gang inspired by blind hatred. But we implore the India Government to pause before they pass measures which may be found afterwards to have failed in realising their objects, but which may subject law-abiding people to police oppression and even unmerited punishment and be the means of driving harmless people to connive secretly at the plots of the misguided few. It is not yet realized that the conspiracy, if there is one organized in Bengal, does not embrace a wide area but is probably in the hands of a very small group of individuals. The demand for a special tribunal is not justifiable on the basis that hitherto the ordinary criminal courts have failed to discharge their duties. Every prosecution for sedition has resulted in conviction and in very heavy sentence sometimes, with the exception of one or two cases where the evidence adduced was thoroughly inadequate and unreliable to found any conviction upon. We are not so simple as to imagine that the mere dread of punishment has had any appreciable effect upon the terrorists, nor can we admit that the long drawn-out trials involving all the ordinary forms of procedure have given any encouragement to a renewal of ferocity. Summary trials and the denial of the right of appeal cannot by any means convince them that they cannot with impunity defy the law of the land. It is necessary to recognize that the members of the plot must be men who have passed the line that separates regard for personal safety from utter recklessness. We are of opinion that the ordinary forms of law are quite adequate to grapple with the situation, and the contemplated changes may not intimidate the violent spirits but inflict unnecessary suffering on respectable individuals.

"* * * * *"

THE MADRAS STANDARD,
Madras,
Dec. 13th, 1908.

The *Madras Standard*, of the 13th December, writes:—" . . . . There will certainly be a ready and full public response to the appeal made by His Excellency the Viceroy in the concluding sentences of his speech. We have always been of opinion that the best and the most effective manner of putting down anarchical crimes and sedition is by the Government and the people co-operating with each other in that behalf. Peace, tranquillity and order are the best and the most sacred interests of India, and every citizen should strive his utmost to maintain them. But at the same time we are not quite sure whether a special law of the kind, in its present form, is absolutely the best weapon with which the end in view can be attained. If what appears in the press correctly represents the situation in Bengal, we do not know whether a special tribunal and a drastic law to deal with public associations are at all necessary. What we are anxious about is that any possibly unjust and oppressive operation of the new law should not alienate the sympathy and good-feeling of the loyal and law-abiding section of the people. It must be understood that whatever the law is, it is Police underlings who, at the end of the official scale, are responsible for its being put into operation. If the forms of regular appeal are preserved there is the hope that miscarriage of justice, even at a time of panic, can be prevented. But when the established forms of procedure are dispensed with, what guarantee is there that what finally took place in the case of the innocent persons arrested in connection with the Midnapore conspiracy, will come to pass to the great relief of the law-abiding section of the public. It is, of course, true that the Anglo-Indian press is still on the warpath, and even the most moderate of them wants more stringent and rigorous laws. When have the Anglo-Indian newspapers and their friends in England not wanted repressive laws? Even under the most normal conditions they have shouted aloud for cramping legislation and for summary methods. But responsible Government officers are not to be guided by panic-mongers and excited irresponsible critics. Sir Harvey Adamson enumerated the number of cases of anarchical crime in Bengal. Does it show that the people of Bengal are disaffected? Does it prove that the bulk of the Bengali population have any the remotest sympathy with the propaganda of sedition? The heart of the people of Bengal, as Sir Andrew Fraser indicated in his last speech in Calcutta, is sound; and what is necessary is the devising of methods to enlist the active co-operation of the people in eradicating the new crime which has admittedly disgraced Bengal but which in spite of all the exaggerations is confined to a few crazy individuals who could be detected and punished with the assistance of the people. We share the hope that the new law is a temporary measure, and that it would be repealed as soon as the cause or causes which gave rise to it have been effectively removed."

IV.—NATIVE STATES.

THE HINDU,
Madras,
Dec. 9th, 1908.

Agricultural loans in Mysore.

13. The *Hindu*, of the 9th December, writes:—"The prevalence of distress in Mysore has fortunately been perceived at a fairly early stage by the Mysore Government and every available means of giving relief to the agriculturists in their present distress is, we are told, being used. His Highness has toured in the affected areas to satisfy himself as to the extent of the drought and the need for relief. It is also a matter for satisfaction that opportunity has evidently been availed of in this connection to improve and modify various administrative rules framed for the purpose of affording aid to the agriculturists in the Province. One important step taken is the framing of revised rules under the Land Improvement Loans Regulation and the provisions in the Land Revenue Code for granting loans to agriculturists. . . . . On the whole, the rules seem to be conceived in a broad and liberal spirit; and it will be interesting to watch their working in the future and compare their results with those which have attended the operation of the Loans Acts in British India."

Mysoro notes.

The United India and Native States, Madras, Dec. 12th, 1908.

14. The *United India and Native States*, of the 12th December, contains the following:—“Mr. Madhava Rao, the Diwan of Mysore, has done the greatest ill-turn to this country, the destinies of which have been entrusted into his hands. As a result of the recent Civil Service Examination both the appointments have been given away to outsiders. Many intelligent young men of Mysore, some of them double graduates, competed for the examination and they were plucked. It is no wonder that when they are called upon to compete with the outside students they should now and then get worsted. The Government of India abolished the Statutory Civil Service Examination long ago and have been selecting the best graduates to positions of trust and responsibility. Mr. Madhava Rao probably thinks that he is wiser than the Government of India.

“ * * * * *

“It is apparent that Mr. V. P. Madhava Rao, C.I.E., wants the public to believe that he is the real Ruler of Mysore as the correspondent of the *London Evening Standard* once observed and that the Maharaja of Mysore and the British Resident are mere figure-heads. If outsiders are brought in at this rate every year a few years will see that the best talent in the Province will be nothing better than drudges in their own country and the other subjects of the Maharaja will have to occupy no better position than that of hewers of wood and drawers of water.”

VI.—MISCELLANEOUS.

The stiffening of Congress.

The Carlylean, Rajahmundry, 1st & 3rd weeks of Aug. 1908.

15. The *Carlylean*, for the 1st and 3rd weeks of August, (received only on the 7th instant), writes:—“. . . . . In their lucid intervals, many of the Moderates confess that the Congress, as it is, is more a show. No honest, sincere, and self-respecting man should have anything to do with a show. It is not by shows that the world progresses. It is not show-mongers that further the cause of God and Man. It is not now that we are against this so-called Indian National Congress, for the first time. Long before the nationalist party saw the light of day, we had no high opinion of this congress and of many of its leaders or misleaders.

“We do not see why even now nationalists want reunion with those unscrupulous and heartless quaks who have held them up as seditionists and rowdies and who have called upon the authorities to prosecute them indirectly. We, for one, would rather be a dog and bay the moon than be such a nationalist. If nationalists have no faith in God, Truth, Right, Righteousness, and in their higher selves, they will do well to retire at once in a body from the world into caves and jungles for penance instead of seeking reunion with those who shun them like pariahs. We request all nationalists to study the genesis and growth of political parties in all progressive countries, and to build their own party and organisation on sound and stable basis. If nationalists are sober and steady, evolutionary and dignified, in their thoughts, words, and deeds, the bureaucracy cannot touch a hair of them. Many of those who call themselves nationalists and pose as such, lack all those qualities which they ought to possess for the success and good name of the new movement; and it is these that have done infinite harm to it more than its enemies, Indian or foreign. We have been drawing attention to the drawbacks of these nationalists all along even before the commencement of the present repression.

“And then where is common-sense or consistency in your clinging to the garment hems of those who do not respect you in the least? Many of our nationalist friends seem to have queer ideas of self-respect. With due deference to them, we say that licking the feet that kick is the reverse of noble and dignified compromise. Even now, if all nationalists grow more patient and boycott the Congress, it will soon reach the tether of its existence. There is absolutely no use trying at this stage to stiffen the Congress—a body which does not at heart stand for liberty.”

CARLYLEAN,
Rajahmundry,
1st week of Sept.
1908.

Social Reform and *Swaraj*.

16. The *Carlylean*, for the 1st week of September (received only on the 9th December), writes:—"The attainment of *Swaraj* either within or without the British Empire without social reform is an absolute impossibility. Without genuine union between various castes and classes that inhabit this land, India cannot get *Swaraj*; and without social reform, there can be no genuine union between them. Where the sway of caste is rife, there can be no *Swaraj*. Caste and *Swaraj* exclude one another. Caste means inequality, privilege, and tyranny; whereas *Swaraj* means equality, fraternity, and liberty.

"How can we hope to attain to *Swaraj*, without removing the many unnatural and artificial barriers that at present divide us Indians? Can we get *Swaraj* without abolishing early marriages and ceasing to be a 'baby-born' race? Can we reach it without ceasing to be slaves to custom, priest, and superstition in various spheres of life? Can we bring it about without recognising the dignity of labour and the humanity and brotherhood of nearly 50 millions of so-called pariahs whom we treat worse than pariah dogs actually?

"We, for one, think that a Nationalist who fights shy of social reform and who wants to bring about *Swaraj* without social reform, is not a true patriot in the right sense of the term. It is not true patriotism which wants to bring about political equality while perpetrating gross social inequalities."

THE MADRAS
STANDARD,
Madras,
Dec. 4th, 1908.

The Extremists in Conference.

17. The *Madras Standard*, of the 4th December, contains the following:—"In the latest issue of the *Indu Prakash* of Bombay an account is published of the proceedings of the Extremists' Conference at Bombay at which it was decided to hold a separate Congress at Nagpur. If what the author of the report says is true 'very few of the members of the Congress Continuation Committee cared to attend. There was not a single Bengalee, or Madrasee or Punjabee Extremist.' Though reporters were excluded from the Conference, the friends of those who were present were admitted. It is stated that the representative character of the meeting itself was challenged. But the most interesting portion of the report we are alluding to is that the Conference had a creed of its own. Here is what the *Indu Prakash* account says:—'But to begin with the beginning, all those who wanted to go in, were made to sign a creed which ran thus:—"I am a Nationalist and I am of opinion that a separate Congress of the Nationalists should be held." The objectionable feature of the Madras Indian National Congress is, in the eyes of the Extremists, its creed. But it is disgusting to note that the Extremists, wherever they have met in secret conclave, have taken care to exclude men who would not sign their varying hand-and-foot binding creeds.' It was to the creed of the Convention that these gentlemen objected. But strangely enough, they have a creed of their own. The objection, then, is to the creed of other people but not to their own, which existed, if what a correspondent stated in our columns is true, even at the time of the Surat split, possibly in a nebulous condition. However, creed or no creed, the Conference seems to have been an exciting affair, for there was an opposition the members of which declared that they would make themselves heard 'unless bodily removed.' We will here reproduce what the report in question says:—'Mr. Phansalkar told the Extremists they were not a strong party and that the meeting itself was in no sense a representative one. There were already very few public workers in the country and if they were again to be split into two contending, warring factions, the cause of the nation would materially suffer. They had to proceed cautiously as they stood at the parting of the ways. Mr. Kelkar in the main supported Mr. Phansalkar and impressed on the audience the necessity of cool conduct. A hasty and precipitate step would land them in difficulties and damn them as a party. Mr. Kelkar was of opinion that the Extremists should hold no Congress this year. Babu Motilal Ghose was also of the same opinion said he, without whose leadership the Extremists would find themselves crippled. . . . The redoubtable Dr. Munje, the famous eye-surgeon of Nagpur, repeated the Ramaswami incident by challenging without book Mr. Kelkar's assertion in regard to

Mr. Motilal Ghose's attitude. The fact came out that soon after the publication of Sir Pherozeshah's letter on the Congress, Mr. C. V. Vaidya wrote a letter to Mr. Motilal, criticising Sir Pherozeshah. Mr. Motilal in reply to Mr. Vaidya's letter wrote in a despondent tone and expressed himself generally against the idea of holding a separate Congress.' We are told that Mr. Kelkar of the *Mahratta* and one or two others voted against the proposal to hold a separate Congress. But since the publication of the *Indu Prakash* version, another account, which is said to be authoritative, has been published, which we print elsewhere. For our part we are not concerned, one way or the other, with either of these accounts."

THE INDIAN PATRIOT,
Madras,
Dec. 9th, 1908.

The Muslim League.

18. The *Indian Patriot*, of the 9th December, writes:—"We print a communication to-day from a correspondent who is fully qualified to offer sound advice on the matter he deals with. We have heard a good deal about the differences to which he refers; but we think that they can, and ought to be, settled without prejudicing the permanent interests of the community. The Muhammadans of Madras, like their brethren elsewhere, are a highly sensitive people; and in organising a political Association among them, especially by men from outside, due regard has to be shown for local sentiment and prejudices. The object of the proposed league, as defined in the speech of Mr. Muhammad Mahomed Khan Bahadur, is one which must appeal to the sympathy of all classes of the people. It is not antagonistic to any other Indian community. Intended exclusively for the benefit of the Muhammadans, without any aim of hostility to others, it may be compared to the *Swadeshi* movement as dissociated from boycott. The former is purely advancement of one's own interests; the latter means such advancement by means of hostility to others. The policy, therefore, which has been sketched by the promoters of the Muslim League is one which will commend itself to right-thinking men. But, for its success in Madras and for the success of the organisation itself, it is important that the leaders of the local Muhammadan community must actively identify themselves with the movement. It may be easy enough to set up a body called the Muslim League; but if it is created without the consent and co-operation of the principal local leaders, it is hardly likely that the institution will endure, or will prove very useful while it endures. It is hardly wise to attempt to create an organisation independently of genuine local support or in disregard of local feeling and opinion. That some degree of disregard has been shown is apparent from what our correspondent says. We hardly think that the Muhammadan community have made sufficient advance in political life that they can afford to start with serious differences. If they are to succeed at all, they must act with unanimity among themselves, acknowledging the lead of those who are competent to lead. Government servants, among whom are found several of the most capable members of the Madras Muslim community, cannot take part in the movement. Hence the wisdom and energy to guide it must come from those who, to their social position and influence in the community, add ability and judgment of the desired degree and zeal for the common welfare. There is no use forcing a League in the face of differences among educated sections and when the masses of the community are, as our correspondent says, opposed entirely to any organisation of the kind. If the divided sections are to be united, and if the masses are to agree, the influence of the local leaders ought to be enlisted with tact and judgment. The facts set forth by our correspondent do not show much tactful management, to say the least; and in the interests of Muhammadan progress we hope the promoters of the movement will not delude themselves to believe that by merely starting a League, without enlisting the support of all the most influential among local Muhammadans, anything will have been done to provide for an organised expression of genuine local Muhammadan opinion."

THE MADRAS
STANDARD,
Madras,
Dec. 10th, 1908.

Mussalmans and the National Congress.

19. The *Madras Standard*, of the 10th December, writes:—"At the present day when Indian Mussalmans have abandoned their attitude of aloofness from and apathy to political activity and when Mussalman political associations are being formed all over the country it is well to

pause and ask oneself the question whether the lines on which the political work by Mussalmans is conducted are in consonance with the best interests of the community as well as of the Indian nation of which it forms a part. What is the attitude that Mussalmans ought to adopt towards the Congress of which a late illustrious member of their community was once the President? In a very able and suggestive article in the current number of the *Hindustan Review*, Mr. A. S. Tyabji, Judge of the High Court at Baroda, discusses the question in all its aspects. Analysing the causes which have kept Muhammadans aloof from the Congress, Mr Tyabji is of opinion that these fall under two main heads. It has been thought that joining the Congress would be playing false to the Muhammadan idea of loyalty which demands of them complete acquiescence in all acts of Government since they think it is Government alone that can decide what share the people should have in the administration. Again it is held that since the Congress is composed mostly of Hindus, these would naturally be inclined to make such demands of the Government as would further their interests at the expense of the Muhammadans. Mr. Tyabji's answers to these questions leave very little to be desired. He has no difficulty in showing that a change has come over the spirit of the dream of the east. Even the Muhammadans of Turkey hold now that loyalty to their Sovereign is not incompatible with the desire of the people to share in the administration of their country. As Mr. Tyabji finely says, to be loyal is to pay due deference to the constituted authorities and to assist them in every way in their efforts to promote the happiness of the people. In doing that one of the main functions of loyal people is to point out 'in time' such grievances as may be in existence and not to let the authorities labour under any misapprehension that there are no grievances to redress, since none are pointed out. Congressmen, at any rate, those who belong to the reconstituted Congress, adopt this attitude. That the Moderate leaders have not thought it advisable to proclaim their loyalty from house-tops is due to their own self-respect. They have worked openly in the face of the constituted authorities and the people for a quarter of a century and they do not think it necessary for them to make public protestations on points well known even to the most hostile critics. But loyalty to British rule does not mean that Congress men are to sit quiet and not point out the shortcomings of the present administration and claim such rights and privileges as the country is fit for at present. Mr. Tyabji, indeed, thinks that the aloofness of Muhammadans from the Congress is to a certain extent responsible for the rise of the present unrest since it prevented the Congress from pressing its claims in a way which would have been possible otherwise. However, there is a good deal of force in Mr. Tyabji's contention that the formation of separate political bodies splitting up India into several camps and making separate demands on behalf of each of such camps will not in any way strengthen the political situation. Would it not be far better following the advice of the late Mr. Justice Badruddin Tyabji, to have a central association representing the whole of India such as the Congress which could speak in the name of India, instead of in the name of sectional coteries? There is work for the Muslim League independent of the Congress in so far as it attends to the wants and necessities of Muhammadans, but why should Muhammadans not join the Congress to press claims the benefits of which are for all Indians? If a difference arises as to the manner in which such rights as are granted should be enjoyed, there is the Muslim League to make known the practical difficulties that may crop up by the Muhammadans being in minority and suggest such remedies as may appear to them feasible. It is only in the case of those Muhammadans who have made up their minds without serious consideration that it would be detrimental to the interests of their community to join a Congress composed, for the greater part, of Hindu delegates that the Congress does not appear sufficiently loyal. The Government have certainly not considered the Congress as a body tainted with disloyalty. A large majority of the Congress leaders are men whose public services have been appreciated on various occasions. Why, then, should Muhammadans keep away from the Congress on the ground that their loyalty does not allow it?

"Probably the Muhammadan minority has a fear that it will not be dealt with fairly by the Hindu majority. Now let us ask this question. Has the Congress pressed for any rights during the last 25 years which would have especially benefited the Hindus at the expense of the Muhammadans? If it had, men like the late Mr. Justice Tyabji, the late Mr. Sayani, Nawab Saiyid Muhammad and others would not have kept up their connection with the Congress movement. Are not the fears that the Congress would overlook the claims of minorities groundless? Under the new constitution framed at Allahabad, Muhammadan interests are absolutely safeguarded by providing (1) that as far as possible one-fifth of the total representatives in the All-India Congress Committee shall be Muhammadans and (2) that no subject shall be passed for discussion by the subjects Committee or allowed to be discussed at any Congress by the President thereof to the introduction of which the Hindu or Muhammadan delegates object as a body or by a majority of ¾ths of their number; and if after discussion of any subject which has been admitted for discussion it shall appear that the Hindu or Muhammadan delegates as a body or by a majority of ¾ths of their number are opposed to the resolution which it is proposed to pass thereon such resolution shall be dropped; and (3) in any representations which the Congress may make or in any demands which it may put forward for the larger association of the people of India with the administration of the country the 'interests of the minorities shall be duly safeguarded.' Well may Mr. Tyabji ask what political association has ever so safeguarded the interests of minorities. If it was ever needed, the proof of the *bonâ fides* of the majority is evident. Are the Muhammadans in a position to say frankly why they decline to join the Congress when the Extremists have left that body and a constitution so framed that their interests are absolutely protected? If so, let us have such reasons in detail given to us by a leader like His Highness the Agha Khan. Let him tell us why we should ever be singing the praises of the Great Akbar for having welded together his Muhammadan and Hindu subjects and yet in the time of the Great Queen and her son, the peace maker, it is the duty of Muhammadans to keep themselves aloof from their Hindu brethren. We have seldom met with so powerful and destructive a criticism of the position of those Muhammadans who keep aloof from the Congress as that which Mr. Tyabji puts forward, or a successful construction of the plea for a political organisation like the Congress which represents the interests of all communities in India. We commend the arguments put forward by Mr. Tyabji to all educated Muhammadans, and we have no doubt that on reflection they will find the eminently sound and reasonable position that Mr. Tyabji holds to be unassailable."

THE INDIAN PATRIOT,
Madras,
Dec. 10th, 1908.

Undisciplined elements in the Congress parties.

20. In an article on the undisciplined elements in the Congress parties, the *Indian Patriot*, of the 10th December, has the following:—"That the 'undisciplined elements' have done a great deal of harm will be admitted generally, if not by all. Men inexperienced in public life, and without any sense of responsibility, were enlisted as camp followers. They 'obeyed orders' at Surat without understanding what the orders meant. Any number of men were enlisted as delegates; some carried sticks with them; some purchased them on the way; and all boasted of their achievement after having flourished them at Surat. A more disorderly rabble could not have been gathered together. Every honest politician, to whichever side he may belong by reason of his conviction and principles, has been disgusted with this display of rowdyism; and it is difficult to suppose that any such person can view, without concern, the fate of a gathering with such elements in it. The rules of the Constitution merely provide against contingencies which such elements may create, but will not in the least affect any peacefully disposed person, whatever may be his politics. We are for the largest toleration subject to the condition that all must accept British rule as a settled fact; all must observe the common rules; and all must obey the authority of the chair. Those who have conscientious objections to agree to these conditions cannot work with men who are firmly pledged to them. Between them there is an unbridgable gulf; and there is little use in crying for a compromise ignoring

this most essential difference between the two. Let those who cannot agree appeal to public opinion, and influence it as much as they can, and try to gain strength and force. That is a quite legitimate course. If they think that they have a better right to speak in the name of the country, let them do so. The other party claim no higher rights; they insist only that all who are with them must be men who profess the same principles and aims with them. When there are to be two Congresses, there is no meaning in talking of one party excluding the other. The idea of exclusion is consistent with the assumption of a superior right to continue the old organisation."

THE MADRAS STANDARD,
Madras,
Dec. 11th, 1908.

Bengal and the Congress.

21. The *Madras Standard*, of the 11th December, writes:—"Bengal has been asked not to go back upon its past at the dictation of Sir Pherozeshah Mehta and the general body of Conventionists. But the critic who makes this call upon his fellow-countrymen wants them to do his own bidding. Bengal is thus called upon to make its choice between two alternatives, and we hope that it is astute enough to know its own interests and to be guided by them. It is argued that pledged as Bengal is to a united Congress it cannot stultify itself by joining either of the two Congresses but must still continue to work for a thoroughly representative and national assembly in the future. Bengalees are accordingly advised to hold themselves aloof until such time as a united Congress can be brought about. It is at the same time assumed that the previous Congresses were all national and representative assemblies which completely fulfilled the conditions that would satisfy Bengal. The negotiations for holding what was called a united Congress were based upon the constitution—or shall we say the want of it?—furnished by the previous Congresses. If the Surat Convention and its handi-work had all been summarily swept aside at the command of certain Calcutta politicians, forthwith would have issued, we are told, out of that destructive operation a national and representative organisation well-equipped to carry on the political work of the country from year's end to year's end, without a break, of course, in spite of the accumulated weight of experience. . . . . We refuse to believe that Bengal, with all its sanity of judgment and its lessons of experience, will be guided by its advice which is so freely and thoughtlessly offered to it. If Bengalees stay away from the Madras Congress in the hope that by so doing in the near or far-off future the Congress on the old lines can be resuscitated for the display of undisciplined enthusiasm and to let loose the forces of disorder and hooliganism, they will wait only to be sadly disappointed. It will also be setting a bad example calculated to retard national progress and to promote provincial isolation and a sort of provincial patriotism of a most objectionable type. Supposing the Congress on the old lines is revived, what then? Does any one out of Bedlam seriously believe that, acting in the spirit of the present teaching in Bengal, it is impossible for some of its old opponents to hold a Congress of their own and stigmatise the old one as a sectional or sectarian Congress, as indeed it used to be called alike by its Indian and Anglo-Indian opponents? If Bengal follows the advice offered to it, will it not be doing the very thing which some of the most prominent Bengalees have in the past deprecated in the Indian enemies of the Congress movement? If Congressmen in Bengal deliberately decline the invitation of Madras, or, for the matter of that, of Nagpur, they will be committing the very fault for which they have blamed some of the Indian communities who have hitherto kept aloof from the Congress. One of two things they must do. They must attend either the Madras Congress or the Nagpur Congress, or attend both as the convictions and opinions of individual Congressmen incline them to. If, however, like Achilles sulking in his tent, they stand sternly apart from both, they cannot escape the charge of peevishness and petulance. Discipline, order and organisation are the factors in the evolution of a sound and stable democracy. One of the behests of democratic teaching is, submission to the will of the majority, the principle of which is contained in discipline and order as agents of progress. If Bengal casts all past human experience and the lessons of

collective human wisdom to the winds we shall have to say it with regret, but say we must, that it has reached what political economists call the stationary stage of its progress. . . . . Let us hope that the wise and enlightened politicians of Bengal will muster strong in Madras in support of the great Bengali leader the Hon'ble Dr. Rash Behari Ghose who has undertaken a task in the performance of which he stands in need of, and, indeed, deserves the hearty co-operation of all loyal Congressmen of the constitutionalist persuasion."

VERNACULAR PAPERS.

I.—Foreign Politics.

India,
Pondicherry,
Dec. 5th, 1908.

The abolition of the Parliament in Persia.

22. The *India*, of the 5th December, writes:—An event recently occurred in Persia which will go to illustrate the statement of the Europeans that the Eastern nations are not fit to have a representative Government and which will make both confirmed representative States like Turkey and Japan and countries striving for it like India and Egypt feel sorry. This was the abolition of the Parliament that was established in that country after much trouble. From the very time this Parliament was established, the Europeans and especially the Englishmen were ominously declaring that this institution would not be long-lived and we are sorry it has now come to pass. The curse of these could not, in any way, affect countries like Japan and Turkey which are strong in themselves. But their wish has been carried out in Persia which, having lost all its natural strength, was hemmed in by the two eagles, England and Russia. The Shah of Persia is, by himself, only for a representative Government; but certain enemies to public good in his State have forced him to do away with the Parliament. Still we believe that ere long the strength of the people will gain the day and a Parliament will once again be opened in Persia, because it is quite natural that sudden changes occur in revolutionary periods.

II.—Home Administration.

(*a*) *Police.*

India,
Pondicherry,
Dec. 5th, 1908.

The Madras Police.

23. The *India*, of the 5th December, says:—From the year 1906 there is said to be an improvement in the Police corps in Madras owing to the introduction of many reforms in this department. The main result of these reforms has been that the number of Police officers has been increased and as a natural consequence the expense incurred for this department has also increased. Thus the present expenditure for this department is nearly Rs. 4,58,635, while the expenditure in 1906 was only Rs. 3,78,404. But, in the detection of crimes, there does not seem to be any improvement, because while the percentage of detected cases was 64 in 1905 and 63 in 1906, it was only 56 in 1907. Then again the number of crimes in 1906 was 2,276 while the same was 2,550 in 1907. So it is clear that the immediate result of the increase of establishment in the department, is that there has been an increase in the number of crimes committed and a decrease in the number of crimes detected by the Police. We see that the same is the case in every kind of crime. Does not this show that the Police are quite incompetent? If the Madras Police are more vigilant and prevent the occurrence of crimes in the city instead of coming round only to stop *Swadeshi* meetings or to detect nuisance cases, they will be helping the public better. Our spending money for the Hindu Police is only like feeding a serpent with milk; because they will only join the Whites and tease us, but will never help us.

Swadesamitran,
Madras,
Dec. 7th, 1908.

The Police in India.

24. The *Swadesamitran*, of the 7th December, writes:—In reply to a question by Mr. Keir-Hardie in the House of Commons with reference to the conduct of the Midnapore Police in having brought a false charge against some respectable gentlemen of the place, including the Raja of Narajole, Mr. Buchanan said that the accusation, against the Police, of having tortured the witnesses to

give evidence for the prosecution was not yet proved and that not only did the Government intend to hold an enquiry into the matter, but even the acquitted persons were preparing to bring a suit for damages against the Police. Though the truth in this case will come out in the enquiry to be held by the Government and the suit to be instituted against the Police. none can deny that it has now become quite a common thing for the Police in this country to manufacture false evidence. It is true that the Police in every country are known for their cruel acts and ability in concocting cases. But, owing to various reasons, this feature has been developed to an inordinate degree in India. This is because the lower strata of the Police are generally uneducated and their superiors are mostly Englishmen. Especially in cases in which the Government is interested in establishing a crime, the Police try all means to tutor their witnesses in such a way as to gain their end. They are actuated in doing so by the fact that if they succeed in getting a conviction, the Government will reward them by giving them promotion in service. It has become quite common now for the Judges to convict persons in sedition cases, relying only on the evidence of the Police. Moreover, as the Government has to depend for all secret information, with reference to the present disturbed state of the country, only on the Police, it has to give them extraordinary privileges. Some of the laws recently passed have also vested dangerous powers in the hands of the Police. Thus the Raja of Narajole, a respectable zamindar, was arrested and kept in custody by the Police for nearly a month, and when this is the fate of a Raja, the dangers to be apprehended by the ordinary people from the Police are numerous indeed. We do not think the Police are vested with such extraordinary powers in any other country. The chief reason of its being otherwise in this country is the want of sympathy between the rulers and the ruled and if the constitution of the Government be so changed as to create such a sympathy, all the restrictions caused by the present arbitrary authority of the Police will be removed.

BHAVANI,
Nellore,
Dec. 4th, 1908.

The Police in Nellore.

25. The *Bhavani*, of the 4th December (received on the 9th December), observes:—As cases of theft began to increase in number, the inhabitants of the *Mungamūrivari* street and some other streets in Nellore arranged among themselves to patrol during nights for the purpose of protecting their "houses." While some of the inhabitants of the Āchāra street were patrolling the street on the night of the 29th November, the "Reserve Inspector" seemed to have asked them why they should not be arrested. This question implies a great deal. When the police have not made the necessary arrangements for the protection of the property of the people, should the people not try to protect their property? If the people patrol for themselves, will it be prejudicial to the work of the police?

If the police help the patrolling people, security will be all the greater, and there will be no scope for thefts. Cases of theft do not occur in places patrolled by the people. All the thefts that occurred in Nellore have taken place in those parts which were not patrolled by the people. We request that the Deputy Inspector-General of Police will kindly issue orders so that constables from the Reserve force may be sent to help the people patrolling the streets of their own accord. This order may be withdrawn as soon as the theft-scare ceases. In the days of famine, it is impossible for the people to live on if they are robbed of what they possess by thieves.

(*b*) *Courts.*

BHAVANI,
Nellore,
Dec. 4th, 1908.

An unprecedented order.

26. The *Bhavani*, of the 4th December (received on the 9th December), stating that the District Judge has issued orders prohibiting parties attending Munsif's Court and District Court in Nellore to remain in the premises of the Courts and asking them to be in a cocoanut garden some 100 yards off, and come in when called, remarks that it sometimes happens that the cases of some

parties, who could not know that they were called, are decided *exparte*. It is very regrettable that the people even after spending much money on their cases should not at least be allowed to sit under the shade of trees in the Court premises to be ready to put in their appearance when called.

(c) *Jails.*

SWADESAMITRAN,
Madras,
Dec. 5th, 1908.

Treatment of prisoners in the Coimbatore Jail.

27. The *Swadesamitran*, of the 5th December, remarks:—Chidambaram Pillai, who was the ninth witness for the defence in the Coimbatore jail riots case, has stated that the convicts in this jail were greatly teased, that they were beaten horribly and that one convict was forced to eat even human excreta. He has also said that the meals served out to the convicts was full of mud and stone particles, and that though all this was reported to the Inspector-General of Jails, no notice was taken of it. If all these statements are true, it becomes very necessary that the Government should introduce strong disciplinary measures to improve the administration of the Coimbatore Jail.

(d) *Education.*

HINDU NÉSAN,
Madras,
Dec. 7th, 1908.

The Matriculation muddle.

28. The *Hindu Nesan*, of the 7th December, remarks:—There was a strong rumour in Madras for the last few days that all the Matriculation papers were out and it has now been found that this rumour is true. But yet, more than a hundred or two hundred students could not have been benefited by this leakage of the questions and this can be easily found out from the very answers of these students. So it will not be a desirable step to compel all the eleven thousand students, that have appeared for this examination this year, to undergo a reexamination for the conduct of a mischievous few, who had illegally brought out the papers. This may result in loss and anxiety to both the students and the University. So we hope the Syndicate will consider about this.

SWADESAMITRAN,
Madras,
Dec. 8th, 1908.

School-houses in villages.

29. The *Swadesamitran*, of the 8th December, observes:—Originally village schools used to be located on the pials of houses or choultries. After the educational authorities declared that those schools must be located only in buildings, school-houses are gradually being constructed in many villages, some by public subscriptions by the villagers and some by the help of the grant given by the educational authorities. In very few villages in which there are no men who will help the cause of education, the Government has built small structures on Rs. 30 or Rs. 40 to accommodate a lower primary school. But when we see the order recently issued by the Mysore Government on the same subject, we think our Government also can learn a lesson therefrom. That Government has declared that all materials obtainable in forests will be sold at half-prices to those who offer to build school-houses in villages and leave them under the control of the Educational authorities. If our Provincial Government also will issue a similar order, good and substantial school-houses will come into existence in many villages very soon.

(k) *General.*

VIJAYA VIKATAN,
Madras,
Nov. 21st, 1908.

The King is the cause of the present condition of India.

30. The *Vijia Vikatan*, of the 21st November, * says:—It is only the King of a country that is the cause of the appearance of famine and disease, riots and war and other such horrible events in that country, and this applies to India too. Lord Elgin, when he was the Viceroy, raised ths taxes inordinately and this vexed the people. But the King never cared for this and the immediate results were the disturbances in the Khyber Pass, the appearance of the bubonic plague in Poona, and general unrest

---

* Received in the current week.

among the people. Then Lord Curzon came as the Viceroy of India and partitioned Bengal, and the results of this partition have not yet disappeared. Murders and conspiracies have only increased.

INDIA,
Pondicherry,
Nov. 5th, 1908.

"We can never be improved by the reforms of the Englishmen."

31. The *India*, of the 5th November, writes:—Mr. Gokhale is preaching to the people of England that if they grant to the Indians the reforms he suggests, the very next day the Indians and the Anglo-Indians will begin to move as brothers. But the Englishmen will never make any reforms that will help the progress of the Indians. Will any one in this world take in poison to kill himself? Our present downfall is the cause of all the greatness of the Englishmen, and if we improve, they will be reduced to a lower condition than ours. Thus, for example, the weaving industry in our country has been gradually improving for the last two years as a result of our boycott movement. The immediate outcome of this is that many weaving factories in England, which were turning out cloths for sale in India, have been closed and thousands of English coolies have been thrown out of employment. So the Englishmen will not carry out any reforms. Will the addition of one or two titled men to the Legislative Councils remove your poverty? Will it give liberty to the Indians? Will all your grievances be redressed if a hundred more are given appointments in the Police department? The Englishmen will not make any other reforms than these.

Then again Mr. Gokhale requested that all those, who had been convicted for political offences, may be pardoned. But this will never be done. The Englishmen may pardon even murderers. But they will never excuse those who preached about *Swadeshi*, *Swaraj*, national education and boycott. Even during the recent jubilee of the Queen's Proclamation the sympathy of the British Government was not extended to any political prisoner. So either the Indians must acquire *swaraj* or their names must be obliterated, even as those of the Romans and the Greeks. We can never be improved by the reforms of the Englishmen.

INDIA,
Pondicherry,
Nov. 5th, 1908.

The Government and the *Vande Mataram* newspaper.

32. The *India*, of the 5th November, reports Sri Bepin Chandra Pal to have written to the *Manchester Guardian* as follows:—It is true that, within the last one or two years, the Government has imprisoned the Editors and Proprietors of many native newspapers in India, either on a charge of sedition or on one of creating hatred between class and class. But the only papers, which it has stopped altogether, are the *Yugantar* and the *Vande Mataram*, both of which were nationalist papers. Of these, the latter was a Daily paper published in English and had a very wide circulation. Its first Editor was myself and within a few months after it was started, it became famous throughout the world. While in existence, it was, as it were, a beacon light to the nationalists and their newspapers. The British authorities in India, mad with the desire to continue for ever their present arbitrary and despotic rule, destroyed this paper and also attached its press, because they thought that this was an instrument of spreading sedition in the land. There is no doubt that the proverb "Folly precedes destruction" will prove quite true in the case of these Anglo-Indians. This paper wrote: "Our determination is that the race of Bharata should acquire independence and become great. Our firm belief is that the Indians also must sacrifice as much as other races have done to acquire independence. But our only anxiety is that, owing to either the ignorance or impatience of the Indian leaders, our sacrifice should not exceed that which is quite essential to acquire independence." Though this paper thus openly declared that the Indians must acquire independence, it never instigated the people to do cruel acts to gain this end. It preached that, considering the present state of the country, the only good and effective method was "passive resistance." The Anglo-Indian officials are dreaming that since the *Vande Mataram* has been ruined, they can hereafter continue their arbitrary rule without any fear of obstruction. The acts of these mad British rulers

resemble that of a patient who, unable to bear the severity of fever, bathes in a river to reduce the fever, instead of taking proper medicines to get rid of the disease. The result will only be that he will get an attack of delirium and die.

INDIA,
Pondicherry,
Dec. 5th, 1908.

The Governor of Madras at Tinnevelly.

33. The *India*, of the 5th December, writes:—The Governor of Madras uttered some nonsensical words when he went to Nazareth in the course of his tour in the Tinnevelly district. The gist of his speech is: "Youths in this country are taught only to learn their lessons by heart and are never given a virtuous training. This training can be given only by the Christian religion and the foreign Missionaries. Virtue is nothing but subjection to a foreign rule and so one who has a desire for independence, whether he be young or old, is a wicked person indeed. I am very glad that this virtue is cultivated among the Christians. No other religion teaches this virtue. From the time I came to this country, I have been demanding only the cultivation of this virtue. So, may the Christian religion and the Missionaries live long!"

What is the meaning of these words? It is nothing but that men like Swami Vivekananda, Sri Tilak, Pal, Lajpat Rai, Gandhi, Chidambaram Pillai and others are not virtuous men. They might have worked for their country day and night, not caring for even their wives and children. They might be prepared to be deported or imprisoned or even to draw an oil-mill, having only patriotism as their main aim in life. But they are only wicked men simply because they are not in favour of being subject to foreigners. Why should not the Governor have preached like this in his own country? The people of that country are themselves gradually losing their faith in the Christian religion. The ordinary people in England never attend the church on Sundays, but only wine shops, horse races and cricket matches. Besides this, if being subject to a foreign nation is such a great virtue, why should the Englishmen now strengthen their army and navy, apprehending danger from the Germans? If the Englishmen become subject to the Germans, will not the latter applaud the former as a very virtuous people?

INDIA,
Pondicherry,
Dec. 5th, 1908.

"What justice is this?"

34. The *India*, of the 5th December, observes:—This benign Government gave only rigorous imprisonment to one Mr. Stirling, an Assistant editor of the *Civil and Military Gazette*, for having shot an Indian servant of his to death. Now an Indian cooly of a planter shot him with an arrow, unable to bear his torture and the White died after lingering for three days. For this, the same benign Government has punished the Indian with hanging. What justice!

SWADESAMITRAN,
Madras,
Dec. 5th, 1908.

The Indians and the Civil Service.

35. The *Swadesamitran*, of the 5th December, writes:—Almost all the responsible appointments in our Government are held by persons who have passed the Indian Civil Service examination which is held in London every year. Owing to various causes, not more than two or three Indians are able to go up for this examination every year, and so the majority of the successful candidates in this examination are Englishmen. This was regarded as an insult to our community, and so attempts were being made from 1833 to remedy this state of affairs. This was realised by even the late Queen Victoria, for in her Proclamation of 1858 she had promised that there would be nothing to prevent an Indian aspiring to any appointment to which he was fitted by education, training and capability. While we were complaining that this promise had not been fulfilled, Lord Curzon and other statesmen began to say that we were wrong in interpreting the Proclamation and that we could never hope to get the higher appointments. But Lord Morley declared subsequently that Lord Curzon's construction was not correct and that the promise of the Queen was still binding. This was reiterated also in the recent message from the King. Such being the case, it is rather surprising that some prominent Anglo-Indian officials should deny this right to the Indians. Thus Sir Andrew Fraser,

the retiring Lieutenant-Governor of Bengal, stated before he left Calcutta that there were a greater number of Indians in the Civil Service now than when he first came to India, and that therefore it was wrong to say that the promise in the Queen's Proclamation was yet unfulfilled. He said that there were only three Indians in the Civil Service when he came to India, and that there were now as many as thirteen. Surely the mere fact, that the number of Indians in the Civil Service which was three about 40 years back has now risen to thirteen, will not by itself be an illustration of the fulfilment of the Queen's promise. Why should the other members in the Bengal Civil Service be Englishmen, when the Indians are qualified enough to hold the same appointments? Is there a restriction, in any other country than India, to the higher appointments in the Government service being given to the natives of the country? Both Sir Andrew Fraser and Mr. Romesh Chunder Dutt entered the Indian Civil Service in the same year. But yet, the former retired only a few days back as the Lieutenant-Governor of Bengal while the latter, when he retired 10 years back, was only a Divisional Commissioner. Why should there be this difference?

SWADESAMITRAN,
Madras,
Dec. 9th, 1908.

Expenditure of the Government of India on the Military and the Railways.

36. The *Swadesamitran*, of the 9th December, writes:—There was recently a very hot discussion in the Parliament when Mr. Buchanan sought the permission of the House for raising an additional loan of seven and a half crores of rupees for the use of the Government of India in laying out fresh Railway lines on the borders of India. Dr. Rutherford pointed out that the Indians never liked the idea of the Government laying out new lines of Railway with borrowed money and that the Government never paid any heed to the Parliament as far as India was concerned. Sir Charles Dilke observed that the military expenditure in India was growing beyond bounds and that Lord Kitchener, in spite of remonstrances, has squandered money in laying out new lines of Railway on the frontier to help the movements of the troops. Many other speakers also followed in the same strain. But what effect is this discussion going to have? Already nearly thirty thousand miles of Railway have been laid out in India, connecting even small villages with one another. The result of this is that foreign articles are introduced even into these villages and the grain and other things produced there alone are carried away to distant places. Therefore it is the opinion of the intelligent among us that new lines of Railway need not be constructed hereafter at a great cost. Similarly the Indians feel that they cannot bear any addition to the present military expenditure, which by itself swallows nearly a third of the revenues and that England should bear a portion of this expenditure. But the view of the Government is different on both these points.

ANDHRAKESARI,
Rajahmundry,
Dec. 4th, 1908.

Indian National Congress.

37. Referring to Sir P. M. Mehta's views in regard to separate Congresses being held by different parties, the *Andhrakesari*, of the 4th December (received on the 9th December), observes:—Even while such a great man as Mr. Surendranath Bannerjee was exerting to effect a compromise between the Moderate and the Nationalist parties believing it to be becoming and beneficial, it is unintelligible why Mr. Mehta should throw obstacles in the way. Is Mr. Mehta more capable or patriotic or self-sacrificing, or beneficent or devoted to the country, than Mr. Bannerjee? Surely, he is not. It is the yearning of this Mehta for arbitrary authority that has involved the Congress in many difficulties. It is the fire of the pride of Mehta that burnt the forest of the National Congress in Surat. It is the great wind of the egotism of Mehta that drowned the ship of the National Congress in the sea of calamity. It is the cowardice of Mehta that proved the root-worm to the tree of National Congress and made its trunk hollow. When he who possesses only some power in a small association which is subject to foreigners without any authority has such egotism and pride, how much egotism should the white men have who possess complete independence in all matters! We believe

that the fate of the National Congress would be what it is now, so long as it is guided by patriots like Mehta, Wacha, Krishnaswamy Aiyar and others.

MANORAMA,
Dec. 4th, 1908.

Village adhikaries and the registration of vakkalats in Malabar.

38. A correspondent in the *Manorama*, of the 4th December, says that notwithstanding the rule prohibiting adhikaries (village headmen) from taking any fee for registering vakkalats, they, as a rule, demand two annas for each vakkalat to be registered and as in a single suit three or four vakkalats are required till the termination of the suit, the collection of two annas for each vakkalat, causes unnecessary loss to the poor litigants. The correspondent is of opinion that the framing of any hard and fast rule in this matter will not be of any use, as the authorities have no means to find out whether their instructions are obeyed or not. He suggests that in each amsam, a fixed number of vakkalats should be required to be registered by the adhikari of the amsam and those who register more than the fixed number should receive some sort of recognition at the hands of the authorities concerned.

IV.—NATIVE STATES.

MYSORE STAR,
Dec. 7th, 1908.

A remarkable piece of official conduct in Mysore.

39. The *Mysore Star*, of the 7th instant, criticises in a leading article the proceedings of the Mysore Government in the matter of dealing with the officials of Maddagiri taluk who took part in exacting contributions from the people for the Sringeri Jagadguru. It appears that the Patel (village headman) of that place, in forcibly taking possession of a cartload of straw belonging to one Siddananjappa, a Mathadayya of the Lingayat caste, for the use of the Guru, was resisted by the Mathadayya and the latter died from the effects of the beating which he received from the Patel. These allegations were first made by a correspondent of the *Vrithanta Patrika* and afterwards ascertained to be no more than facts and maintained as such by the editor of that paper in spite of the denial by the Government. The Government however, says the paper, do not support their denial by adducing evidence or publishing the details of the enquiry which they appear to have held. This only serves to strengthen the belief in the statements of the *Patrika*.

The Government, while admitting that the death of the Mathadayya was due to the blows given by the Patel, hold that the man had heart disease and enlarged spleen and that the Patel could not be accountable for the death. This is only consistent with the partiality shown by the Government from the very commencement in this matter, and the ten months' imprisonment which the Patel got for this homicide is only another proof of this attitude of the Government. The boldness of the Patel in assaulting a fellow-subject and causing his death shows how far he had the support of the higher authorities. It is most astonishing and regrettable that it should be possible for the men in authority of one sect to oppress the people of other sects and compel them to make contributions to a Guru of the former and that too in this enlightened 20th century and in a province which has earned the name of a model State.

VI.—MISCELLANEOUS.

INDIA,
Pondicherry,
Dec. 5th, 1908.

"Folly precedes destruction"

40. The *India*, of the 5th December, in explanation of the cartoon published in it, says:—Owing to the heavy rains of national calamities, the lake called "the peace of the land of Bharata" has breached in many places. Some ignorant English authorities think they can prevent the water of the lake escaping by filling in the breaches with mud, and it has not struck these fools that canals must be dug to carry the rain water out. Can a breach of this lake be repaired by baskets of mud called "New cruel laws"? Morley is having a pastime of it by looking at everything from a distance through a telescope. "Folly precedes destruction."

The value of boycott.

INDIA,
Pondicherry,
Dec. 5th, 1908.

41. The *India*, of the 5th December, observes:—We have already communicated to our friends that the people of Turkey have vowed to boycott all Austrian goods. In that connection we learn from Reuter that if this boycott does not stop, the Austrian representative in Turkey will take long leave and quit Turkey. Similarly, it is possible to make the British officials in India take long leave by means of our boycott movement. Do you see what a peaceful and easy method this is? We regret that our people have not yet clearly understood the value of boycott.

"The factory of freedom."

INDIA,
Pondicherry,
Nov. 5th, 1908.

42. The *India*, of the 5th November, writes:—Our patriots may, in the aggregate, be compared to a factory which produces a commodity called freedom. In a factory, there is a central engine with a huge wheel in it whirling round and it is the rotation of this wheel that moves every other mechanism in the factory. But the heat evolved from the engine and numerous small accessories are necessary to rotate this huge wheel. Some of these accessory mechanisms move very slow while some others rotate very fast; but every one of these is quite essential for the work of the factory. Similarly the central wheel in our country was till now the congress and its work was helped by numerous small associations throughout the country. Some of the members of these associations were very intelligent, wealthy and influential while some others were doing their work quite unnoticed. But the work of both these classes of persons is quite essential for the progress of the public weal. Now certain mad people are saying that only certain classes of persons can be admitted in the Congress. This is something like saying that certain mechanisms which turn very fast should be removed from a factory, and the result will only be that the whole organisation will come to a stand-still. Among those who want to exclude certain people from the congress is Sir Pherosha Mehta. He says: "The congress began as a constitutional attempt with the full confidence of the British Government, and it is time that this principle should be laid down clearly without any chance of a misconstruction." Mehta does not know that mother Bharata, the owneress of this factory, has decided to work it hereafter with the electrical power of the desire for liberty instead of with the steam power of petitioning to the British, as of old. Moreover our people will not long continue to have a respect towards these, who show such an open hatred against union. Already all the parties in Bengal have understood that the principles of Mehta and Krishnasawmy Aiyar are opposed to the progress of the country and the people of other Presidencies also will soon realise this. Unless Mehta & Co. approach the Government to prevent the representatives from Bengal attending the next Congress, their principles are sure to be blown to the winds in that assembly.

A new journal by Bepin Chandra Pal.

INDIA,
Pondicherry,
Nov. 5th, 1908.

43. The *India*, of the 5th November, says:—Babu Bepin Chandra Pal has decided to publish a bi-monthly journal called *Swaraj* in London. This journal will contain all the free principles expressed by him while in India. This will not affect him in any way in England, even though the publication of the same views in India will subject him to a cruel punishment at the hands of the Government. It may be a surprise to some that what is termed sedition in India is no offence at all in England. But this is explained by the fact that, unlike the Indians, the people in England have got their own rights and can even oppose the authority of the Government, if they like. In a country in which the people are strong, the Government cannot easily commit illegal acts with impunity. If the paper of Bepin Babu is stopped to-day in London, the English people, lest the same fate should befall them, will fight it out with the Government. But if a paper is unnecessarily stopped in India, the English people will not care for it, because India is a subject country and the authorities can do anything they like. There is no country in the whole world which is devoid of popular rights like British India.

INDIA,
Pondicherry,
Nov. 5th, 1908.

The Brahmans—now and in ancient times.

44. The *India*, of the 5th November, observes:—The Brahmans and other higher classes in India feel sorry that they are not respected now, as they were in bygone days. But these forget that they no longer do the meritorious deeds which they were doing in the past and that they no longer impart knowledge to the people without the expectation of a return, which is their main duty. What is the nature of the work they are doing now? Are not thousands of Brahmans in the service of the British Government, which is conducted on the unjust basis of taxation without representation? Why should the public have any regard for these? Even when the people are dying of famine, many Tahsildars, to gain the favour of their superior officers, report that there is no famine and cruelly collect all taxes and hand it over to the Englishmen. Are not many of these Tahsildars Brahmans? The avocation of a spy was regarded as the meanest one by our ancestors, and it is only men of a very low class that used to take it up in ancient times. But now even people calling themselves Brahmans have taken to this work. How can these expect the respect of the public? Even in barbarous countries like England it is only persons in abject penury that take to this work, and even that only as a matter of necessity and not of pleasure. But in British India, this avocation is considered an honour conferred on the persons concerned! Alas! How low has the land of Bharata gone down!

SWADESAMITRAN,
Madras,
Dec. 10th, 1908.

The hop-trade in England and the indigo-trade in India.

45. The *Swadesamitran*, of the 10th December, says:—The flowers of a tree called "hop" are used in England in extracting liquor and preserving it, and as the number of people used to drink is greater in that country, the cultivation of this tree has now become a very lucrative means of livelihood for the English people. Of late not only these flowers but also certain artificial chemical preparations having the same quality began to be imported from foreign countries and this naturally affected the local growers of "hop." To safeguard the interests of the hop-growers in England, Mr. Lloyd George has now brought a Bill before the Parliament that hops imported from other countries must bear the name of the country importing it and that those chemical preparations ought to be prohibited from entering into England. It seems that no one opposed it. This is quite natural, for they would not like that their countrymen must be deprived of their livelihood. But there are several trades in India, like this hop-trade, which are gradually being rooted out owing to foreign competition. Thus indigo dyeing was a flourishing trade in India till some time back; but the importation of artificial dyes from Germany and other countries has greatly affected this trade, because of their cheapness. Why cannot this Government also prohibit the importation of these dyes into India? Lord Minto will only be repeating in India the conduct of Lloyd George in England and why should he not do it?

KERALA PATRIKA,
Calicut,
Dec. 5th, 1908.

The Indian Congress.

46. A sub-leader in the *Kerala Patrika*, of the 5th December, referring to the ensuing Congress, says that it will be for the good of the country, if the Moderates and Extremists were to sink their little differences and work hand in hand peaceably to secure the necessary reforms in the administration of the country. Even a child knows that it will be impossible for the Indians to drive the British out of the country and manage the administration of the country themselves. Every sane man will admit that the connection of England with India is highly beneficial to the latter and to think of obtaining the necessary reforms by resisting the authority of Government is not at all praiseworthy. As *Swadeshism*, one of the tenets of the Extremists, is highly beneficial to the country, all must unite to promote that cause and it is certain that Government will not grudge their support for the improvement of the industries of the country. Under these circumstances, it is highly necessary that both parties should join and work in the cause of the Congress.

[Issued, 15th December 1908.]

CONFIDENTIAL. **No. 51 of 1908.**

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 19th December 1908.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

II.—HOME ADMINISTRATION. PAGE

(a) Police—

Fruitless house-searches in Bengal 900

(e) Local and Municipal—

The Madras Corporation .. .. *ib.*
Non-official Chairman for the Tirupati Municipality .. 901
Muhammadan burial-grounds in Madras .. .. .. *ib.*

(k) General—

The Partition of Bengal .. .. *ib.*
Abolition of the Sea Post Office 902
The Indian reforms 904
The arrests in Bengal 904

II.—HOME ADMINISTRATION—*cont.* PAGE

(k) General—cont.

His Excellency the Governor's tours 906
Indian medical men 907

III.—LEGISLATION.

The new special Act .. .. *ib.*

IV.—NATIVE STATES.

Baroda and Mysore 909

VI.—MISCELLANEOUS.

The Chetti matrimonial case .. .. *ib.*
The Madras Congress 910
The Extremist Congress .. .. *ib.*
Indian Extremists in England 911

VERNACULAR PAPERS.

II.—HOME ADMINISTRATION. PAGE

(b) Courts—

District Munsifs 912

(d) Education—

The recent University Examinations .. .. .. *ib.*

(e) Local and Municipal—

The Muhammadan burial-grounds .. .. .. *ib.*

(k) General—

The gagging of the Press 913
The present condition of Bengal .. .. *ib.*

III.—LEGISLATION. PAGE

The new Crimes Act 914
Revenue Recovery Act Amendment Act 915

IV.—NATIVE STATES.

The Punitive Police Law in Travancore .. .. .. *ib.*

VI.—MISCELLANEOUS.

The Indian National Congress at Madras .. .. .. *ib.*
The Governor of Madras at Tinnevelly 916
The Indians should stand firm only now .. .. .. *ib.*
The coming Congress 917
The Liberal party at present .. .. *ib.*
The prohibition of the Nagpur Congress .. .. .. *ib.*
The anarchist movement in India 918

ENGLISH PAPERS OWNED BY NATIVES.

II.—HOME ADMINISTRATION.

(*a*) *Police.*

THE INDIAN PATRIOT,
Madras,
Dec. 15th, 1908.

Fruitless house-searches in Bengal.

1. The *Indian Patriot*, of the 15th December, writes:—"While it may be easily admitted that houses have to be searched when reasonable suspicion is entertained that some incriminating article or document can be found therein, and that occasionally such searches may prove to be unjustified by the result, it seems to reflect little credit on the Magistracy and the Police that such a large number of fruitless searches should be made as are almost daily reported in the Calcutta papers. Opening a single issue of a Calcutta paper received to-day we find that two houses of respectable people were surrounded at 3-30 A.M. at Seragunge on the 11th instant and were searched from 6 to 10 A.M., but nothing incriminating was found. On the same day a Muktear's house was searched for hours at Kushtia. Nothing, not even a bit of incriminating paper, was found. At Naraingunge four houses were searched, and nothing notable was found. At Barisal one house was searched, and nothing was found. At Jessore one house was searched, and nothing was found. At Meluberia one house was searched diligently, but nothing was found. At Chandpur the search of a house brought out nothing beyond some innocent letters and doctors' bills. At Uttarpara every nook and corner of a house was searched and nothing objectionable was found. At Commilla twelve houses were searched. The searches lasted several hours, and nothing of value was obtained. Two houses were searched at Brahamperia; but the report says that 'the object and the result have not transpired.' Other searches of a like nature are daily reported in the Calcutta papers; and a police and magistracy which cannot know more of the places in their charge than to pursue such wild goose chase, must, it seems to us, give way to better men. It is a scandal of the first magnitude that they should be so freely permitted to invade the residences of respectable persons, only to come away empty handed. They seem to proceed like census officers, marking every house, and searching and taking note of its contents so that nothing might escape their attention, but that chance might lead them at times to a place where some useful object can be found. It certainly seems to us that a word must be said on behalf of the people who are subjected to this kind of annoyance simply because the Police do not know how to do their work better. How much of the difficulties in Bengal is due to proceedings of this kind is at least worth enquiring."

(*e*) *Local and Municipal.*

THE HINDU,
Madras,
Dec. 14th, 1908.

The Madras Corporation.

2. In a leader on the Government order on the Madras Corporation administration report, the *Hindu*, of the 14th December, remarks:—"We have on several occasions referred in these columns to the grave sanitary defects of this city and pointed to the need of proper attention being paid to them. We are glad to note there is no longer the same indifference in regard to even the most pressing requirements as there was formerly, on the part of the authorities, and that it looks as if we may have in the coming years some change for the better in the public health of this city. It is admitted on all hands that the most serious sanitary defects are the lack of proper drainage in a large portion of the city and a very deficient water-supply. The new drainage

and water-supply schemes of the city are being carried out. The Special Engineer recruited from England assumed charge of his duties in December last and for the past twelve months has been at work. The work on the new schemes would appear to be now in active progress, though opinion is somewhat divided as to the value to be attached to the Special Officer's part therein . . . . ."

THE PATRIOT,
Vellore,
Dec. 15th, 1908.

3. The *Patriot*, of the 15th December, writes:—

"*The Government's inexplicable order.*

Non-official Chairman for the Tirupati Municipality.

"In reply to an influentially signed memorial asking for a non-official Chairman to the Tirupati Municipality, the Government has simply replied that it is unable to comply with the request of the memorialists *in this vacancy*. For the last twenty years, there was a Sub-Magistrate Chairman, and the memorialists urged that if, after so many years of Municipal experience, they should not have a non-official, if not an elected Chairman, the Municipality itself may be abolished, and Tirupati be declared unfit for even such elementary local self-government. The Government has not chosen to give any reason for its decision. The only inference is, that the District officials should have sent unfavourable reports, in private. It is no wonder that such instances should go to strengthen the popular belief in these days that nothing is gained by memorialising and that it is much better to save oneself the trouble and expense involved in such representations of grievances and popular desires."

THE INDIAN PATRIOT,
Madras,
Dec. 15th, 1908.

Muhammadan burial-grounds in Madras.

4. The *Indian Patriot*, of the 15th December, writes:—"Elsewhere we publish a long letter from a Muhammadan citizen about the Muslim burial-grounds and the scant regard the Madras Corporation is paying to the religious feeling of a large portion of its tax-payers. As a nation the Muhammadans are deeply susceptible to religious fanaticism, and it will be unfortunate, indeed, if any large section of the population in the city should have any reasonable ground for complaint against, what they may rightly term the high-handedness of the Corporation. The writer of the communication to which we refer touches upon rather a very dangerous topic, which, if true, will result in a most unfortunate tension of feelings between two of the influential sections of the population of the city 'The feeling is somehow or other gaining ground,' says he, 'that the Corporation is not paying that respect to the religious feelings of the Muslim section as it does to the interment of the Hindu community. Its inexorable attitude in the case of burial-grounds and its plaint mood in the case of the Hindu burning-ground are, perhaps, answerable for this impression.' It is unfortunate, indeed, if such a feeling should gain ground, and it is for responsible leaders of Muhammadan public opinion to tell their less educated brethren that no class-hatred comes into play in our Corporation, whatever other mysteries there might be within its walls. Interested men may make much of any such feeling of antagonism, and the need for 'class representation' in the Corporation, may be advocated. We assure the Muhammadans that our Corporation is never actuated by any partiality for Hindus as against Muhammadans, although we are sorry we cannot assure them that they will care more for religious feelings as for what they call 'sanitation.' One would wish very much that sanitation had begun in other parts before it reached the burial grounds, but of course, that is for the Corporation to decide."

(*k*) *General.*

THE WEST COAST SPECTATOR,
Calicut,
Dec. 12th, 1908.

The Partition of Bengal.

5. The *West Coast Spectator*, of the 12th December, writes:—"It may be permissible to the publicist now and then to take a broader view of public questions than what is usually possible. The realities of life are generally too stern a master

to permit an incursion into the region of everlasting ideas or general principles. But ideas and principles, as a great writer says, are the very soul of realities and every now and then it is necessary to test facts in their light and in the light of their subsequent developments. The partition of Bengal is one of those 'settled facts,' which admit of being tested every now and then. We have, by this time, realised by experience that the partition was a political blunder. Those responsible for the measure did not, perhaps, pause to reflect what the consequences of that measure would be. Let us charitably admit that they looked at it from the material point of view and thought that a small area, well-administered, was a desirable thing. They omitted to take into consideration the imaginative and sentimental side of the question. The result has not been favourable; while even the material side has not come up to the expectations of those who were disposed in the beginning of the controversy to side with the authorities. To be candid, it should be admitted that even from the material standpoint the scheme has miserably failed. Such being the case, the question arises whether the Government are going to refuse to learn by experience, to candidly acknowledge the blunder and rectify it. Lord Morley has solemnly assured the world that the partition has become a 'settled fact' and a test by which he is willing to be bound. But, we take it, that it merely means that he is rather unwilling to be taught by experience. He has, it is true, arrived at the age when people are apt to look upon consistency as a virtue; but in the case of Lord Morley, broad-minded and honest and with an intellect undecayed by age, we earnestly hope that he has not yet passed the time of life when statesmen are willing to learn by experience. It should, by this time, be evident to him that the unsettling of the settled fact means reconciliation between the rulers and the ruled, giving the quietus to an agitation which has brought untold miseries, and the curing of the worst form of discontent which springs from despir and hopelessness . . . . . The only thing in the way of the Government coming down from the high horse is that meaningless thing 'prestige,' which is responsible for the unfortunate state of affairs in India at present. The only course for the Government is to be honest and just; and the honest man is the first to gracefully acknowledge and rectify an error when he has made one. It is only the weak that persistently refuse to acknowledge they are in the wrong. It is to be hoped that the future biographer of Lord Morley will not be compelled to record that office changed him from a lover of justice and truth and a passionate advocate of freedom and fairplay into a weakling and a retrograde political doctrinaire whose highest political wisdom was summed up in the doctrine of the 'settled fact.' He is shortly to announce to the world his scheme of reforms, and, as the *Bengalee* observes, may Divine Providence give him the wisdom, strength and courage to utter the world that shall allay the unrest and rally every section of the Bengalee community to the side of law."

THE INDIAN PATRIOT,
Madras,
Dec. 14th, 1908.

Abolition of the Sea Post Office.

6. Referring to the proposed abolition of the Sea Post office, the *Indian Patriot*, of the 14th December, writes:—

". . . . The post office would, of course, we are assured, do its utmost to minimise the delays involved. And that is what the Indian public particularly care for of late. The delivery of foreign mail has been anything but satisfactory, and to see a letter or a newspaper coming a week after it is due, going all round India, has not been an unusual phenomenon. The question is, whether, with the sorting office at Bombay, the staff would be able to cope with the work in the small time at its disposal, and whether as work advances, the difficulty that is felt now with regard to the sea will not apply with equal force to the land also. So far as Madras is concerned, a two-hours' delay will be very much felt, for merchants go home by midday every Saturday, and they will never be able to see their home letters till Monday; but many of the commercial men will be willing to bear the delay of a two-hours or more, if prompt delivery of letters is ensured."

The Indian Patriot,
Madras,
Dec. 14th, 1908.

The Indian reforms.

7. The *Indian Patriot*, of the 14th December, writes:—"It is a matter for disappointment that the promised announcement in the House of Lords about the Indian reform has been postponed owing to the indisposition of Lord Morley. Everybody in India has been in a most expectant mood, and at this time when Government are proceeding in another direction with vigour and energy, it would have been timely to show, in the words of Sir Harvey Adamson, that they are also generous in granting reforms. The whole hope of the country is centred in the long-looked for announcement, and that hope, when realised to a reasonable extent, must have a most beneficial effect on public feeling throughout India, and must result in an increasing disposition to rally to the side of Government. The delay is not only disappointing but gives rise to all sorts of reports about the scope of the intended reforms; and imagination is allowed free-play by newspapers which claim to possess the secrets of Government. In the meantime there is also talk about dissolution of Parliament, and the declaration made by Mr. Lloyd George is calculated to strengthen fears about the occurrence of a contingency which must frustrate all the plans of the ministry in regard to India. We hope that no mishap of the kind will occur; for it will be a great misfortune if, in the present state of India, the Government should not be able to carry out their long-conceived plans, and should be forced to leave things in confusion more or less. The exigencies of party politics in England will be little controlled by considerations about India; and should the Government be unable to carry out their measures within a comparatively short time, they may find things respecting India in a mess. Hence, one cannot lose sight of the importance of promptitude in the present situation, but there is a limit to the possibility of promptitude in Parliamentary legislation which must take the customary course and cannot be compassed exactly in accordance with ministerial inclination and wish. The gravest anxiety must be felt on this account; and unless both parties recognise in an equal measure the urgency of Indian reform, it is difficult to repose implicit confidence in the early accomplishment of the reform.

"* * * * *"

The Indian Patriot,
Madras,
Dec. 15th, 1908.

The Indian reforms.

The *Indian Patriot*, of the 15th December, writes:—" . . . . . It is particularly to be noted that Lord Morley's intention in publishing the scheme now is to enable the National Congress at Madras to make a pronouncement on it, and Congressmen will duly realise their responsibility in this regard, especially in view of the message sent by Mr. Hume and Sir William Wedderburn. We are sure that there will be no disposition to cavil at the reform, however indequate it may be, but that the Congress as a body will treat it in a serious and respectful spirit, fully appreciating the generous intentions underlying the proposals, but at the same time pointing out where the scheme may be improved with advantage. Until it is passed through Parliament it cannot be considered final; and His Majesty's Government will not be indifferent to the value of Indian opinion as expressed by the Congress. The share which such men as Lord MacDonnell and Sir Lawrence Jenkins have had in shaping the measure in close and confidential association with the Secretary of State cannot but have resulted in giving it as liberal a character as they may have considered consistent with the conditions of Indian Government; and the further fact that the leaders of the Opposition, particularly Lord Lansdowne and Mr. Balfour, have in the main agreed to the proposals, affords a guarantee that they will not be obstructed or frustrated in their course through Parliament. We are also told that some of the legislation to give effect to the reforms will be presented to the consideration of the Viceroy's Legislative Council and passed into law during the current Calcutta session; and this will have reference chiefly to the larger powers of provincial autonomy which are intended to be conferred. With respect to this no fears need be entertained, since it will be what the Government of India themselves have recommended or approved of. But from all points of view it cannot but be wished that the Liberal Government will remain in order to carry out the whole scheme under their own auspices and in the best interests of India and England."

THE HINDU,
Madras,
Dec. 18th, 1908.

The Indian reforms.

The *Hindu*, of the 18th December, writes:—" . . . . . We have no hesitation in saying that the Despatch of Lord Morley is a State paper of infinite importance, and that it would be read with rejoicing in all parts of India. It is a document worthy of a statesman bred in the best school of Liberal principles and policy as is Lord Morley, and is a far more, memorable deliverance, by reason of its range and practical operation than the one which it follows and amplifies, viz., the famous Minute of Lord Ripon on the Local self-government. We have read with unalloyed pleasure and satisfaction the sentiments of sympathy and of a sincere desire to elevate the political condition of the people of India which breathe through the many paragraphs in Lord Morley's Despatch. . . . . . . We feel no doubt that the instalment of reform which has been sanctioned is a substantial one to secure good government and the progress of the people. It is likewise a matter of sincere pleasure and thankfulness that the proposals of the Government of India seem to have been conceived on a liberal and broad basis, and that on several points making for progressive reform their views seem to have been in full accord with those of Lord Morley."

THE INDIAN PATRIOT,
Madras,
Dec. 18th, 1908.

The Indian reforms.

The *Indian Patriot*, of the 18th December, remarks:—" . . . . . On the whole the scheme, as now presented, is the result of most anxious thought and deliberation, and constitutes a marked and satisfactory improvement on the somewhat clumsy plan originally sketched. A good many details have yet to be worked out, and if they are worked out with the same sympathetic insight and genuine desire for a real advance, a measure of real reform will be the result."

THE MADRAS STANDARD,
Madras,
Dec. 19th, 1908.

The Indian reforms.

The *Madras Standard*, of the 19th December, writes:—" . . . . . Now that Lord Morley's Despatch is before the public, there will be but one opinion regarding the spirit in which both Lord Morley and Lord Minto have approached the question. Even the sternest and most uncompromising of Lord Morley's critics,—those who have grown impatient of the delay and dilatoriness and have become dissatisfied with the policy of repression which has unhappily been in the ascendant for the past two years,—must admit that almost in every sentence of his Despatch, Lord Morley shows how sincere, earnest and steadfast he has been in regard to the question of Indian reform and how faithfully, strongly and consistently Lord Minto, with his knowledge of the conditions prevailing in this country, has been backing him up. No two responsible statesmen could have worked in greater harmony and with a more sincere devotion to the cause which they have taken up; and we can now well realise the full significance of the repeated declarations of Lord Morley about the firmness of purpose, in this behalf, of the present Viceroy of India. . . . . "

THE INDIAN PATRIOT,
Madras,
Dec. 14th, 1908.

The arrests in Bengal.

8. The *Indian Patriot*, of the 14th December, writes:—" . . . . It is impossible to know all the circumstances which have led to these arrests. The local authorities are presumably in possession of information which, in their opinion, justifies the action which they have taken; and they must have, indeed, considered it inexpedient to wait for the effect of the new law before proceeding against the persons concerned. Those who have not the information, which the Government must be deemed to possess, will be startled at the news; and we must expect that throughout Bengal there will be considerable feeling roused over the affair, and the feeling is not likely to be allayed unless there is the most convincing evidence of their complicity in crime. Two or three of the persons now arrested seem to enjoy a measure of influence and popularity, such as is not acquired easily except by merit and character;

and those who know and respect them may wonder what they could have done to bring themselves within the clutches of the criminal law. The natural tendency will be to presume their innocence; and the Government will sustain serious damage to their influence if they are not able, by overwhelming evidence, to establish their guilt. We hope that no hasty or ill-considered action has been taken. Otherwise, we have grave misgivings about an early improvement of public feeling in Bengal. The policy that is most urgent in the two provinces is to separate, as far as possible, the actual criminals from the mass of the law-abiding population, to completely deprive them of the sympathy of the latter, and to force them into submission to law and authority by dispersing their gangs and bringing them to condign punishment. The successful prosecution of such a policy is apt to be hampered by the arrest of persons who are widely held to be honourable men and who wield considerable influence among their countrymen, and enjoy their respect and regard. Until we hear more, we have to suspend judgment, meanwhile cherishing the hope that the clouds may disperse and leave a clear sky."

THE INDIAN PATRIOT,
Madras,
Dec. 17th, 1908.

The arrests in Bengal.

The *Indian Patriot*, of the 17th December, writes:—" . . . . . We consider it a misfortune that between the enactment of a special drastic law and the gratifying announcement of reforms there should have been the necessity for the Government to put themselves on the defensive, for defensive surely is the position of Government in this connection. When the new law was enacted on Friday the Government's position was particularly strong. They had to face a difficult and unprecedented situation, and, however drastic the law was, they were able to show ample justification for it, and most right-minded people were in a mood to accept the measure as a temporary necessity. The Government had waited long, had shown commendable patience under the most provoking circumstances, and action was taken only when it could no longer be delayed consistently with the interests of public peace and safety. We had hopes that the new law by itself would be effective enough for all practical purposes, that law-abiding people would acquiesce in and support it, and that by its mere existence, without any extended operation, it would achieve the object aimed at. But, before people had had time even to understand the law in all its aspects, quite an unexpected use has been made of other enactments so as to cause general alarm in Bengal. We cannot but wish that time had been allowed for estimating the effect of the new law before recourse was had to these exceptional proceedings; for we believe that Government's position is not so strong after these measures have been taken, as it was on Friday when the new law was passed. They, in a measure, justified themselves as regards the latter; but they have to justify themselves as regards the former. Some of those now arrested are men of considerable influence and following. They are not men known to sympathise with crime or criminals; and among their countrymen they enjoy a high reputation for integrity of purpose and patriotism. Their influence in the country is the result of their character and public services; and in order to turn public feeling against them it will, as we said on Monday, require overwhelming evidence of their connection with crime. It is even open to the public to believe that their existence in the country in the enjoyment of freedom would have been helpful to the cause of peace and order; and it is deplorable that a fair trial should not have been given to the new law before proceedings were taken against them.

" * * * * * "

THE MADRAS STANDARD,
Madras,
Dec. 18th, 1908.

The arrests in Bengal.

The *Madras Standard*, of the 18th December, writes:—" Nine prominent Bengali gentlemen some of whom have been known to be among the most moderate of politicians have been deported in a summary manner, and the Extremists in the Anglo-Indian press are jubilant beyond measure and praise the rulers concerned for their 'strength.' But the question is whether those who have been really responsible for the deportations would be able to justify what they have done. In the case of the Punjab deportations till to-day no proof has been adduced, which would bring the guilt home to the persons deported. Time alone can show what proof Sir Lancelot Hare and Sir Edward Baker had in their possession when they urged the Government of India to sanction the deportation of the nine gentlemen referred to. . . . ."

THE WEST COAST SPECTATOR,
Calicut,
Dec. 19th, 1908.

The arrests in Bengal.

The *West Coast Spectator*, of the 19th December, writes:—"It is very regrettable that the Government have committed another blunder in deporting under the obsolete Act of 1818 certain well-known Extremist leaders of Bengal especially when the authorities' hands have been strengthened by the new Act. The proper course for the authorities would have been to use the provisions of last Friday's Act against the men. Such a procedure would not have given room for adverse comment. The step they have now taken is liable to impress the public with the idea that the Government have no evidence against the leaders. . . . ."

THE INDIAN PATRIOT,
Madras,
Dec. 15th, 1908.

His Excellency the Governor's tours.

9. The *Indian Patriot*, of the 15th December, writes:—" . . . . That the ruler of a province should be received with decorations and, so long as he is in their midst, ministered to with scrupulous regard to details, no one will deny; but when, in his anxiety to dazzle the Governor, the Collector appeals for funds in the capacity of a district official, the subscription that is paid is surely, not all of them, paid with pleasure, not because they do not like to entertain their Governor, but because they cannot afford it. There is no denying the fact, and so far as Cuddapah is concerned, to which place His Excellency is to start to-day, our correspondent has written in plain words that famine is in the land, and the rupee that goes to put up the arch would have gone with greater appropriateness, and ought to have gone, to feed the famishing poor. We are sorry that we have to write in this strain about the ensuing tour to Cuddapah, but the famine in that district is acute, and we would rather that His Excellency had never visited that town at all at present than that it should be associated with any discontent anywhere. If Sir Arthur Lawley means to find out for himself what the 'famine' is like, whole India, with one accord, would praise the ruler who could, amidst his great business, find time to go and see things for himself, and the people of Cuddapah would bless their Governor as they have never blessed any Governor before. But in the programme of the tour before us, there is nothing like this mentioned. There is only the address and reply and garden party, and deputation and departure.

"A Governor's tour does seldom end in his arrival and departure; its impression remains behind in the minds of those few who had anything direct to do with his reception, and this impression is not always one of pleasure. Our Tinnevelly correspondent, for instance, has some very painful things to say, and it is to be regretted that a Governor's visit should give rise to any other feeling than that of joy and hope. Complaints of official pressure on the public before a tour are not unknown, and many people go grumbling till another visit five years hence, because they think that they have not been allowed to play their part. All this could be avoided if the District authorities would treat the Governor's visit in an official way, draw up a scale of expenditure, and get it passed by the Accountant-General. There will be people, of course, who would desire to contribute their mite towards receiving His Excellency, and an Indian, be the poorest of the poor, will make it a point to honour his 'ruler' so far as he can allow it. The Municipality could put itself at the head, as it ought to, and if they like, give a public reception, where His Excellency can come in contact with the people, if he really desires it. There is nothing in these tours that is not premeditated, and when one has one or two months' previous notice of the visit, nothing is easier to arrange for it. It stands to reason that at least during his visit a Governor ought to be, as far as possible, free from any official air about him, that he should, whenever he has leisure, see and learn as much for himself, first hand, as possible, and ask the Collector to do all that could be done with all possible haste. When, therefore, a month or two after the Governor has come and gone, the Collector does what he has been asked to do, the people could realise that the person they had all flocked to see and honor has really cared for them in a very substantial manner. But many of our 'Governor's tours' have never had any such results to show, and, therefore the voice of grumbling, however jarring it may be, is justified when it does manifest itself. It needs no explanation that this voice of grumbling is heard not because a particular individual does not like that His Excellency should visit his town, but that he desires the visit to be the cause of some effect."

THE INDIAN PATRIOT,
Madras,
Dec. 17th, 1908.

Indian medical men.

10. The *Indian Patriot*, of the 17th December, writes:—"The answer which Mr. Buchanan gave day before yesterday in Parliament about the Indian Medical Service has a ring of hope in it which will serve to gladden many of our medical men. That our medical officers have, as a rule, been a success in the line they have chosen no one will deny, and the Surgeon-General was able to bear testimony to the good work our Doctors were doing all over the Presidency. It will be a great opportunity for our medical men if they can fill responsible posts, and they do not lack either the power of organisation to manage hospitals or the earnestness of application necessary to successfully do their duty. On the other hand, there will be that knowledge of the patient's condition and feelings, and that sympathy for those who come up to them, which, however professionally able he may be, our English Doctor can never claim in an equal degree. What is true of the medical service is equally true of other services also, and if an Indian Doctor could manage a hospital, an Indian civilian could manage a collectorate; and Lord Morley who could so readily see an injustice in one particular department ought to see that similar injustice in other departments is also done away with. Meanwhile, our medical men, when they are given an opportunity to show their powers of organisation and management, will apply themselves with more than ordinary earnestness as, apart from doing their duty, they will feel that they are establishing the claims of their countrymen for higher posts carrying greater responsibilities. We have no doubt at all that our medical men will, when greater responsibilities are thrown upon them, rise to the occasion, and when they find that the path to glory is theirs if they will tread it, they will, without doubt, tread it; for ambition guides men to greatness."

III.—LEGISLATION.

THE HINDU,
Madras,
Dec. 14th, 1908.

The new special Act.

11. The *Hindu*, of the 14th December, writes:—"We publish elsewhere the full text of the new Crimes Act, which will show how the executive has been armed with alarmingly wide powers for the purpose of putting down anarchism. The events which have happened in unfortunate Bengal since Friday last seem, however, to fully bear out the opinion expressed by the London *Times* that the Government of India already possess ample powers to deal with the present situation. . . . ."

THE MADRAS STANDARD,
Madras,
Dec. 15th, 1908.

The new special Act.

The *Madras Standard*, of the 15th December, remarks:—" . . . . . We shall, of course, be told that such a law exists in Ireland and that it has seldom be misapplied. But in Ireland as in Great Britain there is a strong public opinion which is effectively represented in the House of Commons. In the United Kingdom the people for whom the laws are passed and the law-givers are one and, therefore, they know each other well. But here unfortunately a wide gulf exists between the rulers and the ruled, and public opinion is disregarded and ignored. What guarantee is there then that the new law passed no doubt with the best of intentions will not bear oppressively on the people and punish the innocent with the guilty?"

THE PATRIOT,
Vellore,
Dec. 15th, 1908.

The new Special Act.

The *Patriot*, of the 15th December, writes:—"We fear that the Act will put enormous powers into the hands of the Police and the fact that some notable Indians have been, since the Act came into force, arrested and deported and that about 20 arrests have been made in Bengal, fills the country with deep consternation from end to end. These laws are evils of the making of a few anarchists in Bengal, and the whole of India has to suffer for the misdeeds of a handful of hooligans and rowdies."

THE MALABAR DAILY NEWS,
Calicut,
Dec. 15th, 1908.

The new Special Act.

The *Malabar Daily News*, of the 15th December, writes:—" . . . . . So far as anarchist trials of the future are concerned, we may be certain that they will be wholesomely expeditious, but the main task of the new law will be the effectual destruction of the subterranean net work of revolutionary Associations, and if this task is not taken up in earnest and accomplished purposefully, with all false sentiment brushed aside, the new law will probably leave things no better than it found them. And so, whilst every one is agreed that the new law is intrinsically what it should be, every one will wait to see how the new man will wield the weapon that has been placed in his hands."

THE WEST COAST SPECTATOR,
Calicut,
Dec. 16th, 1908.

The new Special Act.

The *West Coast Spectator*, of the 16th December, writes:—"The alarmists among the Anglo-Indian Press and community have at last succeeded in persuading the Government of India to incorporate in the Statute Book the Crimes Act for which they have been crying for. At last Friday's meeting of the Viceroy's Legislative Council the Crimes Bill to put down sedition and anarchism was passed . . . . . On carefully reading the speeches, we cannot help arriving at the conclusion that the Government have taken a highly magnified view of the present situation. Those who are closely acquainted with the real aspects of the present situation fail to see the need of the Government availing themselves of such a weapon as was forged on Friday last.

"* * * * *

"The second part of the Bill, that relates to Associations, is more reactionary than the first and is a serious menace to the liberty of the subject.

"* * * * *

"For one thing we are thankful to the Government. The legislation has not been undertaken in a spirit of vindictiveness."

THE MUHAMMADAN,
Madras,
Dec. 17th, 1908.

The new special Act

The *Muhammadan*, of the 17th December, writes:—"It is remarkable that no criminal law was ever passed by the Indian Government with such an unanimous approval of the people at large as the Anti-Anarchist Legislation passed last week. Though it creates a new offence and curtails the rights of the people to a certain extent, no voice has been raised against its necessity, excepting that of Dr. Rash Behari Ghose, whose opposition may always be looked up to as a matter of certainty, whenever it is proposed to invest the executive with additional power, be it only in the interests of law and order. . . . . We welcome the new legislation as being most pre-eminently fitted to satisfy all parties and serve the ends of justice while ensuring a speedy conclusion of trials for sedition. We hope and trust that the new Act will serve to the Babu conspirators as a powerful remembrancer of the inexhaustible resources of Government and will be most effective in suppressing sedition and anarchy in Bengal and elsewhere."

COCHIN ARGUS,
Cochin,
Dec. 19th, 1908.

The new Special Act.

. The *Cochin Argus*, of the 19th December, writes:—"While it is a positive relief to all well-wishers of the Government and to all enemies of sedition and anarchy to find that the Government of India has at length been fairly roused to a proper appreciation of the gravity of the political situation in Bengal, a study of the long list of attempted or accomplished bomb and other outrages, which Sir Harvey Adamson gave in the course of the speech at the recent meeting of the Supreme Legislative Council, cannot but make most people feel somewhat bitterly against the Government for not having begun very much earlier the policy of the determined repression which has now been vigorously inaugurated and which, it must be hoped, will be strenuously persisted in, until the last embers of anarchy have been thoroughly extinguished. . . . ."

IV.—NATIVE STATES.

THE MUHAMMADAN,
Madras,
Dec. 17th, 1908.

Baroda and Mysore.

12. The *Muhammadan*, of the 17th December, writes:—"We have been for some time past inclined to suspect that the States of Baroda and Mysore whom some regard as the ideal of *Swaraj* and others as model States are in general ordinary administrations with shortcomings and follies. The contempt which they express for other States is the contempt of ignorance. We apprehend that they are governments which having done little or nothing are delighted to be rescued from the sense of their own inferiority by some adulator who assures them that the work they have neglected is of no value, puts their encomiums in some papers, brings 'their name' in the Parliament and in a little time placards them as ideal administrations.

"They may secure the services of a Dutt or a Gokhale whose friends may sound their clarion in the Parliament by which their admirers may feel satisfied and the States themselves elated but that is hardly the criterion for good government. Those tastes and propensities which belong to us as reasoning and imaginative beings are not indeed so easily gratified. The desire of posthumous fame and the dread of posthumous reproach and execration are feelings from the influence of which scarcely any man is perfectly free. The ends of Government are not met by groundless fame. They are determined by the prosperity, happiness and the contentment of the people wielding its sway. And judged by this test we do not think either Mysore or Baroda will retain their character of super-excellence.

"* * * * *"

VI.—MISCELLANEOUS.

THE HINDU,
Madras,
Dec. 14th, 1908.

The Chetti matrimonial case.

13. The *Hindu*, of the 14th December, writes:—"The report of the case of Mrs. Venugopaul Chetti *v.* Mr. Venugopaul Chetti, which we recently reproduced in these columns from the English papers, has caused a good deal of pained surprise in the minds of the Indian public. The defence which Mr. Chetti set up in the case, whatever may be its legal aspect, was entirely unworthy of a man of his education and high judicial position, and we have no doubt that he deeply regrets his having taken such a most ill-advised and improper course—a step which has acquired for him much social opprobrium. . . . . So far as we can gauge the sentiments of the Indian community in the matter, there is no disposition in any quarter to extenuate this serious lapse from propriety and decency. . . . . The defence raised is quite unexceptionable from a legal standpoint. It had the support of so eminent and unimpeachable an authority on Hindu Law as the late Sir V. Bhashyam Aiyangar, whose evidence on oath was taken on the point by a Commissioner and was filed in the English Court. It is futile to assert that the marriage was attempted to be denied its validity, and the daughter attempted to be illegitimized by Mr. Chetti, if as a matter of Hindu Law the union contracted in England is invalid. The decision of Sir George Barnes has not concluded this point, as its effect is expressly declared to be operative only in England. The question at issue is one of great and wide importance, and there is little use of raising side issues and obscuring the real point by hysterical denunciations. It is much to be regretted, however, that Mr. Venugopaul Chetti has by setting up an ill-considered defence not only put himself in a false position, but has given a handle to Anglo-Indian papers to calumniate his countrymen. His counsel has, we find, made a most unfounded and

unjustifiable statement that it was quite a common thing for Indians in England to marry English girls knowing that the marriages were illegal and fictitious. It would be interesting to know how many such marriages have taken place. . . . ."

THE MADRAS STANDARD, *Madras,* Dec. 18th, 1908.

The Madras Congress.

14. The *Madras Standard*, of the 18th December, writes:—"In this Province there is practically no determined opposition to the holding of the Congress. In Salem some controversy is going on of a very exciting kind; but that in no way hinders the work going on in regard to the forthcoming session of the Congress. But it is stated that a vigorous campaign of abuse is carried on in the Bombay Presidency by some of the Extremists against the Moderates and their Congress, and now that the Nagpur Congress which was supposed to afford an outlet for the energy of the militant section of the Extremists is stopped, possibly their entire attention will be bestowed on the Madras Congress. But the Madras Congress has resolved to do its duty in spite of the thunder of the Bombay Extremists. We, at any rate, do not think that any abuse of prominent moderate politicians will affect their equanimity or resolve. We may assure the Constitutionalists in Bombay that the preparations for holding the Congress will in no way be interfered with by the war of words going on in certain parts of Western India. Nor is there any necessity for opening the columns of the Madras newspapers to a discussion as it is called of the various issues raised, for in this Province, in spite of petty heroics here and there, no serious obstacle will be encountered if the Constitutionalists from the other Provinces attend the Congress in strong numbers."

THE INDIAN PATRIOT, *Madras,* Dec. 16th, 1908.

The Extremist Congress.

15. The *Indian Patriot*, of the 16th December, writes:—" . . . . We should, indeed, regret if the proposed Congress in Nagpur were prohibited; for we do not expect any trouble from a Congress of Extremists alone. Nor do we think that the authorities will be justified in enforcing a prohibition, unless the assembly shows by its attitude or language that disturbance is sure to result. From what we have heard, it does not seem likely that the Nagpur Congress will cause any annoyance to the Government. If, at all, they may indulge in some hard words against the Madras Congress and those who join them. But if their Congress is stopped, they will have as much grievance against the Government as against the Moderate Congressmen; and we should, indeed, be glad if the Government would refrain from interfering with their freedom. Since writing the above we have received the order of the District Magistrate of Nagpur, printed elsewhere; and we are sorry that the organisers should have been given a fresh ground of grievance, this time against the Government."

THE WEST COAST SPECTATOR, *Calicut,* Dec. 19th, 1908.

The Extremist Congress.

The *West Coast Spectator*, of the 19th December, writes:—"A Nagpur telegram says that the local District Magistrate has issued an order prohibiting the holding of the Extremist Congress in that centre and interdicting the building of the pandal for the purpose. We are compelled to characterise this action as high-handed for which there was no justification whatever. There is nothing to show that an Extremist Congress will be a menace to public peace and safety, and Extremists are not murderers, dacoits and anarchists. They have every right to hold public meetings, and so long as they confine themselves within the bounds of law and decorum no body can have justification in interdicting their meetings. The order of the District Magistrate affects one of the principal rights of the citizen, and we hope its legality will be contested in a court of law. Apart from these, the action of the Nagpur authorities is highly impolitic. We are afraid it will only conduce to strengthen the Extremist propaganda. The Government rightly or wrongly believes that the Extremist is an insidious foe to British rule and therefore should be put down. But what the Government desire could be achieved by means other than that of repression. The simple and easy and popular solution of the Extremist problem that now confronts the Government is for the latter to have nothing to do with the Extremist, so long as he confines himself within the bounds of law and does not preach sedition, and to leave him to stew in his own juice."

THE WEST COAST SPECTATOR, *Calicut*, Dec. 19th, 1908.

Indian Extremists in England.

16. The ***West Coast Spectator***, of the 19th December, writes:—"The presence of some of the Indian Extremist leaders in England is giving, it is said, great anxiety to our friends there. It is to be regretted that Mr. Bepin Chandra Pal and Mr. Shyamji Krishna Varma should give unbridled license to their tongues especially at a time when the situation in India is very critical. The enormity of the mischief these gentlemen are doing can be judged from the following facts. Recently, at the end of a meeting, at which our well-known friend, Dr. Rutherford, was the principal speaker, Mr. Bepin, who was supported by an army of Indian students, delivered a speech declaring that he had gone to England to deliver a message: it might be peace, if Englishmen wished it, but if they declined to peacefully give India her immediate independence, then they must prepare for war! We would not have believed that Mr. Pal really said so, had it not been for the fact that its authenticity is vouched for by a well-known English friend. Mr. Pal's friend, Mr. Krishna Varma, is equally busy. It is said that this gentleman 'in honour of the four anti-English natives, who have been recently done to death by British Government for attempting to promote their country's cause according to their lights', is going to start an Indian Martyrs' Memorial 'with a monument to be erected in India House in London, with scholarships bearing the names of the four 'Martyrs' and with presents to their bereaved parents as tokens of gratitude.' The intolerable rodomontade these Extremist leaders are indulging in can have no effect other than that of irritating the English nation, round whom our hopes are centred. We have no hesitation in saying that it is the exploits of these so-called Nationalists that have brought discredit on Indian nationalism. It is a pity these men are not guided by the example of Lala Lajpat Rai, who is winning golden opinion from all those with whom he is coming in contact in England."

VERNACULAR PAPERS.

II.—HOME ADMINISTRATION.

(*b*) *Courts.*

JARIDAH-I-ROZGAR,
Madras,
Dec. 12th, 1908.

District Munsifs.

17. The *Jaridah-i-Rozgar*, of the 12th December, records with pleasure the transfer of Muhammad Fazluddin Sahib, District Munsif, to Secunderabad (Deccan) as Additional Civil Judge of the Secunderabad Cantonments, and observes that he is the only representative of the Mussalman community in the Provincial Judicial Service of the Presidency. The names of Ghulam Jilani Sahib Quryshi, B.A., B.L., and Saiyid Muhammad Ali Sahib, B.A., B.L., occur to us as deserving of mention in this connection. Of these, the former is the son of Shams-ul-Ulama Hafiz Muhammad Lutfullah Sahib, and after having been for six years employed as Interpreter in the City Civil Court, Madras, is now in the clerical establishment of the High Court. He comes of a very respectable family. He is fully qualified for a post as District Munsif, for he has passed the compulsory test in Tamil as required for the District Munsifs. The latter also belongs to a respectable family. It is a matter for great pride to the community that he headed the list of the successful candidates of his year in the B.L. examination. He is now practising in the Courts at Trichinopoly. The *Jaridah*, in conclusion, hopes that Government will encourage all such able men, who are a source of pride to the community, conferring on them high posts.

(*d*) *Education.*

INDIA,
Pondicherry,
Dec. 12th, 1908.

The recent University Examinations.

18. The *India*, of the 12th December, says:—Even this year some question papers were out before the date of the examination, and as we write this, the machine-man of the S.P.C.K. Press, where these papers are printed, is under trial, having admitted that he sold some of these papers. Whatever the end of this case may be, we can be sure of a re-examination, at least as far as the Matriculation is concerned, and we need not point out what anxiety and trouble this will cause to the students. Even ordinarily, only 1,500 students out of nearly 10,000 used to get through in this examination. Therefore, if there is a re-examination, the examiners are sure to wreak their vengeance on the poor boys and naturally the number of successful candidates will be smaller still. We do not know when the slavish Indians will be rid of their mania for these ruinous examinations. There are thousands of means by which our boys can usefully spend their lives. Leaving all these, why should our people force their sons into the mouth of this devil of a University examination?

(*e*) *Local and Municipal.*

JARIDAH-I-ROZGAR,
Madras,
Dec. 12th, 1908.

The Muhammadan burial-grounds.

19. The *Jaridah-i-Rozgar*, of the 12th December, invites the attention of the Secretary to Government, Local and Municipal Department, to the prohibition recently ordered by the Madras Municipal Corporation in the case of the Muslim burial-grounds, and observes that the attention of the Municipality and other officers has often been drawn to the prohibition, but no notice has been taken of remonstrances and protests. Now, adds the writer, we feel it our duty to bring the matter to the notice of His Excellency the Governor and the Members of the Executive Council.

According to the religious tenets of the Mussalmans, the burial-grounds should be close to the town and the mosques, in order that there may be no difficulty in carrying the bier to the spot, for our prophet has enjoined on us that biers should be carried on shoulders and not by means of conveyances or on mules, and the dead should be buried near by the places where the pious men and saints are buried. It would be against the spirit of the holy order if our burial grounds are placed outside the limits of the town. To carry the dead to such distant places in the heat of the sun or in wet weather is troublesome and entails expense generally for the poor. The Anjuman-e-Himayat-e-Islam of Madras held a meeting on Friday last to prepare a memorial to Government and to take necessary steps requesting the Government to cancel the order already passed in the matter of the closing of the existing burial-grounds.

(*k*) *General.*

NYAYABHIMANI,
Karikal,
Dec. 3rd, 1908.

The gagging of the Press.

20. The *Nyayabhimani*, of the 3rd December,* writes:—The Government in British India has enacted a new law under the impression that the native newspapers are encouraging and helping the Indians in their *Swadeshi* propaganda and their attempt to acquire *Swaraj*. Numerous editors of native newspapers have already been imprisoned or deported under this law. Is this a system of Government? A newspaper is admittedly the mouth-piece of the public of the place, and so, if an editor is punished, it is tantamount to punishing the whole community of the place. What are we to say of the British Government, if it cannot realise this principle of the Dharma Sastras? Even this new "Gagging Act" affects only the Natives and no Feringhee comes under it. So, if these Feringhees, who will do the meanest service for money, are employed on the staff of a newspaper and the paper is also published in a Feringhee's name, what can this foolish Government do? Pity it is that the Government has forgotten the proverb: "Our own relatives prove our worst enemies."

SWADESAMITRAN,
Madras,
Dec. 16th, 1908.

The present condition of Bengal.

21. The *Swadesamitran*, of the 16th December, writes:—The news from Bengal is growing fearful day by day. Many respectable persons of Eastern Bengal have, we understand, been deported under Regulation III of 1818. Many houses are being searched on suspicion under the provisions of the New Crimes Act, Calcutta, and the whole of the Bengal Presidency seems to be in a state of panic. The above deportations are sure to rouse the feelings of the people, and we do not know of what use the publication of the reform proposals will be at this juncture. Though every one will approve of the Government taking steps to enquire into the causes of the present anarchist deeds and bring them to light, we are rather struck dumb by the fact that Lord Minto and Lord Morley, who have all along been declaring that it is their desire to restore peace in the country by making the necessary reforms, should now conduct themselves thus. Perhaps the new Governor of Bengal, Sir Edward Baker, has obtained special authority from the Viceroy to adopt these stringent measures, because his predecessor was blamed by the English papers for being too weak-minded in the administration of his Province. Anyhow, we cannot help thinking that these deportations and house-searches had better be postponed till after the reform proposals have been announced. If the reforms give satisfaction to the people, peace will naturally be restored in every place and the anarchist tendency will also disappear. Even if it does not, the people will not then dislike the idea of the Government enacting laws to suppress such. Especially, if one of the proposed reforms is the abolition of the partition of Bengal, most of the dangers that now threaten that Province will cease to be. But as it is, we have to apprehend the occurrence of more serious events there.

---

* Received in the current week.

III.—LEGISLATION.

SWADESAMITRAN,
Madras,
Dec. 14th, 1908.

The new Crimes Act.

22. The *Swadesamitran*, of the 14th December, writes:—Lord Minto, in his concluding address on the New Crimes Act passed last week, observed:—"I eagerly entreat all people, to whatever race or religion they may belong, to strive unanimously to suppress the dangers that are now threatening the daily life of the people and to do away with secret conspiracies. I seek their help to remove the causes that have necessitated the law passed to-day." We need not say that the people will be ever ready to carry out this wish of the Viceroy. When some wicked persons have sprung up, with only murders and robberies as their aim, any Government, which does not decide to root them out, will be laying itself open to serious blame. We do not agree with Dr. Ghosh in his statement that steps should be taken to suppress anarchism after the publication of the reforms. When the papers, both in England and in India, were pointing out that the Government was very slow, Lord Minto could have acted upon it and adopted hasty measures. That he did not act thus shows only his rare abilities as a statesman. Even at this troublous period, he has discharged his duty, as befits his high responsible position, by refraining from making the new law as severe as the Englishmen wanted it to be and by encouraging the loyalty of the people by seeking their help at this juncture and by assuring them that the reforms also will be carried out soon.

ANDHRAPRAKASIKA,
Madras,
Dec. 12th, 1908.

The new Crimes Act.

Referring to the procedure as laid down by the new Crimes Act, the *Andhraprakasika*, of the 12th December, observes:—There may be cases, which are triable by three Judges, but such cases should properly be tried by them, only when it is ascertained that justice has failed in cases tried by a single Judge and jury. There is reason to fear that the provision in the Act regarding "meetings and associations" will probably affect legal rights of the people. It is undesirable that the aid that might be rendered to assemblies declared unlawful, by contributing or collecting subscriptions or helping in any other way, should be rendered punishable with rigorous imprisonment for a period of three years. It is also regrettable that there should be no appeal on such sentences. Even in cases where there is provision for appeal, etc., many innocent persons are held guilty. But if there be no appeal at all, it is to be feared there will be much greater chance of innocent persons being judged guilty and subjected to severe sentences. The extending of the Act to other parts of India by a mere notification in the Gazette whenever there is an occasion, is undesirable as there will be no difficulty in getting laws passed at a single meeting of the Legislative Council, whenever it is considered desirable. When the Government want to do a thing, the protests of the people cannot prevent them. It is but just therefore to introduce a Bill into the Legislative Council first and pass it after considering the objections, if any, by the Council. This is the only means of securing stability for just laws and of exhibiting the wise policy of administration.

KISTNAPATRIKA,
Masulipatam,
Dec. 13th, 1908.

The new Crimes Act.

Referring to the new Crimes Act, the *Kistnapatrika*, of the 13th December, observes:—This is the third of the weapons used by the Government to put down riots, anarchism and seditious acts. It is intended by the Government to root out the anarchist associations and to establish peace in the country. It is as much the duty of every citizen as of the Government to secure peace in the country. But there are not sufficient grounds to suppose, as has been done by Sir Harvey Adamson, that the whole country is filled with anarchist associations. On account of a few stray cases of anarchism, it is not proper to say that the whole country abounds in secret societies which attempt to subvert the British rule. It would be well to pass such an Act, if, after the introduction of the proposed reforms of Lord Morley and their operation for some time, it should be found necessary.

Revenue Recovery Act Amendment Act.

SASILEKHA, *Madras*, Dec. 15th, 1908.

23. The *Sasileka*, of the 15th December, observes:—The only advantage resulting from the Revenue Recovery Act Amendment Act is that the owner of, or any person having an interest in, a land sold for arrears of sist can recover possession of it on payment of the revenue due, interest thereon and costs of execution within thirty days of sale. Had our Government referred it to a Select Committee it would have undergone some beneficial amendments. The Hon'ble Mr. Kesava Pillai pointed out that the time limit of thirty days was too short and must be extended to three months. Also, the Collectors of Bellary, Nellore, Trichinopoly and Anantapur expressed their opinion that thirty days' limit was not sufficient to enable the owner to get information about demand notices, reminders and particulars regarding the sale effected. We regret that though the suggestion of the non-official members did not commend itself to the Government, even the opinion of the Collectors did not weigh with them. This is an important incident to illustrate that motions of Government are always carried, whereas the recommendations of the representatives of the people are not attended to. However, we are glad that the Government have helped the land-owners to some extent at least, on the principle of "Half a loaf is better than no bread."

IV.—NATIVE STATES.

The Punitive Police Law in Travancore.

MANORAMA, Dec. 11th, 1908.

24. An editorial note in the *Manorama*, of the 11th December, referring to the recent passing of the Travancore Punitive Police Law in the local Legislative Council, says, that although out of the 8 members present, the four non-official members in a body voted against it, the Bill was passed into law by the President giving his casting vote in favour of the measure. There is some justification for enforcing the Punitive Police Law in some parts of Bengal and Tinnevelly, the anarchists and seditionists having created diverse disturbances in the former and serious riots and breaches of the peace having taken place in the latter. But there was no necessity whatever for adopting such a measure in Travancore where the people are noted for their loyal and peaceable disposition. The only reason which must have prompted the Travancore Sirkar to enact such a law was the recent outbreak in Chala, which as is universally known, was brought about by the iniquitous and highhanded actions of the local police. The article, in conclusion, remarks that the recent enactment carried in the very teeth of popular opposition, of the Press law in Mysore and of the Punitive Police law in Travancore reflects serious discredit on those two States, which were hitherto looked upon as model States.

VI.—MISCELLANEOUS.

The Indian National Congress at Madras.

INDIA, *Pondicherry*, Dec. 12th, 1908.

25. The *India*, of the 12th December, publishes a cartoon describing the Indian National Congress to be shortly held at Madras as a circus in which a carriage, on which is seated Dr. Rash Behari Gosh and behind him stands Mr. Gokhale, is drawn by four horses representing the "so-called" delegates and goes round and round the arena at the bidding of the Anglo-Indian official.

Indian National Congress.

ANDHRAKESARI, *Rajahmundry*, Dec. 11th, 1908.

The *Andhrakesari*, of the 11th December, observes:—"The Congress that is to be held in Madras will, it is contemplated, conduct itself independently, setting aside the views of the Nationalists and acting against public opinion. This is regrettable. Though the evil that will result from this Congress which is convened by those who delude the world into believing them to be Moderates is hidden, like poison in the pot with milk at its surface, it will gradually appear in its true form and certainly 'burn the Nationalists who are often condemned as Extremists and disloyal persons.' Mr. Krishnaswami Aiyar, one of our Moderate leaders, whose patriotism though calcined a hundred times, can never come up to the mark which Tilak's patriotism has attained, is the great person that declared openly that Mr. Tilak and his party were the diseased part of our mother-India and such a diseased part must be cut off. Certain papers in the Mahratta country are proclaming that Mr. Tilak was involved in calamities owing to the machinations and instigations of some Bombay Moderates. Therefore it is no wonder that dangers will overtake the nationalists on account of the Moderates and that consequently disturbance and discontent will increase resulting in dangers. It is our sacred duty to condemn the anarchists who disturb the peace of the country and to reclaim them from their evil ways. Which pure-hearted patriot will agree to please the enemies of our country's progress by exaggerating trivial differences in political creeds and killing the spirit of union. The editors of certain newspapers are not only under the delusion that all those who joined the Madras Congress are Moderates and the rest Extremists, but they also give expression to it. But we cannot think so. There are many Extremists who joined it under the name of Moderates. Among those who did not join it, there are many Moderates who have patriotism without prejudice to loyalty. The sectional Congresses have been formed owing to personal differences of the leaders We request that all those who are spotlessly patriotic will, hereafter at least, open their eyes, see the evil that is likely to happen to our country, save it from such a calamity, and hold one single National Congress by effecting the union of all political parties."

INDIA,
Pondicherry,
Dec. 12th, 1908.

The Governor of Madras at Tinnevelly.

26. The *India*, of the 12th December, says:—It appears the Governor of Madras was received with such an ovation at Tinnevelly that no previous Governor had at any time had. Evidently the people of Tinnevelly have very soon forgotten all the atrocities committed by the officials! But the Governor has not at all forgotten his rancour, for he sternly refused to visit the Hindu College. Surely this will be an appendage to the kindness with which one of the teachers of this college was sentenced to six years' imprisonment. The *Madras Times* reports a Tinnevellian to have replied as follows the question of another as to why the Governor alone received such a grand welcome: "Though many Governors had visited Tinnevelly till now, none had the boldness, like this Governor, to impose a punitive tax of Rs. 60,000 on the people of this town. That is why he has received better welcome than his predecessors." The meaning of this paper is that the people of Tinnevelly are such cowards that they extend a grander welcome to those who thrash them well. We do not know how long the people of Tinnevelly were praying to God to get this famous certificate!

INDIA,
Pondicherry,
Dec. 12th, 1908.

The Indians should stand firm only now.

27. The London correspondent of the *India*, of the 12th December, writes:—The only news that we are having for the last two weeks are the murder of Nandolal Banerjea, a Sub-Inspector of Police in Bengal, and another traitor to the country, the attempted murder of Sir Andrew Fraser and the divine honours done by the people to the body of Kani Lal. The papers here have been commenting on these subjects, each in its own peculiar strain. Some liberal papers alone state that all these horrible deeds are only the result of the despotism of the Government and that these things can be suppressed only if the system of Government is entirely changed and an important share in the Government is given to the Indians. But you should not argue from this that this is the opinion of all the people in England, for the papers read by the majority of people here are conservative in their tone. All of them cry out that still harsher punishments must be enforced, that the Police and the Courts must be invested with greater authority and that the troops must have the power to shoot down people, and it is only suggestions like these that the British Government will act upon. It is rumoured that already nearly 1,200 soldiers have been sent to India and I think the oppression of the Government will increase in India. But it is only at this time that our people should conduct themselves boldly. If they

think they are right in their opinions, they should not stop expressing them for fear of being punished by the Government. We will be regarded as men only if we maintain our view now.

SWADESAMITRAN,
Madras,
Dec. 15th, 1908.

The coming Congress.

28. The *Swadesamitran*, of the 15th December, observes:—We learn that the rumour that the Nagpur Congress was prohibited by the authorities is false. As the Calcutta *Statesman* remarks, it will be a very foolish act on the part of the Government to do any such thing. Though it is said to be the Congress of the new party or the Extremists, those principles of this party which were considered undesirable have been abandoned now. We no longer hear the members of this party talk of *Swaraj*, independent of British control, or advocate unconstitutional methods for securing reforms. So we think the Nagpore Congress also will be a Congress of loyalists and in that case, there will not be any difference between that and the Madras Congress in their fundamental principles. But while the Nagpur Congress advocates the necessity of retaining the four propositions of the Calcutta Congress, it is yet in doubt as to what course the Madras Congress will adopt in this respect. Though, according to the rules of the Allahabad Convention the Secretaries of the Congress ought to have published the draft resolutions by the first week of December itself, they have not done it yet owing to some unaccountable reason. It is only after seeing this draft that many delegates will be able to decide their course, because many of them are of opinion that the four Calcutta resolutions must be retained. If these resolutions are given up or even completely changed we are afraid there may be a split even in the Madras Congress. Already the Madras Congress is stigmatised by some as a quasi-Government Congress.

SWADESAMITRAN,
Madras,
Dec. 16th, 1908.

The Liberal party at present.

29. The *Swadesamitran*, of the 16th December, observes:—There seems to be every probability of the Liberal ministry being broken up and a Conservative one stepping in. Though the present ministry consists of very able statesmen, it must be admitted that, in spite of the liberal majority in Parliament, they have not passed any substantial measure within the last three years they have been in power. The Education Bill, which was the subject of very hot discussions in Parliament, has been voluntarily withdrawn by Mr. Asquith. The Licensing Bill also will, in all probability, have to share the same fate, and even if it does not, we can surely assert that the House of Lords will not pass it. The majority of the Members in the House of Lords are Conservative and so they are intent on thwarting the Liberal ministry in every direction. No doubt if the Liberals have the entire support of the people, they can completely change the present personnél of the House of Lords. But Mr. Asquith himself seems to be losing the confidence of the people and the Upper House is getting bolder day by day. We understand that there has been a great reduction in the income from taxation in England. This may be owing either to the incapacity of Mr. Lloyd George or the sinful act of having recently burdened India with an additional military expenditure. If the taxes are increased to meet this deficit, the British public will surely offer a strenuous opposition and the Conservatives will use that opportunity to din into the ears of the people that the deficit can be met by adopting the tariff reforms of Sir Henry Campbell Bannerman. But whatever may be the fate of the Liberal party, no tangible good has been done to India by this party and, to speak the truth, more harm than good has resulted from the Liberal regimé. So there will not be a deep regret in India even if the Liberal party goes out of power.

SWADESAMITRAN,
Madras,
Dec. 17th, 1908.

The prohibition of the Nagpur Congress.

30. The *Swadesamitran*, of the 17th December, writes:—Considering the present attitude of the Government, it does not surprise us that the Congress at Nagpur has been stopped. The officials in England and India are now discharging their duties with a vengeance as a result of the accusation that has, for some time back, been made against them that

they were weak-minded and very slow in their work. When terrible ways of suppressing anarchism have been taken in hand by the Government in Bengal, it is no wonder that similar acts are being done in the neighbouring United Provinces also. It might be that the Government of the United Provinces prohibited this Congress under the impression that, being a Congress of the Extremists, it might strengthen the present anarchical spirit. The District Magistrate of Nagpur, in his order of prohibition, assigns it as one of the reasons for his order that the Congress might pass resolutions on the acts of the Government which have the effect of disturbing the public peace and blocking the attempt of people to carry on a legal trade. These resolutions are evidently the four Calcutta resolutions. So if it is declared that the Congress which discusses these resolutions is an unlawful assembly, we have to presume that even the Madras Congress cannot take up these resolutions for discussion. First of all we cannot understand how this Magistrate came to know that these four resolutions would be discussed by the Nagpur Congress and that they would disturb the public peace. Though it is now two years since the Calcutta Congress was held, no mischief appears to have been caused by these resolutions. If the Government thought that the meeting of the Congress at Nagpur would be a dangerous experiment, it could have sent for the leaders and allowed them to hold the Congress, after taking security from them for keeping the peace. Perhaps this fate has not overtaken the Madras Congress also, because the Government has either already seen a copy of the resolutions or thinks that it need not be stopped as it is only a Congress of the Moderates. If it is the latter, it is clear that it will be possible to hold a Congress only as long as the Government is under that impression. Anyhow it is now established that the Congress is not a free institution.

VRITTANTA PATRIKA,
Mysore,
Dec. 17th, 1908.

The anarchist movement in India.

31. The *Vrittanta Patrika*, of the 17th December, observes that the new law relating to the suppression of the anarchist movements in India is a measure fully warranted by the political situation in the country. These anarchists cannot, for a moment, be regarded as the friends of India and in reality they are only her enemies. Their hatred is not against Englishmen alone; they oppress their own fellow countrymen and plunder their houses. Several secret societies of these anarchists have been formed in Bengal of late. Even if the *Swadeshis* should join them and Englishmen assist them, these societies are, without doubt, fraught with real danger to Government. If the English should withdraw from Bengal, nothing but anarchy would be the result. These anarchists are in fact the enemies of the whole of mankind, and are altogether devoid of morality. There can be no doubt that these wretches will soon be wiped out of existence by Government.

ERRATA.

On page 893 of the Report, in line 1 of the article numbered 31 and in the margin of the same, *for* "5th November" *read* "5th December".

On page 893 of the Report, in line 1 of the article numbered 32 and in the margin of the same, *for* "5th November" *read* "5th December".

On page 897 of the Report, in line 1 of the article numbered 42 and in the margin of the same, *for* "5th November" *read* "5th December".

On page 897 of the Report, in line 1 of the article numbered 43 and in the margin of the same, *for* "5th November" *read* "5th December".

On page 898 of the Report, in line 1 of the article numbered 44 and in the margin of the same, *for* "5th November" *read* "5th December".

[Issued, 22nd December 1908.]

CONFIDENTIAL. **No. 52 of 1908.**

REPORT

ON

ENGLISH PAPERS OWNED BY NATIVES EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 26th December 1908.

CONTENTS.

ENGLISH PAPERS OWNED BY NATIVES.

II.—HOME ADMINISTRATION. PAGE

(*k*) *General*—

The Indian reforms 920

IV.—NATIVE STATES.

Nawab of Banganapalle 923

V.—PROSPECTS OF THE CROPS AND THE CONDITION OF THE PEOPLE. PAGE

Scarcity in Malabar 923

VI.—MISCELLANEOUS.

The Chetty matrimonial case .. .. *ib.*
The Madras Congress 924

VERNACULAR PAPERS.

I.—FOREIGN POLITICS. PAGE

The Bengalis and the Egyptians 925

II.—HOME ADMINISTRATION.

(*a*) *Police*—

Police administration .. .. *ib.*

(*d*) *Education*—

Free education 926

(*k*) *General*—

The deportations in Bengal .. .. *ib.*
Was the Press Act necessary? 927

II.—HOME ADMINISTRATION—*cont.* PAGE

(*k*) *General*—cont.

The King's speech on the prorogation of the Parliament 928
The reforms of Lord Morley .. .. *ib.*
The recent reforms 930
The Indian reforms .. .. *ib.*
Indian National Congress .. .. *ib.*

III.—LEGISLATION.

The new Crimes Act 931

VI.—MISCELLANEOUS.

Europeans consorting with native women .. .. *ib.*

ENGLISH PAPERS OWNED BY NATIVES.

II.—Home Administration.

(k) General.

THE HINDU,
Madras,
Dec. 21st, 1908.

The Indian reforms.

1. The *Hindu*, of the 21st December, writes:—" . . . . Having conceded and reiterated the principle of self-government in the matter of representative institutions and administrative offices, Lord Morley, has, it seems, taken what he conceives as necessary precautions for the maintenance of ultimate British control and responsibility. Whether we agree with him in his view of the matter or not, his reasons are clear. . . . ."

THE INDIAN PATRIOT,
Madras,
Dec. 21st, 1908.

The Indian reforms.

The *Indian Patriot*, of the 21st December, writes:—" . . . . The best Indian opinion has shown a grateful appreciation alike of the generous intentions of the Government and the generous way in which those intentions have been expressed in the scheme. An era of parliamentary government has not surely opened before us; but there is indeed really something calculated to create a genuine interest and a genuine sense of responsibility and power and of advancement of political status among Indians. In this lies the essence of the reform, and without that essence the entire scheme is bound to fall flat. It is in realising that essence that our chief interest lies; and with the Government and the public united in their aim, no misgiving need be entertained about the result. It is, however, important to remember that the scheme cannot be a reality unless its details are worked out in the same sympathetic and generous spirit in which it has been framed; and for this we must look to the supreme and local Governments, their officers and advisers. Their heartiest sympathy and co-operation are essential if it is not to suffer in the process of making and developing. In the constitution of electorates, in fixing the proportion of official and non-official members in the Provincial Legislative Councils, the plan indicated in the scheme has to be worked out so as to impart reality to the principles enunciated. The privilege of moving resolutions, of asking supplementary questions, and of discussing individual official acts, is a real advance on the present practice, a real addition to the present powers of the Council. It will tend to the greater strictness and purity of the administration and to its greater efficiency. And the existence of an Indian member or two in the Executive Council will ensure better public confidence in the decisions of Government and will add to them greater authority and weight. It was in this view that Indian Judges were first appointed to the High Courts. The same view has been urged in support of the proposal now made. Besides its inherent advantages, it makes the steady advance of the principle, which Parliament and Sovereign have laid down definitely and which Indians insist upon as the essence of their status as British subjects, of there being no recognition of race or colour as a qualification for any office under the Crown. In the hope that this principle will be acted upon and extended has lain the hope of educated Indians. To defer that hope any longer will hardly be consistent with the 'politic satisfaction' of their claims; and this has been recognised in the scheme now presented. The welcome that it has met with is almost unanimous, and in this unanimity we find not only the consummation of old and long-cherished hopes, but also the basis of a union of interests and aspirations of the divided classes and communities which own common allegiance to the King-Emperor and the Empire."

THE MADRAS STANDARD,
Madras,
Dec. 22nd, 1908.

The Indian reforms.

The *Madras Standard*, of the 22nd December, writes:—"Though it is hardly four days since Lord Morley's despatch on Indian constitutional reform was published we are now in a position to say that it has been well received. Throughout India there prevails a feeling of satisfaction with the way in which both Lord Morley and Lord Minto have dealt with the question. In Madras we have hardly come across a man who does not feel satisfied with the new scheme, who does not recognise the generous and noble impulses which actuated the Secretary of State and the Viceroy in drawing it up for the benefit of the people of India and their advancement in civilisation. From enquiries we have made we are happy to be able to say that every prominent Indian gentleman in Madras in the main approves of the proposals and commends, and is pleased with the spirit in which they are conceived. In other parts of India the same is the attitude assumed by the enlightened Indian community. No two public men are in a better position to give expression to Bombay opinion than Sir Pherozeshah Mehta and Mr. Gokhale, short summaries of whose opinions we published in our last issue. Elsewhere to-day we reproduce the full text of what they said, and there can be no doubt that they speak for the loyal majority of Indians. Even in Bengal which is torn up by the agitation against the partition, great satisfaction seems to be felt at the new measures of reform. Mr. Surendranath Banerji, Mr. Bhupendranath Bose, Mr. A. Chauduri, Mr. Justice Saroda Charan Mitter are representative Bengali leaders and there can be no mistake about what they have said, though of course some of them are rather too cautious, needlessly we think, in giving their opinion. If what Mr. Surendranath Banerji said is that while admitting that the scheme is an honest attempt he would go on agitating for further privileges of the same kind before Indians have demonstrated their fitness to exercise those other privileges, we are entirely at one with a local Anglo-Indian contemporary in thinking that the position assumed by Mr. Banerji is anomalous and illogical. We are of those who think that rights and privileges should be conferred only as the capacity for exercising them develops itself, and we are sure that responsible Indian opinion is sound on this point. So far the Indian press, with a very few exceptions here and there, who belong to the class of Lord Morley's Irreconcilables, has expressed itself with significant unanimity on the scheme. All this augurs an easy passage for the measure through parliament and good to India."

THE WEDNESDAY REVIEW,
Trichinopoly,
Dec. 23rd, 1908.

The Indian reforms.

The *Wednesday Review*, of the 23rd December, writes:—"Lord Morley's scheme of reform in Indian administration is a handsome vindication of his sturdy liberalism and far-sighted statesmanship . . . . Considered as a whole, the scheme is a great step forward and the honour of taking it is largely due to one whose politics have never meant the clash of party warfare but the lifting up of the weaker and the less fortunate of his fellows to whatever country they might belong."

THE INDIAN PATRIOT,
Madras,
Dec. 23rd, 1908.

The Indian reforms.

The *Indian Patriot*, of the 23rd December, writes:—"His Majesty, in his speech on the prorogation of Parliament on Monday, has rightly anticipated public feeling throughout India in regard to the reform. That feeling is almost unanimous in its genuineness and heartiness. The spirit of mutual trust and good will which His Majesty speaks of has, we believe, been very nearly realised, if we may judge from the manner in which the reforms have been received; and we have no doubt that when these have been given effect to and put in working order there will be more of this mutual trust and good will. Hitherto, the administration and the people have been more or less apart. Hereafter, both will be brought into closer association in a spirit of oneness of interest and aim. That will be the greatest achievement of the changes now resolved upon. . . . The mass of opinion, both Indian and Anglo-Indian, is practically one as to the desirability of utilising the opportunity for strengthening mutual trust and good will in the spirit of His Majesty's wish."

THE HINDU,
Madras,
Dec. 24th, 1908.

The Indian reforms.

The *Hindu*, of the 24th December, writes:—" . . . . Mr. O'Donnell suggested the desirability of obtaining the opinions of former Governors, former members of the Legislative Council and former Commissioners of Divisions in Bengal now residing in England as well as those of Maharajahs, Nawabs and Rajas of Bengal proper, in regard to this question. Mr. Buchanan's reply that Lord Morley was not prepared to take the action suggested was understood generally to mean that he did not feel the necessity to gather fresh opinions, having been already convinced of the great mistake made. In fact, the reply to the further question that Lord Morley had no desire to depreciate the opinions of the most experienced and independent un-official opinion, but that he did not think that the proposed action would serve any useful purpose, went to confirm the view that Lord Morley was decided in his mind in regard to the unwisdom of the partition, though he did not as yet see his way to strike a blow to rectify a huge blunder in the administration. The belated reply to Mr. Smeaton published yesterday blasts all hope of redress in this respect, and it is extremely doubtful whether with such obstinacy on the part of the powers-that-be. Bengal will be in a mood to consider the reforms in the spirit in which they should be considered. . . . ."

THE INDIAN PATRIOT,
Madras,
Dec. 24th, 1908.

The Indian reforms.

The *Indian Patriot*, of the 24th December, writes:—"Though the scheme of reform as presented may appear to be somewhat imposing, when carefully looked into, it will be found to assume a far less attractive feature. Thus the chief merit of the scheme, which consists in the abolition of official majority, may be made unreal by creating merely the semblance of a non-official majority which will even be unable to assert itself owing alike to the division of non-official members and the solid unanimity on the official side. The officials will always act together, while the non-officials will all of them never agree on any important question affecting Indian interests. If the non-official majority be merely nominal, there will be even less chance of their being able to carry any point. Thus the entire effect of the scheme may be lost in the process of making up the Council . . . ."

THE HINDU,
Madras,
Dec. 25th, 1908.

The Indian reforms.

The *Hindu*, of the 25th December, writes:—" . . . . . The system of self-government in local areas which Lord Ripon's Government had in view never received a fair trial. The scheme was mutilated in the process of being given effect to, and in a manner calculated to bring it into undeserved discredit. The cry has been constantly raised during these years that local self-government was an exotic in the Indian soil and as such it could hardly be expected to flourish. Petty faults, inevitable in the working of any institution, however perfect, have been deliberately seized upon to demonstrate in all seriousness the unfitness of Indians for this kind of administration. Not only this, these supposed deficiencies and defects have been urged gravely as disqualifying us for any measure of political or administrative advancement, whatever its general scope or character. The Municipal shortcomings of Tanjore, Kumbakónam and Mannárgudi, which formed the subject of criticism in two successive years, have been made the basis of unwarranted remarks on the capacity and character of the educated and intelligent classes in important towns. Heaviest penalties, often vicarious in their nature, have been inflicted on Municipal Councils for assumed delinquencies. They have been warned frequently, chastised and held up to ridicule in Administration Reports and elsewhere, their constitution interfered with in season and out of season, their elective privileges withdrawn and, in short, subjected to all kinds of ill-treatment. It has been seldom their good fortune to receive sympathetic help and guidance, while being always liable to be found fault with. Local bodies in these circumstances have failed also to earn the good will and affection of the people, their taxation, direct and indirect, adding not a little to their unpopularity. It seemed as if it was really hopeless to expect any change in this soulless system in vogue, where none appeared to feel any interest whatsoever favourable to the living growth of the institution which Lord Ripon's Government did their very best to start into life. Lord

Morley's reiteration of the principles of 1882 and the emphatic manner in which he has declared himself in their favour now, coupled with the expression of his intention in regard to the future of local self-government, have, therefore, come at a most opportune moment. We trust that at least now a spirit of active help and co-operation will be shown by the powers that be and an earnest and whole-hearted endeavour made to carry out the programme of 1882.

" * * * * * "

IV.—NATIVE STATES.

Nawab of Banganapalle.

THE MADRAS STANDARD, *Madras*, Dec. 24th, 1908.

2. Referring to the investiture of the Nawab of Banganapalle, the *Madras Standard*, of the 24th December, writes:—" . . . . The finances of the State have generally been in a chronic state of disorder, and it was but four years ago that the Madras Government intervened in the affairs of the State and took over its administration from the hands of the late Nawab. Since that time we are told, the administration of the State has improved and the finances placed on a sound footing. The young Nawab has been given a good training in the work of administration and has for some time past exercised partial powers. The Nawab begins his regimé under very favourable conditions, and the foundation have been well laid. The four years, during which the administration of the State has been under British control, have conduced to the prosperity and stability of Banganapalle. Every branch of the State administration has received its meed of attention. To the various offices competent men have been appointed, and rules have been laid down governing both their active service and their pensions on retirement. Thus one may have confidence that in the future suitable men will be attracted to the service of the State . . . . It now depends on the Nawab to raise a worthy superstructure on this good foundation. His Excellency exhorted the Nawab to make duty the load-star of his life and to determine that in the conduct of his life and its affairs honour and justice shall prevail. From the reply of the Nawab it is clear that he is actuated by high and noble sentiments, and we are hopeful that under his administration the State of Banganapalle will continue to increase in prosperity."

V.—PROSPECTS OF THE CROPS AND THE CONDITION OF THE PEOPLE.

Scarcity in Malabar.

THE WEST COAST SPECTATOR, *Calicut*, Dec. 23rd, 1908.

3. The *West Coast Spectator*, of the 23rd December, writes:—"The authorities are evidently under the impression that with the passing away of the month of *Karkitagam* Malabar has entered upon a new era of prosperity. But the fact is Malabar is still in the throes of famine and desolution. It has not yet recovered from the blow inflicted by the epidemics of cholera and small-pox; and the huge cattle-mortality has added to the misery of the people. Want of timely rain destroyed the *pallial* crop and the outturn of the first crop was far from satisfactory. Rains are still holding off, and seedlings for the second crop are withering. But in spite of all these, revenue collections are being vigorously made. It is especially at this time the clemency of the authorities should be shown. His recent tours in the southern taluks might have impressed our Collector Mr. Francis with the extent of the misery and desolution, and it is to be hoped that he will inaugurate a policy of granting liberal remissions to the ryots. If that is not possible, the collections should be put off till better days come."

VI.—MISCELLANEOUS.

The Chetty matrimonial case.

UNITED INDIA AND NATIVE STATES, *Madras*, Dec. 19th 1908.

4. The *United India and Native States*, of the 19th December, writes:—" . . . . We are not aware of all the circumstances preceding the marriage. But we think that it is not difficult to sympathise with the position of Mr. Chetty who,

when he was an inexperienced student in England, got himself entangled in marriage with a woman who was three years older than himself and manifestly used her powers to the fullest advantage. We hope the Government will let the moralizings of our journalistic preachers unheeded, as Mr. Chetty's conduct, although highly improper from a high view of morality, is not wholly devoid of features which go to some extent in mitigation. Besides, Mr. Chetty has all along proved himself a capable and upright official and any slight lapse from what might be considered ideal ought not to be taken advantage of for awarding any extraordinary punishment."

THE INDIAN PATRIOT,
Madras,
Dec. 21st, 1908.

The Madras Congress.

5. The *Indian Patriot*, of the 21st December, writes:—". . . . . All the most prominent Congressmen in different parts of India will be present; and perhaps it will be found that the Madras leaders, in determining the plan of the pavilion, very much underrated the strength of the gathering. They had, however, to proceed with a modest estimate in view of the differences which had asserted themselves between the two schools of politics, and of the importance of ensuring a thoroughly successful session; and although a large number of visitors may have to be excluded, the strength of the delegates will not be less than in previous years. The delegates will all be men elected by duly constituted electorates, and not by all kinds of public meetings as before. This forms an important advance in the constitutional development of the Congress, which, we have no doubt, will be steadily extended and completed in a very short time. . . . . The only subject on which a difference of opinion is apt to arise is that part of the Calcutta resolution on the partition, which approved of boycott as respects Bengal. It is more a Bengal than an Indian question, and Bengal opinion will, indeed, be given due weight."

VERNACULAR PAPERS.

I.—FOREIGN POLITICS.

JARIDAH-E-ROZGAR, *Madras*, Dec. 19th, 1908.

The Bengalis and the Egyptians.

6. The *Jaridah-e-Rozgar*, of the 19th December, publishes a translation of an article headed "The real patriots" from the *Al-Muvayyid* (an Arabic daily of Cairo), in which a comparison is made between the Bengalis and the Egyptians. The said correspondent thinks that it is the Bengalis alone who have got a real spirit of patriotism in them, and these idolators have made the best endeavours to obtain self-government. On the other hand, the Egyptians have not got this spirit in them. The *Jaridah*, with reference to the above, observes that the learned correspondent has greatly erred in comparing the real state of India with that of Egypt. Every one is aware of the failures of and the sad calamities which have daily befallen the so-called Bengali patriots. If one can obtain self-government by such cowardly principles, then justice and order are indeed of no avail.

II.—HOME ADMINISTRATION.

(*a*) *Police.*

DESABHIMANI, *Cuddalore*, Dec. 16th, 1908.

Police administration.

7. The *Desabhimani*, of the 16th December,* writes in English:— "The review of the Government on the administration of the Police department for 1907, though dated the 31st August 1907, has just been placed on the Editors' table. By reason of the considerable delay that has elapsed since the date of the order, it has, we are sorry to note, lost its freshness, though not its value and usefulness. It is to be hoped that in future the review will be published as early as practicable and the public informed of it in time. . . . . The Government remark "that the District Magistrates generally state that the work of the Police in this respect, viz., detection of crime, was, on the whole, satisfactory". Such a general remark is hardly of a convincing nature. Detection, now-a-days, is getting more and more deteriorated and we have yet to see a Police officer, barring of course very few exceptions, working up a case on original lines. There is none here who can compare favourably with a Scotland yard detective. . . . . The average policeman, as a rule, adopts what is familiarly known as the 'Beaten path.' He tries to bring in or get up evidence under this or that particular head and the moment that is done, he thinks he has done his duty . . . . Of late there is also a tendency to refer as false too many cases investigated by them. We do not suggest that false information is not given to the police. But we cannot help protesting against the singular way in which cases are referred as false. It may be said that it is open to the Magistrates to take such cases on file and dispose of them according to law. It is, however, very rarely that a Magistrate troubles himself about such things and not infrequently he agrees with the investigating officer and strikes the case off the file. In some cases thus disposed of, the Police officer manages to get the sanction of the Superintendent to prosecute the informant for giving false information. The report does not give us an idea of the number of cases thus referred as false and ultimately prosecuted before Courts. Such information will be of great use in determining the intrinsic worth or absence thereof of the work of the Police officer. We hope that in future the

---

* Received in the current week.

report will also contain this information. . . . . The village officers are not properly treated by the superior officers of the Police with the consideration which their position justly entitles them to. A constable is nothing if not domineering in his tone and action. He thinks that a village head is his subordinate, bound to carry out his orders. The relation between these two officers is generally not very happy and we are glad to note that the Government have laid special stress on the importance of the inferior officers co operating heartily with the village officers and treating them with consideration. Whenever the Superintendents, their Assistants and Deputies are on tour, they must make it a point to collect the village officers together in some central places and explain to them personally the nature of their obligations. If this is done, village officers will be made to feel their responsibility in the matter and cordial relations will be established tending to greater peace and security . . . . ."

(*d*) *Education.*

SWADESAMITRAN,
Madras,
Dec. 18th, 1908.

Free education.

8. The *Swadesamitran*, of the 18th December,* writes:—On the occasion of the debate on the Budget in the Viceregal Council two years ago, Sir Edward Baker declared that it was under consideration to give free primary education in India and that the opinion of the Provincial Governments would be taken on this subject. Though it was eagerly expected that the final decision on this point would be announced on the occasion of the discussion of the Budget in the beginning of this year, neither the Government nor the non-official members made any remark about it. Though it will surely cost a great deal to make primary education compulsory, it is believed that it will not cost so much to give free primary education to those who seek it, and so every one thought that this would speedily come to pass. But, we see from the speech of Sir Arthur Lawley at Cuddapah that this proposal has not been carried only on account of the additional expenditure it might entail. Every civilised Government in the world has admitted that it is the duty of a Government to create every convenience for the people in respect of their education. In every western country and even in Japan, primary education has been made both compulsory and free and these Governments have not cared for the expenditure they had to incur under this head. Such being the case, it does not become our Government to hesitate in spending money on the education of the people, and especially so because India is a vast country and pays the Government an ample revenue. Education is the basis of life in every country and it is only this that will lead to intelligence, good conduct and wealth. If the crores of agriculturists and artisans in India knew also to read and write, it would improve their condition in many ways. The Government should not plead inability to help this great cause with funds. More than three-fourths of the income of the Government of India is spent on the military, the police and the salaries of officials, and recently the Government has even increased the military expenditure by fifty lakhs. While so much is spent on these, we cannot understand why the Government should hesitate to spend money on education, which is the cause of the happiness and freedom of the people.

(*k*) *General.*

SWADESAMITRAN,
Madras,
Dec. 18th, 1908.

The deportations in Bengal.

9. The *Swadesamitran*, of the 18th December,* observes:—It is said that the Bengal Government has deported a number of persons all on a sudden because it is afraid that their presence will hamper the efforts of the Police in bringing to light the existence of many anarchist associations in Calcutta which, it has reason to think, have been doing their work from even before the partition of Bengal. No doubt it is quite necessary that the Government should take

---

* Received in the current week.

prompt and active steps to root out all anarchist associations. But the mere fact of the discovery of the existence of such associations will not be a sufficient ground for the sudden deportation of nine respectable men without either charging them with an offence or bringing them to trial. If these persons hamper those who may come forward as witnesses during the trial of anarchist crimes, they can also be tried and punished for it. But we cannot believe that they will commit such a folly, for it is unnatural to expect that aged men of education and status, respected by the people, will aid anarchism in any way. From the reply of Mr. Buchanan in the House of Commons to a question about these deportations, we see that the responsibility of this measure is thrown on the Provincial Governments. It is strange, indeed, that Lord Morley should, at this juncture, have taken a step, relying solely on the wisdom of the Provincial authorities. At this moment, when the reforms are expected to restore peace and order among the people, Lord Morley and Lord Minto could have shown their usual moderation and tact.

NYAYABHIMANI,
Karikal,
Dec. 17th, 1908.

Was the Press Act necessary?

10. The *Nyayabhimani*, of the 17th December,* writes:—Certain vain people say that it is only after the advent of the British Government that the Indians have any kind of liberty and lead unanxious lives. But all cultured people assert that poverty took a strong hold of India and her people only after the British set their feet on her soil. Of these two statements, which is the correct one? Certainly, it is the latter, and this can be well illustrated by a portion of the history of the British rule in India.

All civilised countries such as France and America regard the Press as a medium, pointing out the faults of the Government and the officials to the people and the grievances of the people to the Parliament. Our Indians also began journalism, only taking the cue from these nations. Our friends may remember that there was a dire famine in India some thirty years ago. During that period the Government not only stood aloof without helping the people in any way, but also increased the taxes to enable it to increase the salary of its officials. The editors of newspapers naturally criticised this conduct of the Government. But this exasperated instead of correcting the officials of Government and the latter secretly got a measure styled the "Native Newspapers' Gagging Act" passed by the Viceroy's Council in 1878 on the pretext that these newspapers were creating hatred between the Government and the people. This Act made the position of the native editors so risky that some of them got severely punished for having spoken out the truth and some others entirely stopped their papers, while some more refrained altogether from publishing true facts. Seeing all this, the patriots of those days met together and prepared and sent up a memorial to the Parliament, protesting against this "Gagging Act." The then Minister in England was the brother of our Lord Morley and so he never paid any heed to this memorial. But his successor, Mr. Gladstone, realised the evil effects of the measure complained against and replaced the haughty Viceroy who had passed it by Lord Ripon. This nobleman made it his duty to do good to the natives of the land and repealed the "Gagging Act" in 1882, saying that it was only the officials who prevented all people living happily under one Government and not the editors of newspapers that were real seditionists. This is not the only good he did to the people of India, and yet the petitions submitted by the Indians for an extension of his office as Viceroy for some more time were rejected. But such an extension was recently granted to Lord Curzon who was hated by the people here.

Coming to the present period, the Governor-General, under the misapprehension that the native newspapers were helping the *swadeshi* movement and creating in the people an ill-feeling against the White officials, has repeated the "Gagging Act" of 1878 with even greater restrictions. At this juncture, even Lord Morley stands aloof without coming to the help of the people. Are these two persons wiser than Lord Ripon? Does it not show their narrowness of mind that they have so hastily passed an Act without having noted the arguments adduced by Lord Ripon against it? Then again, it was alleged that the manufacture of bombs was the outcome of the seditious writings in native newspapers. But after the passing of this Act, many native newspapers have stopped and the few that remain are conducted quite in accordance with this Act. Still has the manufacture of bombs been stopped? No. On the other hand, it is only increasing day by day. Does this not clearly establish that there is no connection between the native newspapers and the manufacture of these bombs?

---

* Received in the current week.

So, if Lord Minto will study the speech of Lord Ripon against the retention of the "Gagging Act" and if Lord Morley will follow the course adopted by Mr. Gladstone then, they will themselves come to know that there was no necessity at all for passing such an Act now.

SWADESAMITRAN,
Madras,
Dec. 23rd, 1908.

The King's speech on the prorogation of the Parliament.

11. The *Swadesamitran*, of the 23rd December, observes:—"The King, in the course of his speech before the Parliament was prorogued, stated that the Indians were able to withstand the effects of famine, relying upon themselves, and that his officials were able not only to relieve the distress caused by it, but also to restore the country to its normal level. Though these words are pleasing to our ears, how can they relieve the real distress of the poor who are suffering from hunger and disease? When even the middle classes, who are able to live, if not happily, at least without difficulty in ordinary times, are not in a position to make both ends meet, the distress of the poor who have to maintain a family on a daily wage of four to six annas can be realised only by those who move with them and not by the well-to-do higher classes. As long as the poor continue in this state, the spirit of discontent will not disappear though unrest may subside in the country. Even Lord Minto once observed that it was only the poverty of the people and not defects in Government that was the cause of the unrest in India, and this is the truth. However much the Legislative Councils may be expanded and greatness and authority may be showered on the educated classes, when we see our poorer brethren famishing for want of food, it is not possible to get rid of a feeling that the Government has yet an important duty to perform. So we will impress upon the statesman, who are responsible for the welfare of India, the necessity of looking to this point at once.

SWADESAMITRAN,
Madras,
Dec. 19th, 1908.

The reforms of Lord Morley.

12. The *Swadesamitran*, of the 19th December, writes:—The long-expected reforms were published in yesterday's papers and they have given us—and doubtless to every one else—entire satisfaction and much pleasure. Lord Morley has realised that incomplete attempts at reform will not be of any avail now and the reforms suggested by him are based on broad principles and are such as to satisfy the wishes and aspirations of the Indians. If we accept these reforms with a full heart and conduct ourselves in such a way as to help the fulfilment of the objects of these reforms, we are sure to have reforms on a still broader basis very soon.

The *Swadesamitran*, of the 21st December, observes:—As we expected, the reforms of Lord Morley have given entire satisfaction throughout India. Though some recent acts and speeches of Lord Morley discouraged even those who knew his farsightedness, culture and statesmanship, they did not completely lose confidence in him. He has now confirmed his reputation for learning and strength of will by the reforms he has introduced. We can surely assert that hereafter discontented and anarchist ideas will completely disappear and a satisfactory relationship will be established between the rulers and the ruled, which will become stronger day by day. That even the Province of Bengal, which has, of late, been the important scene of unrest and anarchy, has expressed great satisfaction at these reforms is a clear proof of their merits. Even in the House of Commons these reforms were received well, and it is satisfactory to see that even Lord Landsdowne, a former Viceroy of India and the Foreign Secretary in the Conservative Government, had nothing but praise for the Government of Lord Minto, though he did not quite agree with the latter in that the Provincial Legislative Councils should be enlarged, increasing the Indian element in it, and that Indians should enter the Executive Councils.

The ***Hindu Nesan***, of the 21st December, says:—Quite contrary to the doubts entertained by many that no reforms may after all be introduced in the administration, owing to the present disturbed state of the country, the Secretary of State has now issued his reforms, entirely justifying our faith in his affection and sympathy towards our people.

The ***Swadesamitran***, of the 22nd December, says:—It is stated that Lord Morley feels glad that his reforms have been received in India with satisfaction, and when the Parliament meets in March next, even this assembly will gladly note the effect of the reforms in India. At that time at least, we hope Lord Morley will carry out the other necessary reforms, and one of these is the abolition of the partition of Bengal. Though the present reforms have given satisfaction to all of us, the Bengal papers, retired officials in Bengal like Justice Mitra and even such men as Sir Pherosha Mehta and Gokhale have expressed their opinion that this must also have formed part of the reforms. In view of the complete restoration of order in India, Lord Morley will do well to change this hitherto "settled fact." One of the grounds of this partition was that Bengal was too big to be administered by a single Lieutenant-Governor. But the proposed reforms give an Executive Council to this official and so the administration of that province will become easier, the burden of it being shared by the members of the Council. Therefore it is not difficult to bring all the Bengalee-speaking population under one Government and satisfy the people of Bengal. If, in addition to this, Lord Morley will also condescend to release all the political prisoners, complete peace will be restored not only in Bengal, but in every other province.

SWADESAMITRAN,
Madras,
Dec. 22nd, 1908.

The reforms of Lord Morley.

The ***Swadesamitran***, of the 22nd December, writes:—Though we were, for the last twenty-five years, demanding through the Congress that reforms should be introduced in our Government, we never expected that we would have such wide and important reforms, and especially we never believed that the Indians would be given a place in the Executive Councils. Apart from the immediate results of these reforms, they will form the basis for further reforms in the future and ultimately help the Indian people to become united and great like the Japanese. We have got these reforms only because Lord Morley is our Secretary of State, and it is a Liberal Ministry that is at the head of the Government. We could never have had these if the Government were Conservative or even if a Liberal like Sir Henry Fowler were our Secretary of State. Now that these reforms have given a proper share in the Government to the representatives of the people, there is no longer room for us to complain that the Government is not paying any heed to our prayers.

The ***Vijiya***, of the 26th December, observes:—After all, how have these reforms benefited the lower classes? Every day, poverty is increasing in the land and livelihood is becoming more and more difficult. But can these reforms remove this suffering? No doubt these will, in a small degree, remove the distinction, that now exists, between class and class. But they do not improve the status of those who form the basis of society—the agriculturists and the artisans. There is nothing in them to bring about an increase in the quantity of provisions in the country or even to stop the exportation of grains from this country, and it is only reforms that bring about these results that will satisfy the masses. If our big wigs, who think it beneath their dignity even to associate with the poorer classes, get seats in the Governor's Council, it will not give food to the famishing poor. A position which does not help to relieve the distress of the people is only a false position. It is stated that a Mopillah, who saw the Queen's Proclamation of 1858, observed, "We have had many promises like this till now. But my doubt is how the Queen, living 5,000 miles away, will be able to carry out her wishes here." The doubt of this Mopillah has proved true indeed; because the Queen's promises are yet to be fulfilled. We hope that Lord Morley's reforms at least will take shape instead of becoming waste paper along with previous despatches.

ANDHRAPRAKASIKA,
Madras,
Dec. 19th, 1908.

The recent reforms.

13. Referring to the reforms promulgated in the recent Despatch of Lord Morley, the *Andhraprakasika*, of the 19th December, observes:—The public will undoubtedly feel highly rejoiced at such important boons. They deserve the appreciation of even the "Extremists." There will no longer be any obstacles for granting more boons. Is there anything that we could do if such boons even were not so graciously granted to us? We can do nothing but cry for them. There are, indeed, strict laws prohibiting even such cries. What can the discontented persons do then? It is absolutely desirable that they should give up anarchic acts and thoughts and rest contented. We pray the Government will pardon such persons as have been sentenced to imprisonment, etc., for having out of discontent made thoughtless speeches and committed thoughtless deeds because the said boons had not been granted.

SASILEKHA,
Madras,
Dec. 22nd, 1908.

The recent reforms.

Referring to the recent reforms of India, the *Sasilekha*, of the 22nd December, observes:—Ever since Lord Morley became the Secretary of State for India, the results of the administration of Lord Curzon have manifested themselves. The discontent and displeasure of the Bengalees at the English rule in India increased. Lord Morley gave his sanction for severe measures which were enforced rigorously. Our countrymen became quite dispaired of all hope for India, because Lord Morley himself had done so. But, however, he has taken much interest and consulted many prominent persons and our Viceroy, and endeavoured to improve the administration of India associating some of our great men in the government of the country. At last, he sent a despatch promulgating the recent reforms, recommended by the Viceroy-in-Council. If the Indians hereafter improve their education and character and conduct themselves properly, evincing gratitude for the English government, the government of the country will eventually be in our own hands.

KERALA PATRIKA,
Calicut,
Dec. 19th, 1908.

The Indian reforms.

14. A sub leader in the *Kerala Patrika*, of the 19th December, referring to the reforms proposed to be introduced into the administration of the country, says that these reforms, as they at present stand, are highly beneficial to the country.

THE ANDHRADESARANJANI,
Madras,
Dec. 10th, 1908.

Indian National Congress.

15. The *Andhradesaranjani*, of the 10th December (received on the 26th December), observes:—Why should the Extremists be too anxious about the resolutions on boycott, *Swadeshi*, national education and partition of Bengal? We also hold that these resolutions are necessary, but it is not our opinion to force them on those who are not prepared to accept them. The proper course for them is to secure those resolutions by taking to the Congress a very large number of delegates holding the same views and by obtaining a majority of votes. If we fail to secure a majority, we must keep quiet. If we gain it, the opposition must keep quiet. This is the principle that guides meetings. It is not fair to force one's views on others and get away from the meeting if they are not accepted. If many persons holding the same views as we, attend the Congress, why should not our resolutions be carried? Is it not madness that they should be required to be carried, when there is no majority on our side? As for the remark that the Congress to be held at Madras is not a national one as it does not admit delegates who do not accept the creed, the advocates of that view do not seem to be acquainted with the history of the world. According to their principle, the Parliament in England and the Congress in America cannot be said to be national assemblies as the members thereof have to take

oath when joining them that they would abide by the rules of those assemblies. Some might say that the Madras Congress has been convened by some of the Congressmen who assembled at Surat, and not by all. We know of good movements set on foot by a few good persons only, and others joining them and introducing necessary reforms gradually. After the trouble at Surat, it was thought impossible to get on with the Congress in future, without certain rules and regulations, and 800 delegates met and settled a plan of action. We must all accept it and try to improve it to the best of our ability. Those who have the welfare of the country at heart should not wrangle over petty affairs.

III.—LEGISLATION.

The new Crimes Act.

KERALA PATRIKA,
Calicut,
Dec. 19th, 1908.

16. A sub-leader in the *Kerala Patrika*, of the 19th December, approves of the passing of the Act for the more speedy trial of anarchical offences and for the suppression of associations dangerous to public peace and remarks that although the opinion expressed by the Hon'ble Dr. Rash Behari Ghose, that this coercive measure should, if necessary, have followed and not preceded the promulgation of the proposed reforms, is in one way reasonable, yet as the continuance of these anarchical crimes unchecked, will be frought with danger to the country, the Government is justified in passing such a measure. In framing such measures, certain provisions may seem to be too severe, but considering the circumstances of the case they are unavoidable. But it is a matter for regret that innocent and respectable persons should be obliged to undergo inconvenience for the evil deeds of a few wicked persons.

The *Monorama*, of the 18th December, while approving of the above measure, remarks that although it is necessary that anarchist should be dealt with severely and expeditiously, yet Government should take particular care not to implicate innocent persons along with the real offenders.

VI.—MISCELLANEOUS.

Europeans consorting with native women.

MITAVADI,
Dec. 20th, 1908.

17. A leader in the *Mitavadi*, of the 20th December, referring to the Venugopal Chetti matrimonial case and to the outcry raised in some quarters that Government should take notice of the matter and punish Mr. Chetti, says that Government may do as they please in Mr. Chetti's case, but it is high time for Government to take measures to put a stop to the perpetration of the same injustice by Europeans in India which Mr. Chetti is accused of as having committed in England. The article says that certain Europeans in India after consorting with native women for some time, either forsake them and the children born to them in such females, to marry their own country women or quit the country leaving such women and children destitute and helpless. These children, it appears, take the names of their fathers who are in most cases high officials of Government and to see them wandering in the streets destitute and penniless reflects great discredit on their fathers. The article, after dwelling at some length on the subject, says that it will be a good thing if some member of the Legislative Council were to ask Government whether they intend to take any action in regard to such injustice committed by Government officials.

[Issued, 29th December 1908.]